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The Bombay Chronicle

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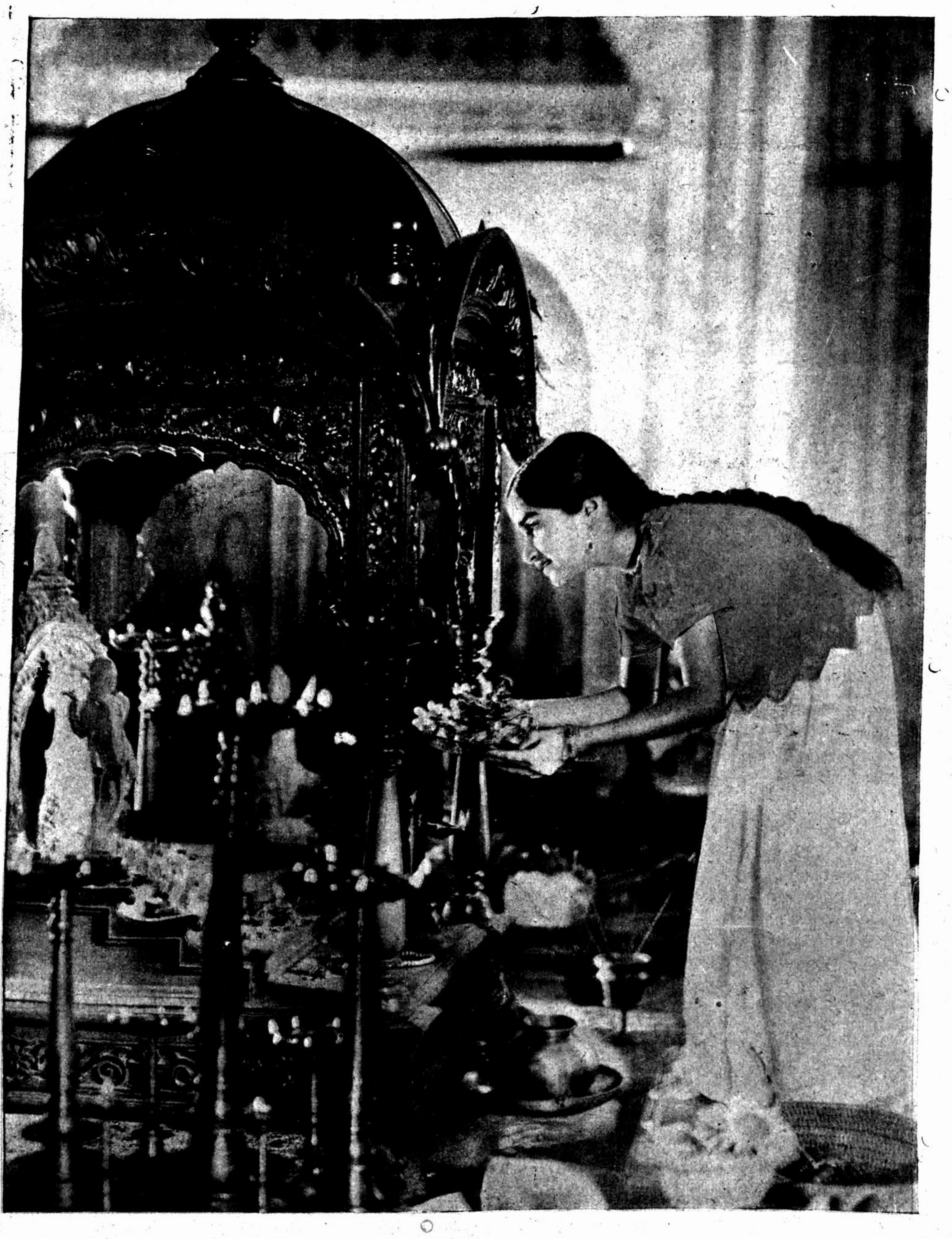
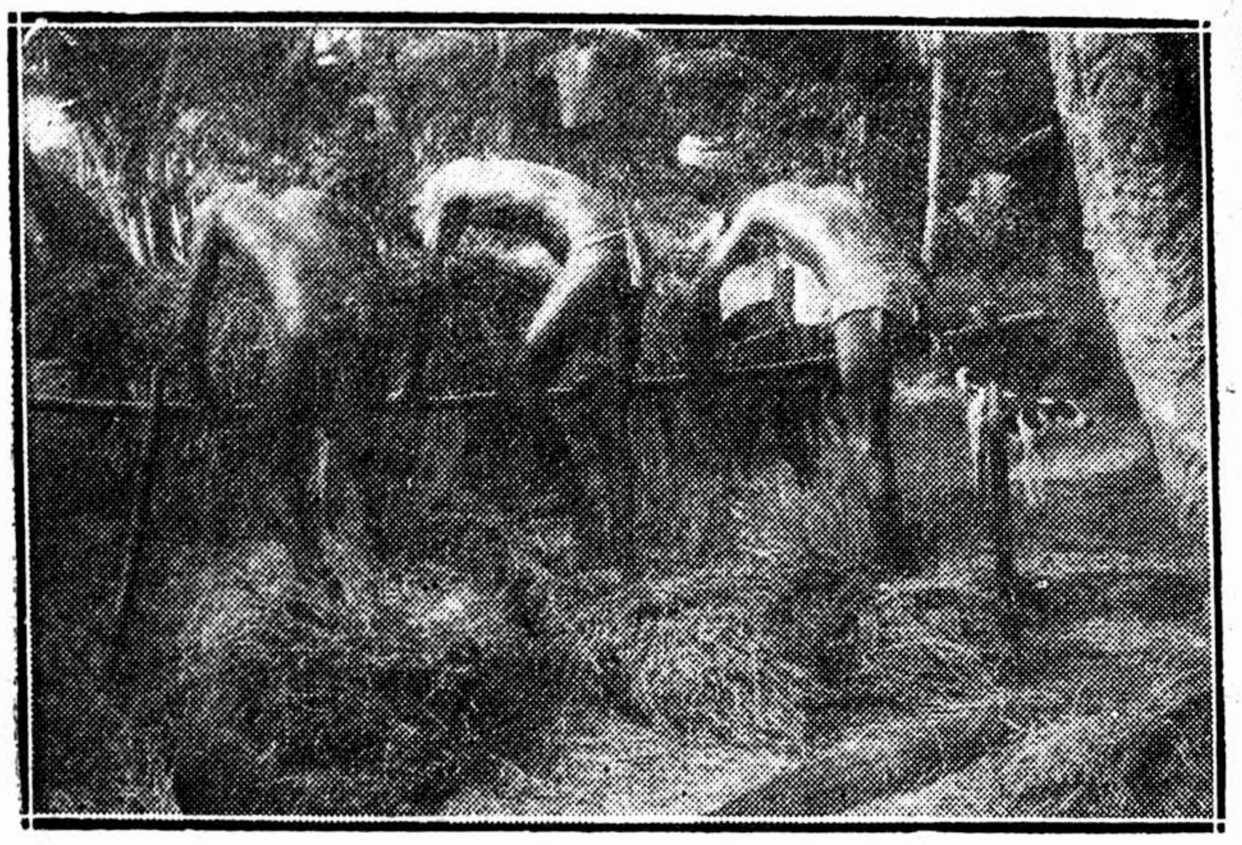


LIGHT AND MORE LIGHT ON THE NATION'S PATH TO FREEDOM

HARIJAN KUMARI VASANTI.

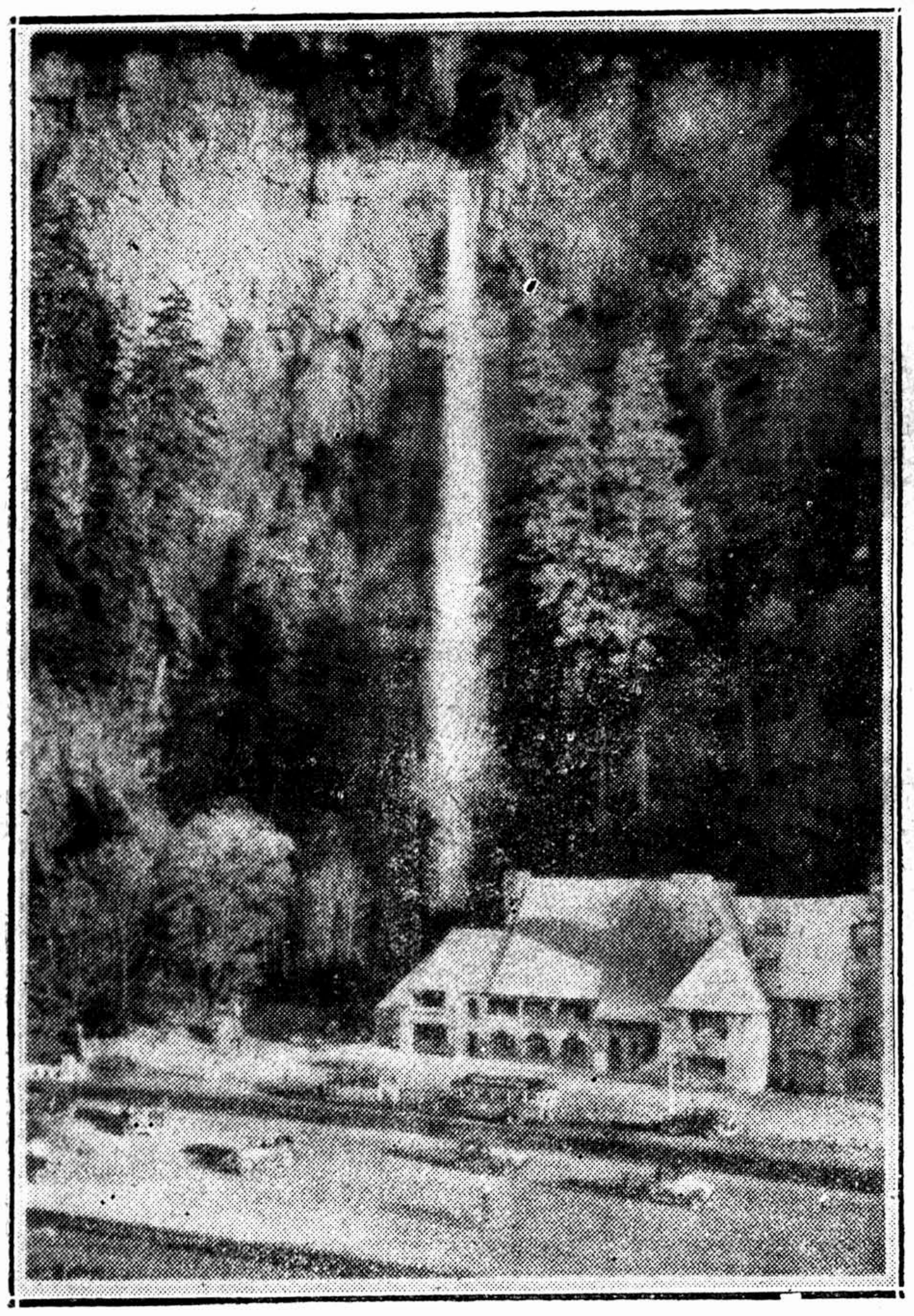
THE HUSK AND THE GRAIN



Goan system of thrashing paddy .

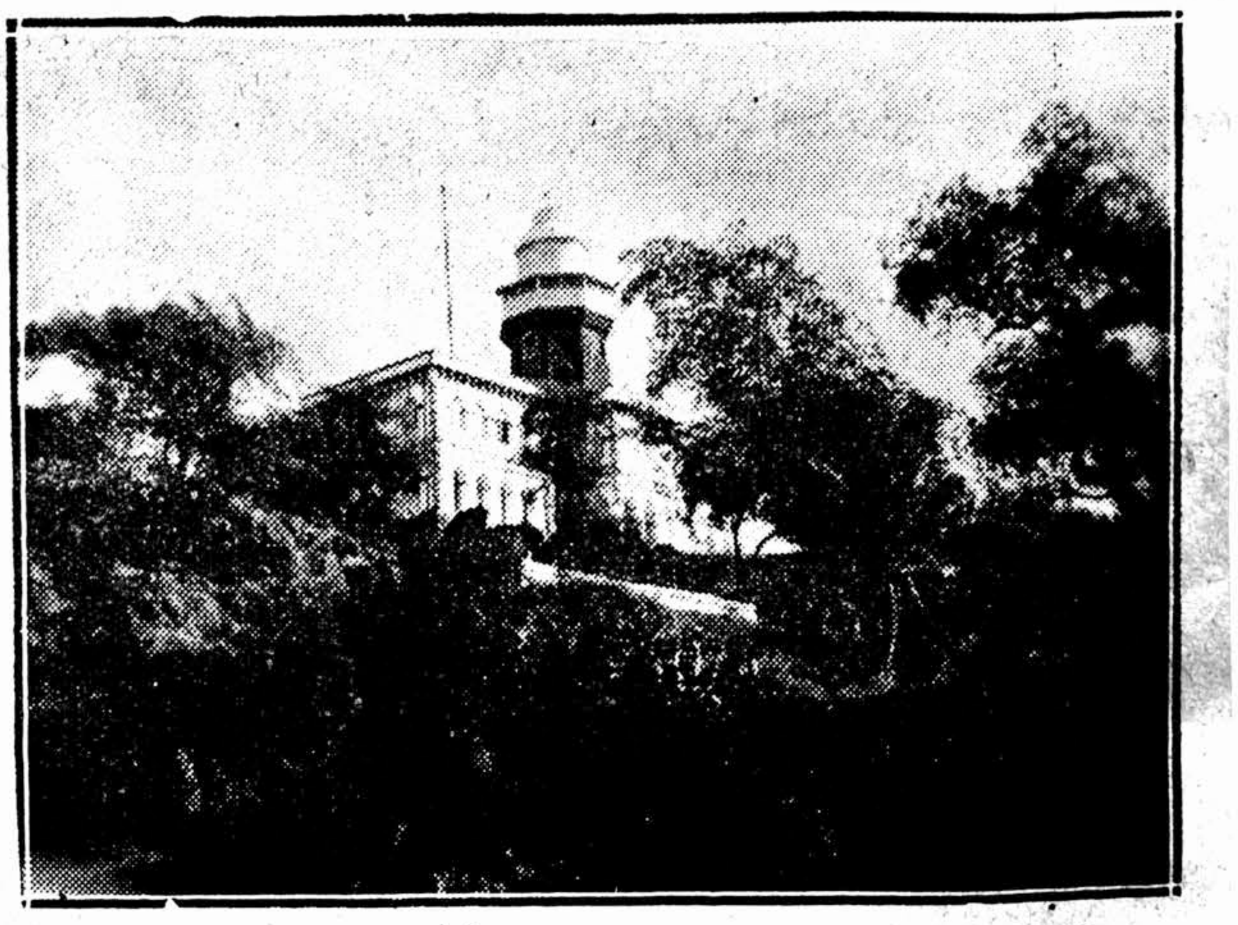
Not dancing—just stirring the boiled paddy put out to dry.

(Photos by Berta de Menezes Braganza).



Multnomah Waterfall, most celebrated of the many beautiful waterfalls on the north-western slopes of the Rocky Mountains, U. S. A., falls in a slender shaft for 541 ft.

Members of "Waraji-Kai" or popular tourist club of Japan, in picturesque costumes of travellers of old. Their plan of "doing" the country sometimes takes five years to accomplish.



Light-house on Kennery Isle—one of the first "sights" visitors to Bombay from coastal ports see when nearing the city.

Boys of Barnardo Technical School of London enjoying themselves in camp at Dymchurch, a feature of which is daily rush down to the sea.

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The Bombay Chronicle

BOMBAY: SUNDAY, OCTOBER 27, 1935 PRICE TWO ANNAS

TENTATIVE PEACE PROPOSALS

RECEPTION FOR JAWAHAR

Representative Committee Formed In London

(From Our Correspondent.)
LONDON, October 26.

A Representative Committee consisting of Pacifists, Independent Labour Party members, Communists, Socialists and Congressmen in London headed by Sir Stafford Cripps, Messrs Maxton, Saklatwala, Reginald Reynolds, C. F. Andrews, Bridgeman, Drs. Katial, Dutt and Gotla has been formed to welcome Pundit Jawaharlal Nehru and his daughter Miss Indira on their arrival at London on Tuesday.

A reception will be held in honour of the distinguished guests by the Committee at West End on Thursday.

Mr. Lansbury, Lords Listowen and Kinnoull pleaded inability to join the Committee.

IRISH SWEEP

Bombay's Luck In Cambridgeshire Draw

(Special Cable.)
DUBLIN, Oct. 26.

The following is draw for the Cambridgeshire Irish Sweep:—

Norman Herald, (QN36007), Lord, Rupa Villa, Cumballa Hill, Bombay.

Earl of Cumberland, (BJ52530), Hope Magua, Jute Mills, Shamnugar, P. O. Bry, Bengal.

Earl of Cumberland, (NR44873), Two Bluffers, Srinagar, Kashmir.

Screamer, (LX66593), Balinese, Ceylon.

Potiphar, (LL02020), Loonee, Betul, C. P.

Willow Mead, (EK15276), S. S. L., Ahluwalia, Bungalow 27, A. B. Conduit Street, P. O. Khagoul, Patna.

King of Wessex, (LW55868), Myuntpaung C/o, Engaunco Pyapon, Lower Burma.

O'Grady, M.C., (O3474), Come or Go, West Third Street, Pudukotah State.

Romney Second (FQ74934), Trio, C/o Gaunggyi Sons, 23 Fifth Street, Letpardan, Burma.

Fartuch, (LQ39710), Black Cat, Pine View, Shillong.

Plymouth Sound (LN55880), Padamyarr, Monywa, Burma.

Barberry ([illegible]728), Friends, 21, Ceylon.

Almond Hill (FD30980), Sure to Win, 60 Prinsep Street, Calcutta.

Financial Sanctions To Operate On Tuesday

Fighting On Eritrean Front Resumed

Italians Capture Calafo, Chief City In Shibeli Dist.

LONDON: Oct. 26.

M. Laval informed the British Government of certain tentative proposals, from an Italian source, for the settlement of the Abyssinian conflict. No official details of the same are available. The attitude of British Government remains unchanged.

It is reiterated that Britain has always been prepared to consider any peace-proposals, but it is emphasized in Whitehall circles that there has never been, and never will be, any question of sidetracking the League issues.

Financial Sanctions To Operate On Tuesday

LONDON, Oct. 26.

Financial Sanctions against Italy will come into operation in Britain on October 29, under the Treasury Order. This means the prohibition of loans and credits. October 29 has been chosen as the date which will likely be adopted by other world financial centres, so that collective action may be given the fullest possible effect. The application of economic sanctions will depend on the date to be fixed by the League Co-ordinating Committee meeting on October 31.

Operations On Eritrean Front Resumed

ROME, Oct. 26.

General de Bono has initiated operations on the Eritrean front for the occupation of the region of Garasmai river, using native army corps for it, says a communique. Several chiefs with their followings in the region have submitted. There is nothing new on the Somali front.

Implementing Of Sanctions

LONDON, Oct. 26.

A supplement to the London Gazette, published to-day, gives the text of the order adopted by the Privy Council, yesterday, implementing sanctions against Italy. Among the prohibited goods for export to Italy are arms, explosives, raw materials including various metals, raw rubber, horses, mules, donkeys, camels and all other transport animals.

The order also prohibits credits to Italy. Financial sanctions are only operative after the date which the Treasury and the Board of Trade decide. The order likewise is applied to certain British Possessions, Protectorates and Mandated Territories. It deals with the prohibition of Italian exports but gold, silver, bullion and coin are excepted.—Reuter.

FASCIST GESTURE TO BRITAIN?

RUGBY, Oct. 25.

The formal announcement was made in Rome of the retirement of one Italian division from Libya and it was stated that the division in question would be brought back to Italy. Orders for the transfer of the division were issued yesterday and newspers report that: transports left Naples last might to embark troops. This step which is welcomed in Britain was taken solely on the Italan initiative and was entirely unconditional.

Hopes are expressed in official quarters in Rome however, that Britain may recognise the gesture as a contribution towards the establishment of more tranquil situation and that some units of the British fleet may be withdrawn from the Mediterranean.—B. O.W.

Italians Capture Calafo

ROME: October 26.

A dramatic surprise attack by the Dubat (picked Italian native troops), led to the capture of the stronghold of Calafo, the chief city in the Shibeli District.

The Abyssinian Chief, Aloldinle, who recently joined the Italians, hotly pursued the retreating Abyssinians, following his capturing of Dagnerei, until he encountered the hostile Chief, Hamed Badil, who gave battle with a large force. Badil, however, was defeated and killed.

Aloldinle then marched to Calafo with such speed that he surprised the defenders and occupied the fortified city, picturesquely situated on the top of a mountain, without a blow being struck.—Reuter.

NOTICE

Monday being Hindu New Year Day, the office of the "Bombay Chronicle" will remain closed. There will, therefore, be no issue of "The Chronicle" on Tuesday.

AUSSIES' VISIT TO C. INDIA

Maj. Naidu Likely To Captain Home Team

(From Our Correspondent)
INDORE, Oct 26.

At an extraordinary meeting of the Central India Cricket Association it was unanimously resolved that the Cricket Championship of India should never be dropped. Lt. Col. Robson, A. G. G. in Central India, President of the Association, presided. Major C. K. Naido was elected Hon. Secretary, vice captain Tidy resigned.

NAIDU TO CAPTAIN TEAM

A Selection Committee of four persons representing Indore, Bhopal, Dhar and Alirajpur States, was formed to select a team and captain for the match against Australians which will be played on the grounds of the Yashwant Club.

The consenus of opinion at the meeting favoured Major Naidu as captain or the Indian team who it will be recalled led India against the M. C. C. Major Naidu will represent the Association at the meeting of the Cricket Board of Control in India on the 29th inst., at Delhi.

A vote of thanks moved from the Chair to the Maharaja Holkar for having undertaken to defray the expenses connected with the Australians' visit to Indore and for promising a donation was passed.

BALDWIN'S ELECTION BROADCAST

(Page 7)

VOTE FOR SUBHAS BOSE

Bogra Candidate For Congress Presidentship

BOGRA, October 25.

A meeting of the Executive Committee of the Bogra District Congress Committee was held under the presidency of Sjt. Lalit Mohan Sanyal when the following resolution was adopted:—

This Committee is of opinion that Sjt. Subhas Chandra Bose is the fittest person to be elected President of the Lucknow session of the Indian National Congress and requests all the delegates of the coming Congress session to vote for his election to the office.—United Press.

AROUND THE COURTS

BOMBAY, Saturday.

Dewji Pasoo a Jain working in Marwadi Bazaar, took two and a half tolas of opium yesterday and then sent for a doctor.

But when the doctor came to him he told him that he had taken opium to put an end to his life, as his creditors were pressing hard and had gone to the length of threatening him with personal violence.

Dr. P. H. Meisheri gave evidence before the City Coroner yesterday.

The inquest on the body was then adjourned.

Some of the worker of the Ambarnath Match Factory were fined heavily by the Resident Magistrate of Kalvan on Thursday.

When they were asked to pay fine and to furnish security or surety for keeping peace for a period of four months, Mr. Dinkar Desai of the Servants of India Society, who is interested in the cause of labour and who appeared before the court to pay the fine on behalf of the accused and to stand surety, was, it is alleged asked by the Magistrate to walk out of the court.

Mr. Desai has filed a complaint before the District Magistrate protesting against the behaviour of the Magistrate and requesting him to take necessary action.

Exciting scenes were witnessed at Anjirwadi on Friday night during the course of a battle between a party of police and a Muslim who was wanted by the former in connection with complaints of harassments received from that locality.

It is stated that two constables on duty at Tank Bunder received information that two Muslims were harassing the people in that locality. Police who went to the spot, saw Ismail Katchi, one of the wanted men, and asked him to accompany them to the police station.

This, Ismail is reported to have refused to do, but instead jumped into a taxi that was apparently waiting for him near-by. In defiance of the order of the constables the taxi driver started his vehicle. One of the constables also jumped into it. The taxi drove in the direction of Anjirwadi.

On information given to the Byculla police by other policemen, Sub-Inspector Guido with a posse of constables rushed to Anjirwadi.

Fearing violence, the constable who went into the taxi with the wanted man jumped out of it when he saw the car enter the Anjirwadi. He was later joined by the police party who instituted a search for Ismail who hid himself in a stable.

The place was pitch-dark. Some persons stated to be Ismail's followers, obstructed the work of the police who then arrested five of them.

Ismail, however, could not be traced.

Undaunted by the initial failure, the police made another attempt. This time they dragged the whole locality with a seine net, and Ismail was trapped.

Finding that he was cornered, Ismail is alleged to have whipped out a knife and put up a desperate fight. The police officer however, side-stepped him and fetched a blow on Ismail's head, finally overpowering him.

Ismail is now lying in the J.J. Hospital where he is kept under a police guard.

The police are looking for the taxi which disappeared after leaving Ismail in Anjirwadi. They have, thus far, arrested six persons in this connection.

GOAN STEWARD ARRESTED

Alleged Recovery Of Two Revolvers And Cartridges

Inspector Mehta searched a house in Bow Street, Calcutta, and recovered, it is alleged, two revolvers and 49 revolver cartridges.

In this connexion the police arrested a Goanese Steward who gave his name as Mendes. It is alleged that the weapons and ammunition were recovered from his possession. Mendes is said to have been recently discharged from the ship where he was employed.

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—At—
ROXY TALKIES

DIVALI SOUVENIRS
FREE GIFT TO-DAY
7TH WEEK
An entirely new and autographed portrait of DEVIKA RANI as she appears in her exquisite role in Bombay Talkies forthcoming picture will be given away to patrons to-day.
The OLD YEAR is out, the NEW YEAR is in, but "Jawani-ki-Hawa" still remains with all its youthful vigour
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Daily At 5-30, 8-30 & 11 p.m.
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at
KRISHNA TALKIES
DUBASH THEATRE.
Time: 5-15, 8, 10-45.
Sat. Sun. and Holidays at 2-30

Another Ghastly Motor Tragedy

ONE KILLED AND THREE INJURED IN MIDNIGHT SMASH

BOMBAY, Saturday.

Motor accidents in the City have become a daily feature and during the last few days there have been more than two deaths due to motor accidents.

To-day comes the report of another ghastly traffic tragedy.

One man was killed and three were injured in a motor accident in the early hours of Saturday morning at Lalbaug.

Of the three injured, one is lying in the K. E. M. Hosital in a serious condition.

The car, which knocked down a pedestrian, swung to the wrong side of the Road, mounted a footpath, ran over three persons, who were sleeping and dashing against a tree came to a standstill.

Inspector Raje and Sub-Inspector Shevde of the Kalachowki Police are carrying on investigations in the case.

Home-Going Actors

It appears that immediately after midnight on Friday, six actors (all Sindhis) belonging to the Eastern Art Productions Ltd.. situated near Government House Gate, Parel started for their homes in car No. X 1673. Ashu Shivdasani, one of the six artists took the wheel.

The car, while proceeding from Parel Road towards Arthur Road, knocked down a pedestrian. Sitaram Hari. who is stated to have been crossing the road at the time.

The car, after knocking down Sitaram, swerved to the wrong side of the road. It, then ran on to a footpath and passed over three persons who were sleeping on the footpath. Then it collided with a tree and came to a standstill after having caused much havoc. The car was damaged very badly and the occupants are stated to have got a shaking, but none of them was injured.

Meantime other pedestrians, who witnessed the accident rushed to Sitaram Hari. who was lying on the road. Others looked after Sitaram Nand, Jiwa Sadasiv and Mahadev Babu, the three people, who had been run over by the car.

The six artists are stated to have got out of the car and with the help of others removed all the injured persons to the K. E. M. Hospital.

Expired On Spot

Before any medical help could be given Sitaram Nand, one of those who were sleeping on the footpath expired. Sitaram Hari was detained in the hospital. while the two others were allowed to go away after treatment.

On receipt of information about the accident, Sub-Inspector Shevde of the Kalachowki Police Station rushed to the place and made enquiries.

All the occupants of the car were taken to the Police Station and their statements were recorded Besides the occupants of the car, other eye witnesses of the accident also were called to the police station to make statements.

Ashu Shivdasani who was arrested on a charge of causing death by rash and negligent driving has been released on bail.

Further enquiries are in progress.

CHOLERA ON THE DECLINE

The following is the report of the Health Conditions in the Bombay Presidency for the week ending October 19

The presidency cholera figures for the week were 695 attacks and 287 deaths against 708 attacks and 323 deaths in the previous week. Sholapur district reported 224 attacks and 85 deaths against 239-104 in the previous week; Nasik 121-51 against 78-37; Bijapur 88-56 against 84-48; Poona 74-19 against 56-22; Ahmednagar 62-17 against 84-28; Satara 32-14 against 24-13; West Khandesh 26-10 against 72-39; Belgaum 23-9 against 23-10; East Khandesh 14-9 against 18-7; Surat 14-4 against nil; Kolaba 12-9 against 15-11 and Bombay Suburban 5-1 against 10-3

PLAGUE

In the presidency 89 attacks and 64 deaths from plague were recorded as against 112 attacks and 82 deaths in the previous week. Sholapur district reported 46 attacks and 28 deaths against 89-70; Dharwar 15-8 against 8-4; Bijapur 11-6 against 3-2; Satara 10-6 against 9-5 and Kanara 7-6 against 3-1.

The Executive Council of the Nagpur Provincial Congress Committee has decided to appoint a sub-committee to consider the possibility of appointing a Provincial Parliamentary Board to work in connection with provincial elections and to consider of the board will have jurisdiction to control the policy of the Congress members in the legislatures. Another committee was appointed to carry on the propaganda for removing the misunderstanding created in the ranks of the Congress by the organisers of the Nagpur Division Political Conference.

DONOGHUE BADLY SHAKEN IN FALL

Steve Donoghue was severely shaken when his mount, Krassawitz, fell at Kempton Park on October 5.

Donoghue, who was to have ridden in the Prix de l'Arc de Triomphe at Longchamp on October 6, received slight concussion and, on the advice of the course doctor, was taken to London

Lord Carnarvon, whose horse Donoghue had been riding, arranged for the ambulance to go to the Portland Place residence of Lord Carnarvon's mother, Mrs. Denistoun.

This is the third accident of its kind recently. Fred Fox fell when riding Sheldrake at Doncaster on Sept. 10 and Gordon Richards came down when Tommaok fell at Newbury on Sept. 28.

1380 PROSECUTIONS IN SEPTEMBER

During the month of September the Society for the Prevention of Cruelty to Animals, succeeded in detecting 392 cases of use of unfit animals, 62 cases of overloading and 1 case of ill-treatment of a buffalo. In respect of these 1,465 prosecutions were instituted Convictions were secured in 1,380 cases. in the rest of the cases the accused were either warned and discharged or acquitted.

79 animals were sent during the month to the Bai Sakarbai Dinshaw Petit Hospital for Animals, Parel, for treatment by the Honorary Presidency Magistrates

112 animals were treated as Out-Patients gratis by the Society's Inspectors at the various Honorary Presidency Magistrates' Courts

At Bandra 33 cases of use of unfit animals were detected and in respect of these 37 prosecutions were instituted. The Society was successful in securing convictions in 34 cases. In the other cases the accused were acquitted

There were 94 animals at the beginning of the month. During the month 202 animals were newly admitted. 168 animals were discharged cured, 11 were discharged uncured and 27 died leaving 90 animals in the hospital at the end of the month. 195 animals and birds were treated as out-patients.

MILL-WORKER STABBED TO DEATH

Spectator Gives Graphic Account Of Brutal Murder To Coroner's Jury

BOMBAY, Saturday.

A graphic description of the assault on Yesu Nama, a mill-worker, near Venus Cinema on October 17, resulting in his death was given in evidence before the City Coroner by an eye-witness named Hansraj Bhoormall, a Marwari Shroff..

He was sleeping in his room and at about 4-30 a.m. he heard cries on the road outside. Getting up from his bed, he rushed to the scene and saw one of the suspects, Ram Narayan, stabbing Yesu Nama in the back.

Yesu fell down and his brother came to lift him up; but then he saw his brother, Chowka Nama, being lashed with a belt by Aba Bhaoo, the fourth suspect in the case. Chowka Nama was bleeding profusely and yet witness saw him taking Yesu Nama in his lap.

"I then saw the three suspects (suspects 4, 5 and 6) running away from the spot," said witness But Chowka Nama said that he knew the assailants and that they were residing at Worli.

The people on the road then gave chase to the suspects but by that time they had covered a great distance and the pursuers came back disappointed and complained that they could not chase the suspects further as they were all armed.

Another Mill-worker, named Ladhu Vishram, giving evidence said that he was roused from sleep by the mill's whistle. He sat up and started smoking a bidi on the foot-path where he was sleeping with his companions.

After a few minutes he heard some commotion on the foot-path in the opposite direction and he made for it. Then he saw the suspect No. 4 lashing Choka Nama with his belt.

Another witness who was drinking tea in a shop near the scene heard the cries. He ran to the direction from where he heard cries and saw people collecting.

The suspects in the case are: Dullappa Nagu, Bhaoo, Dhanoo Santoo, Abha Bhaoo, Pandu Narayan and Krishna Ranaoji.

Abha Bhaoo in his statement before the City Coroner stated that his help was solicited by the third suspect and another person who approached him the day pervious to the assault and told him that the person who had assaulted his villagers should be dealt with.

Accordingly he conveyed their messages to the two other suspects.

Shatoo the third suspect in his statement said that the evidence of Ladhu Vishram, mill worker, was false as he had abused him several times for his bad conduct in receiving sutta bets and encouraging gambling.

A verdict of death due to compression of brain as a result of haemorrhage following upon a homicidal stab-wound in the neck inflicted by means of a sharp weapon by the fifth suspect Pandu Narayan was recorded by the City Coroner.

The jury added a rider that the suspect should be prosecuted for murder.

The jury could not conscientously say that any of the other suspects aided the suspect No. 5 in the act of murder as such, although they might be guilty of some other offence under the Indian Penal Code.

9. SITUATIONS VACANT.

Wanted:—For some unrepresented areas Salesman and Organiser on Rs. 65 plus T. A. p.m. for our Tea and Sundries. Trader & Co., 14, Clive Street, Calcutta. (5033).

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88. PHRENOLOGISTS

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Office furniture: Office desks, chairs, partitions, fans, Duplicators, Steel shelvings, typewriters, Safes, etc.

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Conditions of sale: 25 per cent Deposit will be required against the Machinery lots and cash against small lots.

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New Journals For Hyderabad

HYDERABAD, (Dn.),
October 25.

Mr. M. Hanumantha Rao, the well-known Andhra leader has applied for permission to publish a Telugu daily and Mr. Y. D. Joshi for a Marathi weekly.—United Press.

Accountant Of Foreign Post Office Arrested

Accused Of Misappropriating Rs. 4,000 In Course Of His Duties

Sensational developments are expected to follow the arrest on Friday afternoon of Mr. E. P. White, Accountant in the Foreign Post Office, Irwin House, Ballard Estate, on a complaint of misappropriation of money to the extent of nearly Rs. 4,000 by the Superintendent of Foreign Posts, Bombay.

◆

The accused is alleged to have made alterations in duplicate bills and to have drawn cheques on the strength of the duplicate bills, though the rules require that no cheque should be drawn except on the strength of both the original and the duplicate bills.

As the accused was trusted implicitly by the higher officials, his conduct did not arouse suspicion.

Wife Refunds Small Amount.

Of the sum alleged to have been misappropriated, a small amount is reported to have been refunded by the wife of the accused under protest from him.

The accused is stated to hail from a respectable Anglo-Indian family in Bangalore. He was on active service during the last war, and had a clean record of service subsequenly. He had held his present post for over two years.

Inspector Deshpande is making investigations.

DIVALI IN BOMBAY

Illuminations On Grand Scale This Year

Bombay this week-end will be a City of iLghts and also a City of noise when the Hindus celebrate one of their greatest festivals—Divali.

Preparations for this three-day festival commenced weeks ago, especially by the commercial community who attach great importance to it, the proper celebration of which, they aver, will spell ruin or prosperity to them in the coming year.

For three days Hindus will make merry, relatives from the mofussil will gather together and parents eagerly look forward for the home coming of their boys and girls from the districts.

The antiquity of lighting methods adopted by the poor peasant in his hovel and the latest American devices adopted by the millionaire in his mansion will present a great contrast.

To children the festival means the enjoyment of pyrotechnics which are often attended with disastrous consequences.

Many people will flock to the City after dusk to tour the brightly illuminated localities, especially Kalbadevi, Sheikh Memon Street, Lohar Street, and vicinity where rich jewellers and brokers reside and which present the desperate pick-pocket with infinite opportunities for a fine "bag."

The festival this year is likely to be celebrated on a grand scale in contrast to that of the past few years when the political situation and depression created gloom everywhere.

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BOMBAY DECCAN GETS RAIN

POONA, Oct. 26.

There has been local rain in and around Bombay Deccan and in Upper Burma while a few falls have occurred in southeast Madras, north Madras coast and lower Burma.

The chief amounts of rainfall are:—Lashio, Maymyo and Poona 1½ inches each and Mergui 1.

FORECAST:—Local thunderstorm rain will recur in north Deccan and Lower Burma.—A. P.

Poona Young Socialists Support Radicals

POONA, October 24.

The Executive Committee of the Poona Young Socialist League met this evening in its premises and among others passed resolutions supporting the Bombay Radical Political Conference to be held early in November.—United Press.

Minister Visits Tailoring College

(From Our Correspondent.)

POONA, October 25.

Sjt. Keshavrao Jedhe, M.L.A., and Dewan Bahadur S. T. Kambli, Minister of Education, were two distinguished visitors to the Jadhava Tailoring College during last week. The College is serving as a useful institution having turned out during its existence for over 15 years over 1,000 proficient tailors and cutters.

Osmania University XI

HYDERABAD, (Dn.), October 25.

The Osmania University XI, due to meet the Bombay University XI, in the second week of November, will be leaving the station for Bombay on the 1st November to get accustomed to Bombay conditions before meeting their opponents in the Inter-University Tournament.—United Press.

AMBEDKAR'S 'UNFAIR AND DESPERATE ADVICE'

Man's Religion His Own Concern, Says Pt. Kunzru

ALLAHABAD, October 24.

Pt. Hridayanath Kunzru, President of the United Provinces (Eastern) Harijan Sewak Sangh, in the course of an interview to the "United Press" said:—

"A man's religion is his own concern. But Dr. Ambedkar's advice to the depressed classes to change their religion is, I fear, unfair to them and to the higher castes. In the first place, matters are not likely to be improved if the leaders of the depressed classes insist on forsaking their religion unless all the social changes they desire are brought about immediately.

"In the second place, it is not true as Dr. Ambedkar's advice seems to imply, that the Hindus are imbecile and that they are showing no signs of moving with the times.

APPRECIABLE CHANGE

"I ardently sympathise with the desire of the depressed classes to be placed on a footing of equality with the members of the higher castes. Nothing less than this should satisfy them from their reformers. But although no spectacular progress has been achieved in the abolition of untouchability, it will be admitted by fair-minded men that an appreciable change has taken place in the attitude of the Hindus towards the depressed classes during the last three years. This warrants the hope that the day is not far off when the rigours of untouchability will be a thing of the past.

DESPERATE ADVICE

"One may take it as fairly certain that the depressed classes will not follow Dr. Ambedkar's desperate advice. But if highly educated depressed classes leaders like Dr. Ambedkar get themselves converted to another faith they will lose the opportunity they now have of working for the uplift of their brethren and the depressed classes, will lose the services of capable and influential spokesmen."—United Press.

PH. D. DEGREE IN ALLAHABAD 'VARSITY

ALLAHABAD, October 25.

The Allahabad University has passed an ordinance for introducing the Ph. D degree in research between M.A. and D.Litt. on the Arts side and M.Sc. and D.Sc. on the Science side.—United Press.

Sale!

Men's Wear Now On

CALL EARLY TO-MORROW

	from Rs. as.		from Rs. as.
UNDERWEAR		**FOOTWEAR**	
White Gauze Vests	1- 8	White Canvas Tennis Shoes	7- 8
An-on Cotton Vests	2 -8	Patent Leather Dress Shoes	7- 8
An-on Combinations	3-12	Best Leather Slippers	7-12
"Jaeger" Wool Vests	3 12	"Asquithco" Footwear	12- 8
"Pesco" Wool Vests	7 -8	Tan White Shoes Exclusive	17- 8
"Celanese" Union Suits	7 -8	Foothaven Footwear	17- 8
SHIRTWEAR		**SOCKWEAR**	
Fancy Cotton Shirts	3 -0	Fancy Cashmere Socks	1- 8
White Matte Shirts	3 -8	Silk & Lisle Socks	1-12
Matte Tennis Shirts	3 12	French Lisle Socks	2- 0
Semi-Dress Shirts	4 -8	Cashmere Dress Socks	2-12
Full Dress Shirts	7 -8	Stout Ribbed Socks	3- 0
Flannel Tennis Shirts	7 -8	Silk Dress Socks	3- 0
SUITWEAR		**HEADWEAR**	
2-Piece Washing Suits	15 -0	Smart Tweed Caps	5- 8
Palm Beach Suits	37- 8	Tweed Hats Round or Alpine	5-12
Grey Flannel Suits	42- 8	Soft Felt Hats	7- 8
Navy Serge Suits	55- 0	Leather Motor Caps	10- 8
Blue Cashmere Suits	65- 0	Leather Flying Helmets	15- 0
Evening Dress Suits	75- 0	Hawkes Cork Topees	17- 8
SPORTSWEAR		**PYJAMA SUITS**	
Aertex Sports Shirts	4- 8	Smart Lawn Suits	6- 8
"Pesco" Wool Slip-overs	10- 8	Super Twill Suits	8- 8
Blue Flannel Blazers	12- 8	Supertine Poplin Suits	10- 8
Assorted Flannel Trousers	12- 8	Dressing Gowns Cotton	10- 8
Jaeger Wool Pullovers	12- 8	Dressing Gowns Wool	20- 0
Cashmere Wool Cardigans	12- 8	Dressing Gowns Silk	27- 8
NECKWEAR		**REMNANTS**	
Washing W. E. Ties	0- 8	Cotton Suitings	1- 8
Wool W. E. Ties	1-12	Woollen Suitings	2- 0
Fancy Silk Ties	1-12	Cotton Shirtings	1- 8
Tenny Tennis Scarves	2- 4	Flannel Shirtings	2- 8
Foulard Silk Ties	2- 8	Suit Lengths Flannels	17- 8
Evening Dress Scarves	5- 0	Suit Lengths Serge	25- 0

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City And Suburbs

LOCAL ENGAGEMENTS

To-day

Hindu: Asho Vad 30, 1991
Muslim: Rajab 28, 1351
Parsi: Ardibehesht 21, 1305
Hightide: 11-34
Lowtide: 5-37 17-39
Sunrise: 6h 37m
Sunset: 6h 7m

MONDAY, October 28.
Divali: Public Holiday.
Banks closed.

AT VILE PARLE

The Flag Salutation ceremony will be performed to-day (Sunday) at 8 a.m. in the Prarthana Chawk near Vile Parle Congress Office on Ghod Bunder Road.

AT SANTA CRUZ

Under the auspices of the Santa Cruz Congress Committee, the monthly flag salutation will be held to-day (Sunday) at 8 a.m. (S.T.) in Bajaj Wadi, Station Road, Santa Cruz.

DIVINE SERVICE

Mr. V. S. Sohoni will conduct the Weekly Divine Service under the auspices of the Bombay Prarthana Samaj to-day (Sunday) at 5-30 p.m. in the Prarthana Mandir, Girgaum.

"POISONS IN FOODS"

Under the auspices of the Jogeshwari Literary Club, Prof. Moses Ezekiel w deliver a lecture on "Poisons in Foods" at Saraswati Baug, Jogeshwari at 4-30 p.m. to-day (Sunday). The lecture will be illustrated by demonstrations.

MUSICAL ART CIRCLE

Under the auspices of the above Circle a performance of Vocal Music of Bai Saraswati Bai Fatarfekar will be given to-day (Sunday) at 10 p.m. at Sawanta Mali Bhuvan, Sabaji Sawalaram Meher Hall.

KANARA SARASWAT ASSOCIATION

To-day (Sunday) at 9 p.m. (S.T.) at the Peoples Jinnah Hall, Girgaum Back Road. Drama—Sangit 'Sharada' by Swastik Amateurs.

LAW OF CYCLES

"The Law of Cycles" will be the subject of a free public lecture to be delivered at the Hall of the United Lodge of Theosophists, Jehangir Wadia Building, 51 Esplanade Road, Bombay, to-day (Sunday) evening at 6-15.

PARSI WRESTLING TOURNAMENT

The 6th Parsi National Wrestling Tournament will be held to-day (Sunday) at 4-30 p.m. (S.T.) at Sir D. M. Petit Gymnastic Institution, Cruickshank Road, Dhobi Talao, when Dr. D. N. Saher, will preside.

S. I. CO-OP. CONSUMERS' SOCIETY

The eleventh annual general meeting of the South Indian Co-operative Consumers Society Ltd. will be held to-day (Sunday) at 4 p.m. (S.T.) at the Asthika Samaj Hall, Matunga (G. I. P.)

DIPOTSWI MOHOTSWA

Under the auspices of Shri Vile Parle Sanskrit Pathshala a public meeting will be held at Brahma Nivas to-day (Sunday) at 8-30 a.m. when Mr. M. S. Trivedi has kindly consented to preside and Mr. O. G. Jain of Kathiawad will speak.

FLAG SALUTATION AT VITHAL SADAN

The monthly Flag Salutation Ceremony will be performed to-day (Sunday) at 8 a.m. (S.T.) on the Terrace of the Vithal Sadan at the Congress House, when Sjt. Nagindas T. Master will unfurl the Flag.

HARIKATHA KALAKSHEPAM

Under the auspices of the South Indian Sangeetha Sabha, there will be a Harikatha Kalakshepam by Brihmasri Elathur Narayana Sastrigal on Rukmani Kalyanam to-day (Sunday) at 4-15 p.m. at the S. I. Education Society Hall, Matunga G. I. P. Admission for members only.

DIWALI ENTERTAINMENT

The annual Diwali Entertainment of the Ambrai, Andheri, residents will be held to-day (Sunday) at 9 p.m. under the presidentship of Mr. V. V. Salastekar in the Ambrai Compound. The programme consists of the "Baby", Raskrida of young girls, and mimicries by Mr. Rangrao. Only those who possess the free entrance tickets will be admitted.

AMUSEMENTS OF THE DAY

REGAL—"Les Miserables". Daily at 6-30 and 10 p.m. Matinee, to-day and Monday at 4-0 p. m. and "Mickey Mouse and Silly Symphonies Show" at 10 a.m. to-day and Monday and at 4 p.m. from Tuesday to Friday 1st Nov.

CAPITOL—"Escape Me Never". Daily at 6-30 and 10 p.m Matinee, Sunday and Monday at 4 p.m.

PATHE—"Travelling Saleslady". Daily at 3-30, 6-30 and 10 p.m. Sunday morning show at 10 a.m.

WELLINGTON—"She". Daily at 6-30 and 10 p.m. Matinee, Sunday at 3-30 p.m.

WEST END—"Noore-Vatan". Time as usual.

MINERVA—"Devdas". Daily at 5-30, 8 and 10-30 p.m. Matinee, Sunday at 3 p.m.

KRISHNA—"Puran Bhakta." Daily at 5-15, 8 and 10-45 p.m. Matinee, Sunday at 2-30 p.m.

IMPERIAL—"Jawani-ki-Hawa". Daily at 5-15, 8 and 10-45 p.m. Matinee, Sunday at 2-30 p.m.

MAJESTIC—"Orphans of Society." Daily at 5-15, 8 and 10-45 p.m. Matinee, Sunday at 2-45 p.m.

PALACE—"Return of Bulldog Drummond." Daily at 4, 6-30 and 10 p.m. To-day and on Monday at 10-30 a.m.

EDWARD—"Call of the Savage." Daily at 4, 6-30 and 10 p.m. To-day at 10 a.m.

TO-DAY ON RADIO

10-30 a.m. The Art Players. 11-30 p.m. Light Music. 12-30 p.m. Bul Bul Tarang. 1-0 p.m. Close down 5-30 p.m. *Light Music. 6-30 p.m. Evensong, relayed from St. Thomas' Cathedral, 7-45 p.m. The V. U. B. Ensemble* 8-45 p.m. Weather and other news. 9-30 p.m. SB. Light Classical Music. 11-0 p.m. Close down.

Empire Broadcasting

7-30 p.m. Big Ben. A Methodist Service* relayed from St. John Street Methodist Church, Chester. 8-15 p.m. The B.B.C. Northern Ireland Orchestra; leader, Philip Whiteway; conductor, E. Godfrey Brown. 8-55 p.m. Talk: "I Knew a Man."* 9-15 p.m. The J. H. Squire Celeste Octet. Spencer Thomas (Tenor). 10-00 p.m. Weekly Newsletter and Sports Summary. 10-20 p.m. The Celebrity Trio, Wicklow Fair (Dalmaine). Song of Paradise (King). 10-30 p.m. Close down.

*Electrical recording.

ACADEMY OF PRINTING

Under the auspices of the Bombay Press Owners' Association, the Academy of Printing will be declared open to-morrow (Monday) at 5 p.m. at the Forbes Sabha Hall, Congress House Lane. Mr. K Natarajan will preside.

BOMBAY PRESS WORKERS' UNION

A meeting of the members of the Managing Committee of the Bombay Press Workers' Union will be held to-day (Sunday) at 3 p.m. in office of the Union, House No. 65, Khetwadi, 10th Lane.

GANDHI SEVA SENA

The following programme is fixed by the Gandhi Seva Sena for to-day (Sunday): Musical programme by Sjts. D. P. Wagle, A. P. Wagle and Abhyanker at B. I. T. Chawl No. 2, Clarke Road, Byculla. Time: 8 p.m, to 10 p.m. (S.T.)

CHILDREN'S DEVALI

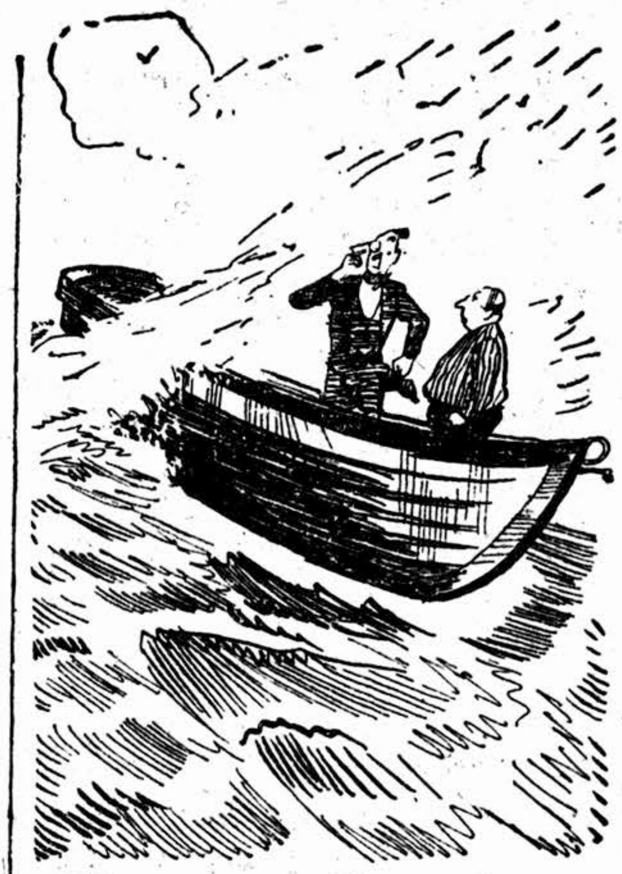
Khar Balkan-ji-Bari, the All-India Children's Association will celebrate the Children's Devali to-day (Sunday) at Laxmi Nagar from 7-30 a.m. to 9-30 a.m. A programme of songs and stories has been arranged, and sweets will be distributed at the end of the function.

S. I. AMATEUR MUSIC CLUB

Under the auspices of the above Club, there will be a music concert to-day (Sunday) by Mr. Kolathu Bhagavathar and another on Monday, the 28th instant by Mr. T. K. Ramanujam Iyengar with suitable accompaniments. The performances will be at 5 p.m. (S.T.) on either days, in the premises of the Club, at Laxminarayan Buildings, Matunga.

OFFICIAL AND PERSONAL

Lieut.-General Sir Ivo Vesey and Mr. J. A. R. Freeland lunched at Government House on Saturday.



Shipwrecked Noble: "John, you may go now."

Radical Political Conference

PROPAGANDA MEETING

A propaganda meeting in connection with the forthcoming Radical Political Conference was held on Saturday evening at Chaupatty. Dr. M. R. Shetty, the Chairman of the Reception Committee presided. Messrs. Vaidya, Thakurprasad Pandya and N. N. Chandur spoke.

Dr. Shetty dwelt broadly on the main tendencies in the National movement.

Mr. Thakurdas Pandya of Gujarat explained the significance of the struggle and the need for developing it to create the necessary conditions for the calling of a Constituent Assembly. The democratic slogan of Constituent Assembly, he said, was the only way by which the national movement can be raised to a higher level.

Mr. Vaidya dilated upon the role played by the Congress in the national struggle. He emphasised the need for organising the masses.

Mr. Chandur explaining the objects of the Conference appealed to the audience to join the Conference in large numbers and make it a success. He emphasised the importance of the Conference in view of the New Reforms and the international situation.

SPORTS FOR SCHOOL CHILDREN

Under the auspices of the South Indians' Welfare Society, the Second Annual Sports for school children in Bombay will be held during the first week of January, 1936, to concert measures for the successful holding of the Sports, a preliminary meeting will be held to-day (Sunday) at 4 p.m. in the premises of the S. I. W. Society's School (Wadke House, Lady Hardinge Road, Bombay-16).

FREE MEDICAL HELP

The Secretary, Vile Parle Congress Committee writes:—

A charitably disposed citizen of Vile Parle has donated a sum of Rs. 500 to the Vile Parle Congress Committee for rendering medical help to the deserving poor. Those who require such help should approach the Congress Secretaries through the local medical practitioners.

RADICAL POLITICAL CONFERENCE

A public meeting in connection with the above Conference will be held to-day (Sunday) at 8 p.m. at Tambakanta. Dr M. R. Shetty, Messrs. Abdur Rahman Mitha, Vaidya, N. N. Chandur and others will speak.

SUB COMMITTEE'S MEETING

The Secretaries of the Radical Political Conference announce:—

A meeting of the Propaganda Sub-Committee of the Conference will meet this evening (Sunday) at 6-30 p.m. at the office, 36, Gautam Nivas, Charni Road. All the members are requested to be present.

ARYA SAMAJ

Under the auspices of the local Arya Samaj, a public meeting will be held to-day (Sunday) when learned pandits and scholars will deliver a lecture on "Mission of Maharishi Dayanand" in the Samaj Mandir at the Girgaon Back Road (Kakadwadi).

At the Chinchpokli Arya Samaj (Laxmi Narayan Vyayam Shala) Pandit. Laxmanrao Ogle will deliver a public lecture on "Rishi Dayanand and removal of untouchability" to-day (Sunday) at 7-30 a.m. (S.T.)

At the Maharashtriya Arya Samaj, Lower Parel (Kelabag Furguson Road) to-day (Sunday) Shrimati Malinibai Sukhtankar will deliver a public lecture on "Rishi Dayanand and Women's emancipation" at 4 p.m. (S.T.)

At the Fort Arya Samaj (Frere Road) to-day (Sunday) Pt. Pardhubhai will deliver a lecture on "National-builder Dayanand" at 8-30 a.m. (S.T.)

MENAKA'S LAST PERFORMANCE

Great Enthusiasm

Before a packed house Menaka and her Company of Indian dancers and musicians gave their farewell performance on Friday last at the Regal. The programme afforded an unforgettable treat of dances which have not been paralleled for variety and beauty. Most of the numbers were encored and Menaka appeared in one of her famous solos which held the audience spell-bound.

By public request the new classical Indian ballet, Deva Vijaya Nritya was repeated and the house received it with unprecedented enthusiasm.

Ram Narayan, the young dancer who made his first appearance in Bombay in these recitals has easily established himself among the forefront of Indian male dancers. Mr. Mazumdar, "chief de orchestra", has, indeed, set an example of musical correlation to dance and Ustad Sakawat Hussain Khan, the famous Sarodist, who is also in the orchestra gave a splendid solo.

It is earnestly wished by hundreds of people who were unable to get their tickets that Menaka will give another recital when they will get an opportunity of seeing the sensational new ballet, before she leaves for Europe with her corps de ballet.

UNITED GAUD SARASWAT BRAHMAN PARISHAD

To-day's session of the Parishad will commence at 2-30 p.m. at the Muzafferabad Hall, Grant Road, under the presidentship of Mr. B. S. Kamath, M. L. C., followed by an inter-caste dinner at 7-30 p.m. The Subjects Committee of the Parishad will meet at 9-30 a.m. The exhibition of arts and crafts will remain open to the public from 2-30 to 5-30 p.m to-day.

UNITED GOUD SARASWAT BRAHMAN PARISHAD.

To-day's session of the Parishad commences at 2-30 p.m. A variety entertainment by Mr. Raghuvir Savkar will be held at 9-30 p.m. The exhibition of arts and crafts will remain open to the public from 3 to 9 p.m. every day till the 4th November.

POSTAL NOTICE

It has been arranged that letters and postcards only presented at the counter of the General Post Office, Bombay, bearing the ordinary inland rates of postage, and superscribed for carriage by the demonstration flight shall be accepted for transmission by a demonstration air mail flight inaugurating the air service which Messrs. Tata Sons, Ltd., are establishing on the 29th October, 1935. These letters and postcards must be presented at the General Post Office not later than 6-30 p.m. on Monday the 28th October, 1935. They will be impressed with a special rubber stamp indicating that they are being carried by this demonstration flight.

The aeroplane carrying the postings mentioned above is expected to leave Bombay at 6-30 a.m. and is scheduled to reach Trivandrum at 3-21 p.m. on the same day (viz. 29th October).

Mails for Australia via Dhanushkodi and Colombo will be accepted at the General Post Office upto 6-30 p.m. on Tuesday the 29th instant

CUSTOMS STATIONS

A "Gazette Extraordinary" announces that the Governor in Council is pleased to establish Customs Stations for the levy of duty of customs on goods imported by land from the Indian States of Kathiawar or the Cutch State into British India at the following places, namely:—

KATHIAWAR STATES

(1) Viramgam Custom House
(2) Ranpur Naka
(3) Kundli Naka
(4) Salingpur Naka
(5) Gogo Custom House
(6) Dhandhuka Custom House
(7) Gundi Naka
(8) Bagodra Naka
(9) Shahapur Naka
(10) Thori Naka
(11) Goria Naka
(12) Patri Naka
(13) Kharaghoda Naka (office of the Manager, Main Salt Stores, Kharaghoda)

CUTCH STATE

(1) Jalleh Naka
(2) Sindhori Naka
(3) Malhara Naka
(4) Nabisar Naka
(5) Vingur Naka
(6) Dhing Naka
(7) Bhandari Naka.
(8) Chewbootee Naka.

Calcutta Liquor 'Racket' Revelations

Operations Believed To Extend Beyond Bengal

CALCUTTA, Oct. 25.

The discoveries made by the Calcutta Excise Department since Sunday represent probably the biggest illicit liquor haul ever made in a single scoop in any part of India, and it is clear that, as the "racket" is believed to have been in operation for a considerable number of years and to have ramifications outside Calcutta and even Bengal Government revenue has been defrauded of many lakhs of rupees, says "The Statesman."

Besides the large collection of 80 gallon drums containing the spirit found in the godown in Bowbazar Street, a search of various rooms revealed stores of thousands of bottles of various shapes and sizes, labelled and unlabelled, and boxes full of lead for capsules all bearing the imprint of various brands of port, brandy, sherry and whisky.

When the Department made its first spectacular move early last Sunday morning, it was the result of long and careful investigation, and the piecing together of clues and information obtained from many quarters. The Department has long had its suspicions of the existence of large-scale illicit liquor operations, but it was only recently that the vital clue was discovered.

For five days, 50 officers and some 250 men, called in from various districts to co-operate in the final coup, have been working night and day with little or no rest or sleep in unravelling what is alleged to be the most audacious attempt of its kind ever made to defraud provincial revenues.

Two Men Remanded.

J. E. Gubbay, proprietor of James Anderson and Company, wine merchants of Lindsay Street, and R. E. Thebith, said to be the owner of Edward and Company of Lindsay Street, who had been arrested in connection with the excise raid at 52, Gariahat Road, were placed on Wednesday before Mr. L. K. Sen, Police Magistrate of Alipore, who remanded them in the custody of the Superintendent of Excise till October 28.

In a petition filed on behalf of Gubbay, it was stated that on Tuesday night a party of excise men went to his house and ordered him to accompany them to his godown at Bowbazar Street. A request by Gubbay to have the premises searched in the morning was rejected. Gubay thereafter declined to take any part in the search and was placed under arrest by the Commissioner of Excise. It was alleged that no warrant was produced for his arrest, nor was any charge preferred against him.

Mr. N. Barwell, counsel for Gubbay, characterized the arrest as illegal, and said that after the arrest Gubbay was made to wait in a courtyard of the Bowbazar premises till 2 a.m. when he was removed to an unfurnished house at 52, Gariahat Road. He was later examined in that house by his private physician, Dr. Treu, in consultation with another doctor, Dr. Stanley Nairn.

Mr. Barwell submitted that Gubbay was suffering from high blood pressure and from attacks of angina pectoris. To detain him in these circumstances would be risking his life. He therefore, requested the magistrate to release him on reasonable bail.

Mr. S. Chaudhury said that important developments had taken place in connection with this case and that searches had been and were still being made; 1,200 gallons of illicit liquor had been recovered from Gubbay's godown.

Mr. Barwell: I absolutely deny the charge. It cannot be denied that Gubbay is a licencee and, as such, is authorized to possess all kinds of liquor.

Mr. Chaudhuri: Yes, he is authorized to possess all kinds of liquor legally manufactured.

Labels And Capsules.

From the house of Thebith, several suit-cases containing a large number of labels and capsules imported from abroad had been seized, said Mr. Chaudhuri. He alleged that Gubbay was an "important limb" in the conspiracy and that the detention of these two accused in custody was necessary for the proper investigation of the case.

Mr. Barwell: Why should Gubbay be kept in custody? If necessary, he may be detained in his own house in charge of his own doctors.

Mr. Chaudhuri: Even to-day, while he was in custody, Gubbay was examined by his own doctor, Lt.-Col Denham-White.

Mr. Barwell repudiated this statement as untrue and said that Lt.-Col. Denham-White was in Madras.

Mr. Chaudhuri said that he might be mistaken as to the name, but it was a fact that Gubbay was seen by his own doctors.

Magistrate (to Mr. Chaudhuri): Will you give me an undertaking that Gubbay will be kept in comfort?

Mr. Chaudhuri: Yes.

Mr. Barwell requested the Magistrate to hear the opinion of Messrs. Treu and Nairn before passing any orders.

Magistrate: It is not necessary at this stage. The Crown has given an undertaking to take proper care of Gubbay.

Magistrate (to Mr. Chaudhuri): You will not stand in the way of Gubbay's doctors seeing him.

Mr. Chaudhuri: Certainly not.

Mr. Barwell: That is not the point. I desire that the court should hear what the doctors have to say with regard to Gubbay's health. I have already filed a certificate from them. The opinion is expressed that if Gubbay is kept in custody, he should be kept in his own house.

A similar application for bail was filed on behalf of Thebith by Mr. Joyti P. Mitter, counsel.

Bail Petitions.

In remanding the two accused in custody, the magistrate remarked: "I shall consider their bail petitions later. It is represented that Gubbay is a wealthy man and is suffering from heart trouble. The Excise Prosecutor, on behalf of his department, assures me that this accused will be kept in a comfortable home and in a style befitting his station in life. I think I can accept the undertaking given. A similar undertaking given for accused Granastein, was respected.

"The Excise Prosecutor also undertakes to allow every facility to Gubbay's physicians to attend him whenever they like, so long as he is in excise custody."

In connection with the bail matter of Granastein, one surety, who was said to possess a house in Sukea Street, was produced before the magistrate who directed the Sukea Street police to report about the fitness of the surety.

This year's Diwali illumination of the Swadeshi Market at Kalbadevi Road is noteworthy on account of the tri-coloured lights used for National Flags posted on the pillars of the Market Building.

KARACHI LIQUOR FIRM SEARCHED

KARACHI, Oct. 25.

Following the seizure of quantities of liquor by the Excise authorities at Calcutta, the local Abkari officials, under Mr. Kirkwood, Superintendent of Excise, are at present engaged in a search and scrutiny of the stock of a local firm of wine merchants. The search which commenced yesterday on receipt of telegraphic instructions from Calcutta are continuing to-day, and stocks are being verified and samples tested.

FURTHER RAIDS IN CALCUTTA

CALCUTTA, Oct. 24.

In the course of further raids the Excise staff discovered a house which was being prepared for the extension of the illicit distillation business.

It is understood that officers of the department were in possession of an important clue. They searched the house, which was in process of being turned into another distillery similar to that discovered at Ballygunge last week.

We Wish Happy Divali & Prosperous New Year to all our Customers.

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AMBEDKAR'S FUTILE MOVE

Where Untouchability Is Strongest Harijans Won't Heed Him, Says Andrews

LONDON, (By Air Mail).

Mr. C. F. Andrews writes:—

The news that Dr. Ambedkar, if correctly reported, has urged the untouchables (now called Harijans) to abandon Hinduism altogether and embrace some other religion is important, but the scope of Dr. Ambedkar's influence is probably not wide enough to create an All-India movement in this direction. His power is greatest in the Bombay Presidency, and it is noticeable that his speech was made at Nasik, a city in that province where a struggle has been going on for some time to get a temple opened for the Harijans.

Dr. Ambedkar has never set much value upon religion as a means of social "uplift", and has often opposed Mahatma Gandhi when the latter has placed the religious reform before the economic. In this new statement Dr. Ambedkar is clearly utilitarian. His political aim is to force orthodox Hinduism to act quickly. He has been provoked by what he regards as interminable delay and wishes to make the Brahmin yield all along the line.

While his words are likely to have some effect in Western India, I doubt if they will carry much weight in the South, where the evil of untouchability is greatest. He is by no means the unchallenged champion of the Harijans, though in intellectual powers he stands pre-eminent. His strongly rationalistic mind separates him from those who are wholly illiterate and intensely superstitious.

I agree with Gandhiji that it would be a calamity if an entire breach were made at this time between the Harijans and the caste-Hindus, for the reformation already accomplished within orthodox Hinduism has been very rapid indeed, and it can truly be stated that the citadel of orthodoxy has surrendered. The vital thing needed is to follow up the victory already won, and Gandhiji's personality is the most effective agency in this direction.

500,000 Ulsterites Pay Homage To Carson

BELFAST. Oct. 26.

Ulster paid homage to Lord Carson when half a million people from all parts of Northern Ireland and Loyalists from the Free State lined the streets for the funeral procession from the quayside to the Cathedral. Public buildings and business premises were closed throughout the city, and flags flew halfmast. There were signs of mourning everywhere. Reuter's Special.

Bassein's Address To Ambedkar

BASSEIN: Oct. 26.

The Bassein Municipality resolved, at a special meeting held yesterday, to present an address of welcome to Dr. Ambedkar, when he visits the town during Diwali. The address will be presented on Sunday, the 27th October.—United Press.

New Governor-General Of Canada

RUGBY, October 25.

Lord Tweedsmuir, new Governor General of Canada left London to-day "en route" for Ottawa. Among those at the station to bid him farewell was Mr. H. Thomas. Secretary for Dominion Affairs.—B.O.W.

PREMIER'S PLEA FOR FREE HAND

"I Am Not Responsible For Conduct Of Govt. In Matters Of Defence"

(SPECIAL CABLE.)

LONDON, Oct. 26.

Premier Baldwin, in his election broadcast, declared that if all nations had joined the League war could have stopped.

With Germany, Japan, and the United States out of the League, it was by far a difficult task, and under those conditions the first test of the League was taking place.

The League may have other, and possibly more severe tasks ahead. If sanctions of a severe kind are imposed, that inevitably will lead to a blockade, the brunt of which must fall in the beginning on the British navy in conjunction with others, if we are fortunate, and possibly alone if unfortunate.

"We led the world in disarmament" said Mr. Baldwin, "Others had not followed, but increased their armaments, some tremendously, and they not only increased but modernized their armaments. The world knows only three of our capital-ships after the war. The remainder were designed before aircraft attack had to be taken into account, and many cruisers were obsolete as regards modern requirements.

"I cannot be responsible for the conduct of the Government, unless I am given power to remedy the deficiencies which have accrued from our defences since the war. We do not need huge forces, but modernisation. We must ensure that whatever we have is the best obtainable.'.

A Damper To Italy's Ambition

ADDIS ABABA, Oct. 25.

A damper is put on Italy's territorial ambitions in Abyssinia by a high authority who told Reuter that as long as the Italians occupy a square inch of the Tigrian territory there will not be the slightest chance of peace.

He added, if the Emperor agreed to cede Tigre to Italians even if financial compensation or an outlet to the sea is offered, he will lose the throne within 24 hours.—Reuter.

COUNT VINCI LEAVES CAPITAL

(Special Cable).

ADDIS ABABA, Oct. 26.

Count Vinci accompanied by Signor Calderini, Military Attaché lefft the capital for Djibouti this morning. A strong detachment of the Imperial Guard accompanied the train. No one was allowed to speak to Count Vinci and despite the excitement aroused by his dramatic refusal to leave the capital earlier, there were no hostile demonstrations. The Italian Consular Agent from Mafalo is joining the train at Hadama.

Definition Of "Italians" In Order

(Special Cable.)

LONDON, October 26.

A British communique, explaining the financial sanctions against Italy, defines as "Italians" coming under the Article applying to loans and credits of Government any Italian territory, any person, whatever his nationality, resident therein, any body corporate, wherever resident, incorporated under the Italian Law. Italians, resident outside the Italian territory are excluded from the provisions of the order but branches of Italian corporations outside Italy are included.

Conversely, branches in the Italian territory of Corporations incorporated in other countries are not included. Banking business, not involving credit facilities, is not prohibited, such as remittance of funds, dealings in currencies and stocks, and payment of dividends. The order affects the unfulfilled parts of contracts. The contravention of British financial sanctions carries the penalty not exceeding two year's imprisonment or, fine, or both.

Where a body corporate is proved an offender with the knowledge or by the neglect of the Director, Manager or Secretary, either of the last named may also be punished.

SINDHIS MUST SINK THEIR DIFFERENCES

Haji Abdullah Haroon's Appeal On Eve Of Separation

KARACHI: Oct. 25.

The following statement has been issued to the Press by Seth Haji Abdullah Haroon:—

It occurs to me that we, Sindhis should request the Government to mark the occasion of the assumption of power by His Excellency the Governor, by declaring a three-day public holiday from the day the Governor arrives in Sind.

We should also make a resolve that from the day of separation we would sink our differences and would work only for the good of the province, as a whole.—United Press.

Madras Govt.'s Loans To Ryots

MADRAS: Oct. 25.

The Government of Madras have decided to charge interest at the rate of 5-1 2 per cent. on loans to be advanced to the ryots for redemption of prior debts, under the Agriculturists' Loan Amendment Act, recently passed by the Madras Legislative Council.

The Government propose to give effect to this measure in two revenue divisions in this presidency to commence with.—United Press.

Narainganj. Oct. 24.—The S.D.O. Narainganj. has sentenced Rabindra Nath Guha and Subodh Chandra Acharya, two youngmen of Narainganj, to ten days' imprisonment each for violating the conditions imposed upon them under the Bengal Criminal Law Amendment Act.

PREPARATIONS FOR GENERAL ELECTION

1,270 Candidates In Field For 615 Seats

LONDON, Oct. 25

The King's proclamation dissolving Parliament and calling a new parliament on November 26 was published as a supplement to the London Gazette to-night. All party headquarters are now busy arranging platform engagement for leaders, fixing up additional candidatures, despatching election literature to constituencies etc.

Already there are 1270 candidsa dates in the field for 615 seats in the House of Commons. The Ministerial parties have 563 candidates comprising 498 Conservatives, 42 Liberal Nationals, 20 National Labour and 3 National.

The Opposition parties have 710 candidates comprising 530 Labour 150 Liberals and 30, Independent Labour Party.

Sixty two members of the House of Commons are not seeking re-election, including 55 Conservatives, two Ministers Sir Bolton Eyres Monsell and Mr. D. Jamieson, Lord Advocate Scotland who has been appointed judge, and one woman the Countess of Iveagh.—Reuter

World Chess Championship

(SPECIAL CABLE.)

HAGUE, Oct. 25.

Euwe won the tenth game in World Chess Championship in 40 moves.

SCORES: Alekhin five wins. Euwe three Draws, two.

AGRICULTURAL ADJUSTMENT IN U. S.

(Special Cable).

WASHINGTON, Oct. 26.

Reviewing the work of the Agricultural Adjustment Administration on the eve of the Farmers' referendum on the new corn-hog programme, President Roosevelt at a press conference stated that the principal objectives were the maintenance of the increase in gains made and the broadening of the present adjustment operations. Simplification of the latter with a view to increased flexibility would help to reach the objectives, while decentralisation to secure more efficient administration closer to farmers had already begun, and would be vigorously continued.

With a view to simplifying the administration of agricultural the adjustment administration would work towards the objective of one contract per farm and the modifications planned would facilitate the adjustment of production either upward or downward.

INDIAN AS DEPUTY MAYOR OF FINSBURY

LONDON, Oct. 26.

It is understood that the Finsbury Borough Council will elect Doctor Katial as Deputy Mayor in November. He will be the first Indian to hold such an office in England.

"Resolution" To Return Home

RUGBY, October 25.

The Admiralty announces H.M.S. "Resolution" has completed over two years service on the Mediterranean station and will leave Alexandria on Friday, October 25, for Portsmouth arriving on Sunday 3rd, or Monday 4th, November. H.M.S. "Ramilies" will leave England about November 1, to relieve H.M.S. "Resolution". The vessels will pass each other between Gibraltar and the United Kingdom.—B.O.W.

Occasional Comments By N. J.

The Cruellest Cut

Of all the rebuffs, snubs and rebukes that are being to-day administered to Signor Mussolini from far and near, that of the Manchester Repertory Theatre must be, indeed, the most galling. The Repertory Theatre expressed its disapproval of the Duce's attack upon Abyssinia by refusing to produce a play written by him, though it had been billed for a long time. Aware as one was, of the versatility of the Italian Dictator, the fact of his having ambitious as a playwright appears both amazing and amusing. One wonders, however, whether Mussolini also shares the sensitiveness not to say touchiness, of the average author. For, in that case alone can the Manchester Theatre's refusal to produce its play, really cut him to the quick As everyone who has seen his Mss. returning back, like homecoming pigeons with the editor's crocodile compliments and regrets knows, it is one of the most hurting moments of one's life. Many a painter has similarly boiled with futile wrath, at the refusal of the Academy to hang his picture, and many a playwright has been near to suicide when the producer had blue-pencilled his precious work. I have often wondered, indeed how Shakespeare omitted to mention 'the mortification of the returned MS', from his famous list of life's major misfortunes in Hamlet's soliloquy. And how much more painful must it be, when such an insult is heaped, upon one, not for one's literary shortcomings, but as a punishment for one's extra-artistic sins, as it were? Really it is the cruellest cut, and my sympathies at any rate are entirely with the Duce in this "dramatic" reverse.

* * * *

Vocational History

It would be a good thing, I have often thought, if some one wrote a history of mankind merely by reference to the various avocations and occupations man has followed Kings and conquerers would have no place in it, except in so far as they typify their particular professions. Wars also would be taboo from our chronicle apart from their evidence of the main medieval industry. It would be an absorbing study indeed, to trace man by what he has been doing throughout the ages. Each century will show its particular occupational characteristics and they would provide the best index of the civilization and condition of any age or nation. The plight of present-nay Germany, for example, is very eloquently reflected in the profession which is now most prosperous there. Every village in the Deuschland to-day sports its ancestry hunter and genealogy doctor. They have indeed become the inevitabse concomitants of the Nazi political philosophy. The apothesis of hundred per cent Aryan blood has directly created this new vocation. Pedigree has so long been a matter of concern, mainly for peers and race horses Tennyson it will be remembered heaped scorn upon the clan of Vere de Vere. Simple faith, the poet warned us. was better than Norman blood.

In Germany, however pure Teuton blood has to-tay become infinitely more important than everything else. Even the veriest commoner has to be sure now that this great-great-maternal aunt did not consort with a Jew. One's ancestry and not capacity is what matters most there. It is thus very natural that Pedigree Professors are in great demand everywhere in Nazi land.

* * * *

Professor Of Pedigree

Those professors, it is obvious, can make or mar every German citizen's life to-day. They are the veritable arbiters of destiny. A table of genealogy has now untold possiblities, and those who can trace or construct it are naturally being quoted at a high premium. That reminds me of Baptist Hutton, the celebrated character in Disraeli's 'Sybil' That famous person was described as 'A heraldic antiquary, a discoverer, inventor, framer, arranger of pedigrees; profound in the mysteries of Genealogies 'Baptist Hutton', 'Dizzy' remarked pungently, 'has made more peers of the realms than our gracious Sovereign' That was to be expected however, when the future was mertgaged into the hands of the past. As to what marvels Baptist Hutton's spiritual descendants create in Germany, remains to be seen.

* * * *

Air Hostess

Another profession which is typical of this age is that of 'Air Hostesses', a phrase which would have been unintelligible to the Victorians. With the rapid popularity of aviation, and the increased luxury of the air liners. the necessity has been felt of giving a more homely touch to the arrangements made for the comfort of passengers. Hence the idea of an air hostess. They are being employed for some time now by Continental airlines and several British firms will soon follow suit. The qualifications for the job of an air hostess are exacting. She must be between eighteen and twenty-three years of age. attractive and quickwitted, and able to keep her temper with difficult passengers. Above all she must have a strong stomach, and a cool head. Thus do professions march with progress.

* * * *

Sidelights On Hollywood

And finally let me refer to America, where several new professions are from time to time invented to keep pace with the hectic rush of the New World's civilisation.

I am indebted to an American journal for the following very characteristic comment:—"As for Shirley Temple, the starlet, the cute little brats' success has gone to the heads of all the mothers in Hollywood. No longer is a new-born babe registered with the State; it's registered with the Central casting Offices. And the parents begin to look around for a place to retire. to live the life they've never been accustomed to It's become a profession out here to marry at sixteen, have a child immediately and retire. It's hard on the Kids too. Should you catch the eye of one in public it will immediately pull its stuff—either dance, sing or recite. in hopes you are a director. Children have grown incredibly sophisticated"!

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The Space-Raiders

There's A Crisis Coming

By BARRINGTON BEVERLEY

Author of "The Air Devil", etc.

NEW READERS BEGIN HERE:

Mysterious raiders in a weird space-ship, believed to have come from another world, are attacking Earth with strange new weapons. The eminent scientist, Professor Longdon, is building a hoverer-machine of ultra-light metal to combat the menace. A government air expert, Captain Colin Duke, comes to help and falls in love with the professor's daughter, Kay. But Kay is in love with her father's colleague George Anstey; George, immersed in his work, ignores her, and she is very unhappy. George finds Kay being kissed by Duke, and, while secretly jealous, does not display his emotions. The latest terror launched by the "Space-Raiders" is a great green beam of light, a shaft reaching from the stratosphere to Earth, which flashes swiftly round the planet after dark. The Longdon hoverer is completed and gives an amazing performance when tested. It has been painted green, and the professor hopes to pilot it into the Green Light to investigate.

"There's A Crisis Coming!"

"It is quite clear," said the professor, addressing Kay, Captain Duke, George, and the others who clustered round them in the yard, "from the mass of information at my disposal, that these raiders are conducting a most carefully-planned campaign. They are working to a schedule.

"Checking facts with facts," he continued, "I find that the Green Light, in its appearance so far, has travelled almost exactly along certain lines of route. Those lines of route are the ones on which the 'Circle of Death' were dropped. As we know, in many cases, the light halted directly over, or close to the 'Circles'—and I take it that investigation parties, in some form of small hoverer, have dropped down the beam. We know they have kidnapped live men and women. I do not doubt that, screened by the gas curtains thrown up from the 'Circles.' they have gathered specimens of dead human beings, animals, books and newspapers, human implements and instruments, food. earth and possibly water from the areas enclosed by the 'Circles'."

Three Definite Routes

He turned to George, who was listening with half-closed eyes and smoking a cigarette. "You remember, Anstey, we checked up on the number of 'Circle' routes, and the number of times the Light has appeared. How many more times is it that the Light must appear in order to have finished its circuits along the 'Circle' routes?"

"Three," said George. "The Light seems to visit the 'Circle' routes in the same order as they were laid down. We reckoned that the three routes yet to be covered are those which travel along the Latitude lines of 59 degrees, 22 minutes North—that's the Stockholm route—ten degrees North—when it passes somewhere near Panama, across Central Africa, the tip of India and the East Indian Archipelago—and 42 degrees North when the track passes near Rome in Italy."

"Right," said Professor Longdon, "and if the raiders keep to schedule, as I work it out, they will make the trip along the Stockholm route to-night, take the light along the Panama and African route to-morrow night, and two nights from now will be nearer us again on the circuit which passes near Rome."

"Do you think they will come again, with their Light, after making those trips?" asked Captain Duke.

Professor Longdon's face was sombre. He shook his head doubtfully. "That's what I'm afraid of. Unless we can contact with them, unless we can strike back during these next three nights, I fear they may have completed their investigations and may be returning from whence they came, taking the kidnapped people with them."

"And then what?" asked a voice from the listening throng round them.

"If they are allowed to return, said the professor, in a low tone which rang like a death-knell in their ears. "I fear the worst. Once they have assessed the standard of life and intelligence on this planet at its true worth, once they have reasoned out how beings such as themselves can live here. I fear the great invasion will begin.

"From up there"—he waved a thin hand in the direction of the stratosphere—"will come not one but many beams of the Green Light, many 'Circles of Death,' thousands of devastating 'Poison Shells.' They will systematically and in cold blood decimate every population on every land-surface, on every ocean liner. It is probable that they will bring other weapons, other death-dealing rays of which we here have no knowledge."

"Good God!" broke in another listener. "But why should they do all this?"

"No man can say with certainty," replied the scientist, "but I take it that on another world a crisis has arisen. Their world may be disintegrating under their feet; central fires from the core of their own planet may be throwing out scalding lava and making life there untenable. Or it may be that their own world is by no means united in opinion—a warring faction may be driving out certain other factions. Certainly, it seems that Earth has been picked out to be the future home of these beings, whatever the reason for the flitting. It is the old primal law of the survival of the fittest. In the Universe, as in the jungle, the strongest shall survive."

He turned, looked at the hoverer which his genius has constructed. "A tiny bulwark indeed to stem such a tide, my friends. I am prepared to take it up against the raiders——"

"I'll go, too, said George Anstey, instantly.

A dozen men volunteered in chorus.

"——We'll chose the crew later," said the professor, with a faint smile, "but what I do wish is that amongst the people kidnapped, amongst those who I believe to be now on the space-ship, was somebody with scientific knowledge—even only a small scientific training."

"Why?" asked Kay.

"Think of the opportunities such a person would have," said her father. His eyes were gleaming. "That space-ship represents the acme in travelling-machines to-day. It is the product of a people who are a million years ahead of us in invention and design. Up there darting about above our heads, is a craft which holds secrets of incredible value. Its propulsion apparatus alone, enabling them to move and hover in silence, with enormous powers of acceleration and deceleration, must be wonderful. Why, our own clumsy air-craft must seem like the crude efforts of half-wits to be raiders!"

"You mean—that if somebody with a scientific mind, one of us for example, were up there in the space-ship, it might be possible to gain sufficient knowledge of their apparatus and systems to stop the ship returning?" cried Kay, catching his meaning.

"Exactly," said the professor.

(Continued On Page 38)

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(See Page 29)

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WAR!

Despite Terrible Holocaust Of Last World War, " Civilised " Nations Of West Are Busy Conspiring To Plunge Humanity Into A Yet More Horrible Cataclysm

(By Mich. Dawson)

The appalling toll of the last World War has been beyond all mathematical computation. The holocaust of millions on the altar of licensed homicidal slaughter, the irreparable wreckage of homes and its concomitant tragedy of broken hearts and blasted hopes, and the morbid impairment of morale, are poignant features that have staggered the world and plunged it into the upheavals of the Great Depression.

To-day, from out of the smouldering subsidence of World Peace, ascend dark ominous fumes threatening to permeate and foul the atmosphere. Nations in their ostensible efforts to stamp out the dying embers are surreptitiously flicking incentives to flare it up.

Despite the fact that the last calamity involved the wholesale and irretrievable loss of man. munition and money, the civilised nations of the world are obsessed with war preparations on gigantic scales. Fresh recruitment and rearmament in the land, naval, and air force military units is the order of the day.

Peace leagues, pacts, and treaties, are mere palliatives to the increasing war fever. Their actions are superficial and fleeting.

Modern politics has degenerated into a species of diplomatic camouflage and the belligerent glint in the eyes of the suave Ambassador of Peace betrays the sincerity of his office.

The atmosphere is tense with expectant excitement, and a conflict that might encompass the earth seems inevitable.

Two decades ago, a predominantly mechanised warfare prevailed. To-day, current conditions predict the pre-eminence of the destructive forces of Science presided over by the whetted genius of Man.

From out of the smelting furnace of munition-makers emerge strange mechanical spitfires embodying novel principles of defence, destruction and death. Amazing inventions are incorporated in the innovations involved, calculated to render positions impregnable and at the same time formidable. Besides reinforced safeguards on land and at sea, the concentrated attention of the world is directed towards the potent development of the century, —the Air Force! Ubiquitous air manoeuvres reveal the grim sleekness and strength of the future winged warriors of vengeance, while the advent of wireless-controlled flying robots threaten to add to the terrors of the sky.

But alas! These colossal rearmament measures, though ill-assuring, represent only one side of the breeding dangers of an impending disruption. The other side is shielded by a screen of national secrecy. But inspite of this precautionary concealment, the world has occasional glimpses of furtive operations within droning laboratories.

Death Ray

There amidst intermittent sparking of grinding machinery, and bizarre electrical revolutions, the master-minds of representative nations labour assiduously harnessing, licking to shape, and testing the potentialities of the erstwhile demon of the fiction writers,—the invisible Death Ray! What might have been regarded as a dire impossibility but yesterday, is an established fact to-day.

Various important Powers conduct experiments within jealously guarded locked doors, and each professes to have arrived at the great discovery.

In America, Dr. Nikola Tesla, the reputed scientist, after years of intensive labour in this field, claims to have achieved complete success. Dr. Tesla avers that the fatal ray can be controlled and directed at will from the issuing base. But he considers its effectiveness as a means of defence an important factor. He describes the practicability of projecting the mysterious rays within an approximate maximum length or radius of 200 miles, thereby erecting an impenetrable 'Wall of Power', which will ensure immunity to the enclosed area. Conclusive tests on animals have confirmed the terrible truth of his discovery.

In Great Britain, Grindell Mathews, an Englishman popularly alluded to as "Death-Ray Mathews," feverishly tests the lethal emanations from the barrel of an apparently confusing assemblage with a measure of success, housed on an isolated prominence encircled by an electrified barbed wire fencing.

In Italy, the Wizard of Wireless, Senator Marconi is credited with the invention of a deadlier force evolved from a species of micro-waves, which in the course of various experiments has amply proved its deadly purpose.

In Germany, despite stricter measures of secrecy, it is generally known that the authorities are eagerly watching the development of the mysterious ray; while obvious tests have confirmed the knowledge.

Recently a number of cars proceeding on a certain roadway suddenly stalled for no apparent reason. A police official explained the delay as the result of certain unofficial tests for arresting the action of automobiles. The bewildered occupants understood, and continued after a few minutes' wait.

In France, Prof. Jacques Brettman recently announced the fruition of his experiments in the new field of Research, but stressed its prohibitory operative costs.

It is believed that Russia, Japan, and other great Powers are similarly engrossed.

These exhaustive tests from various quarters on a new field hitherto regarded as a fantastic nightmare, breeds shuddering horrors of its annihilating possibilities and spells the growing symptoms of approaching catastrophe!

Alas! Mankind has been drawn into the whirlpool of Science and Civilization, and is fast sinking towards the lurking terrors beneath,—the quicksands of WAR!!

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WHERE YOUNG PEOPLE MUST LEARN CHESS

For More Than A Century Chess Has Been A Compulsory subject In Schools Of German Village Of Strobeck

If you are ever in the beautiful Harz Mountains in Germany, you may see the school-children running along with small boards under their arms. You will wonder what these boards may be, and you will wonder still more when you see that they are also carrying little wooden boxes that rattle.

As Strobeck, a village near Halberstadt, this sight is quite usual for there all the school-children must learn chess. Special classes are held and, when examination time comes round, the young people of the village play chess in the presence of the village officials with chessboards and chessmen as prizes.

Chess has been taught in the Strobeck schools for more than a century, with the result that every inhabitant—man or woman, peasant or official, young or old—can play the game well.

Very often noted chess players come to the village to play matches with the Strobeckers, and usually, in between their more serious matches with the older people, they go to the school and play the children.

Origin Of Custom

The origin of this unique devotion of the village to chess is not known, but there are various legends about it. One tells that a certain Prince Guncelin introduced chess to Strobeck about the year 1,000. Taken prisoner by Henry II, the last Saxon Emperor, he was handed over to Bishop Arnulf of Halberstadt, who had him imprisoned in an old tower which still stands and is known as the "Chess Tower". Here, according to legend, he whiled away the time by making a chessboard and chessmen and taught the game to his peasant guards. Another tradition assigns the origin to a Wendish Prince, who was imprisoned in 1068 by Bishop Burchard.

Be that as it may, chess has been played in Strobeck for many centuries. Whenever princes and other dignitaries visited the village, it was the custom to offer them a match by way of welcome, and many a good player had to submit to defeat by a humble Strobecker. One of these was Frederick William, the Great Elector, who came to Strobeck in 1650. Given his choice of a jug of beer, a can of wine or a game of chess as a demonstration of welcome, he chose chess, and was defeated. In memory of the occasion he presented to the village an artistic chessboard, which can be seen to-day in the "Gasthof zum Schachspiel", the "Chess Inn". The set of silver chessmen belonging to it was lost in 1806 during the Napoleonic War.

Duke Plays Game With Villagers

In the 18th century the Dukes of Brunswick invited Strobeck villagers to be their guests at their palace in Blankenburg, in the Harz, and to play match games with them. One Duke of Brunswick in a book on chess written by him under the pseudonym Gustavo Seleno, devoted one chapter to Strobeck, where three varieties of the game were played at that time. One variant was played on a board with 96 squares or rather oblongs, instead of the usual 64 squares. This was abandoned long ago and now the regulation chessboard is used. But one peculiarity has been preserved—the rooks', kings' and queens' pawns are each set two squares in advance of the others. In the village chess club, however, the regulation game is played since the Strobeckers train here for championship contests with players from other places.

Even before chess was taught in the village school the young Strobeckers could play well: It is recorded that when Duke Rudolf of Brunswick was playing a game in the Blankenburg Palace with one Sollig, the Mayor of Strobeck, Solllig started to make a disastrous move. His eight-year-old son, who was watching the game, cried out "Father, be careful" The father reflected, made a different move, and won the game. The Duke was so impressed by the boy that he had him educated as a priest.

Frederick the Great visited Strobeck in the '70's of the eighteenth century, but did not have time to play the match that had been arranged. When William I was crowned King of Prussia in 1861, a delegation of Strobeckers came to Berlin and presented him a silver chessboard and figures, with these words. (The pawns are termed "peasants" in German):

> "As the peasants in this game stand faithfully by their King, so will we always stand by Your Majesty without wavering, and we add the wish that there may never be a checkmate until it is announced by our God."

Chess In Wedding Ceremony

Chess played a great part in ancient Strobeck wedding customs. Following the ceremony and the dance of honour, the bridegroom had to play a game with the burgomaster, with the bride as the stake. If he lost, he had to redeem her by a payment of money. In 1686, as a contemporary record shows, the ransom was 16 thalers, a very considerable sum for those days.

This custom died out long ago, and princes have grown rarer, but visiting chess players are always welcomed. And even the best of them find these villages stubborn opponents.

The censor had just finished reading the new play.

"This will never do," he said to the author. "It's positively corrupting."

The author argued: "Why, this play is all about a minister and a reformer—it's my best work—there can't be anything objectionable in it."

"Then listen to the end," replied the censor. "The situation is this—the two men have just finished dinner at the hotel. The minister says, 'Shall we drive to the station now?' 'I'm ready,' answers the reformer. The two men rise from the table and go out."

"Well," muttered the author, "what's corrupting about that?"

"My dear fellow, your play would exert a criminal influence on our younger generation. The minister and reformer have left without paying their bill!"

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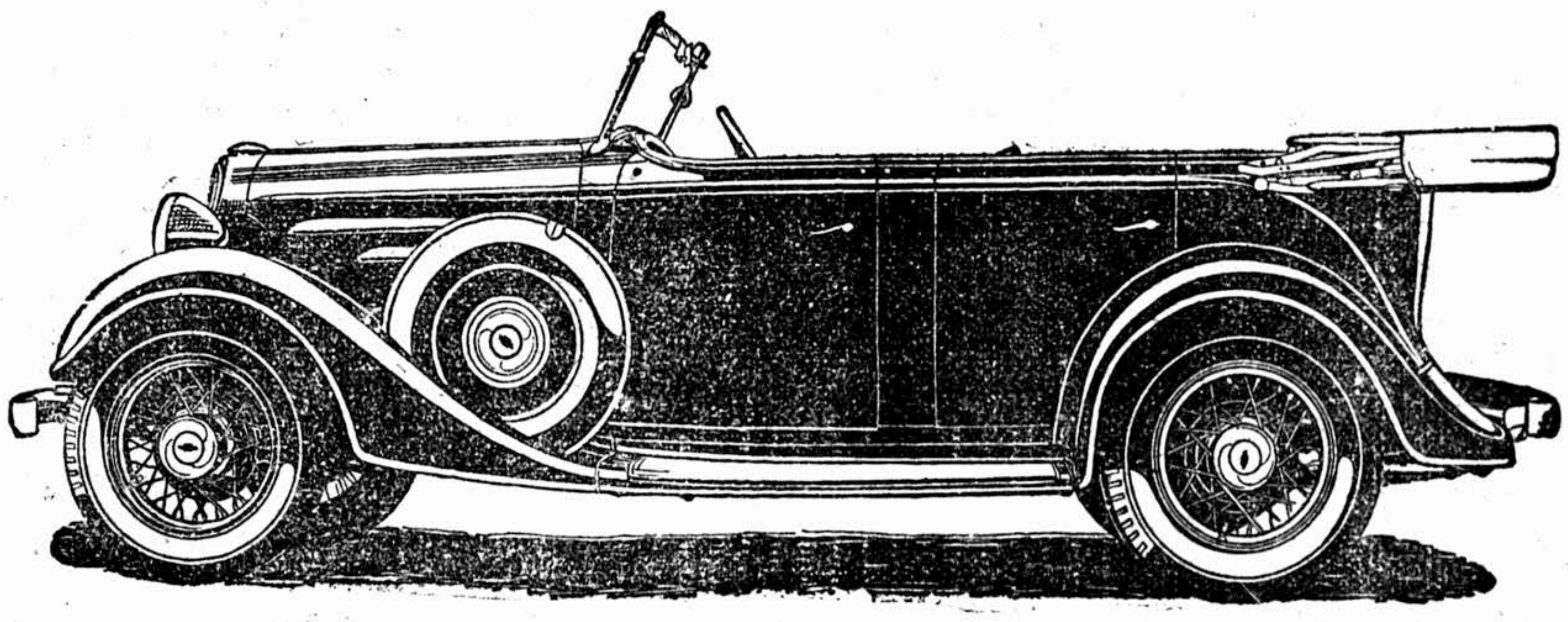
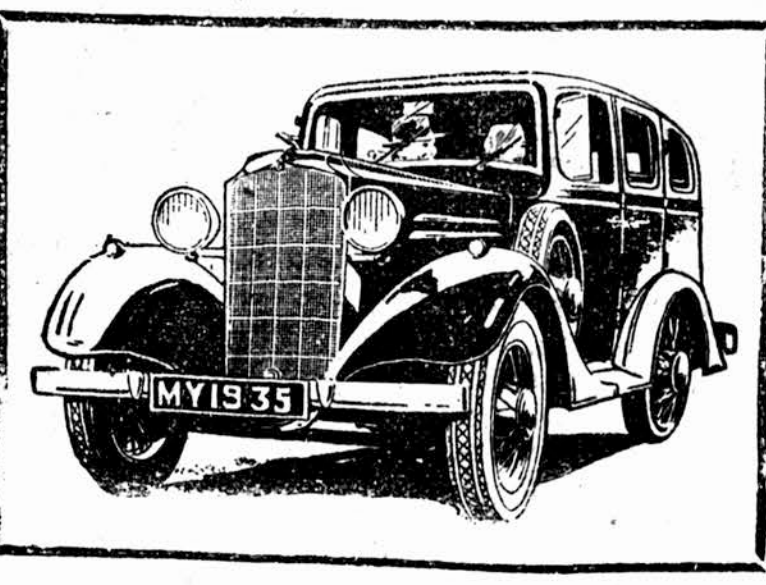
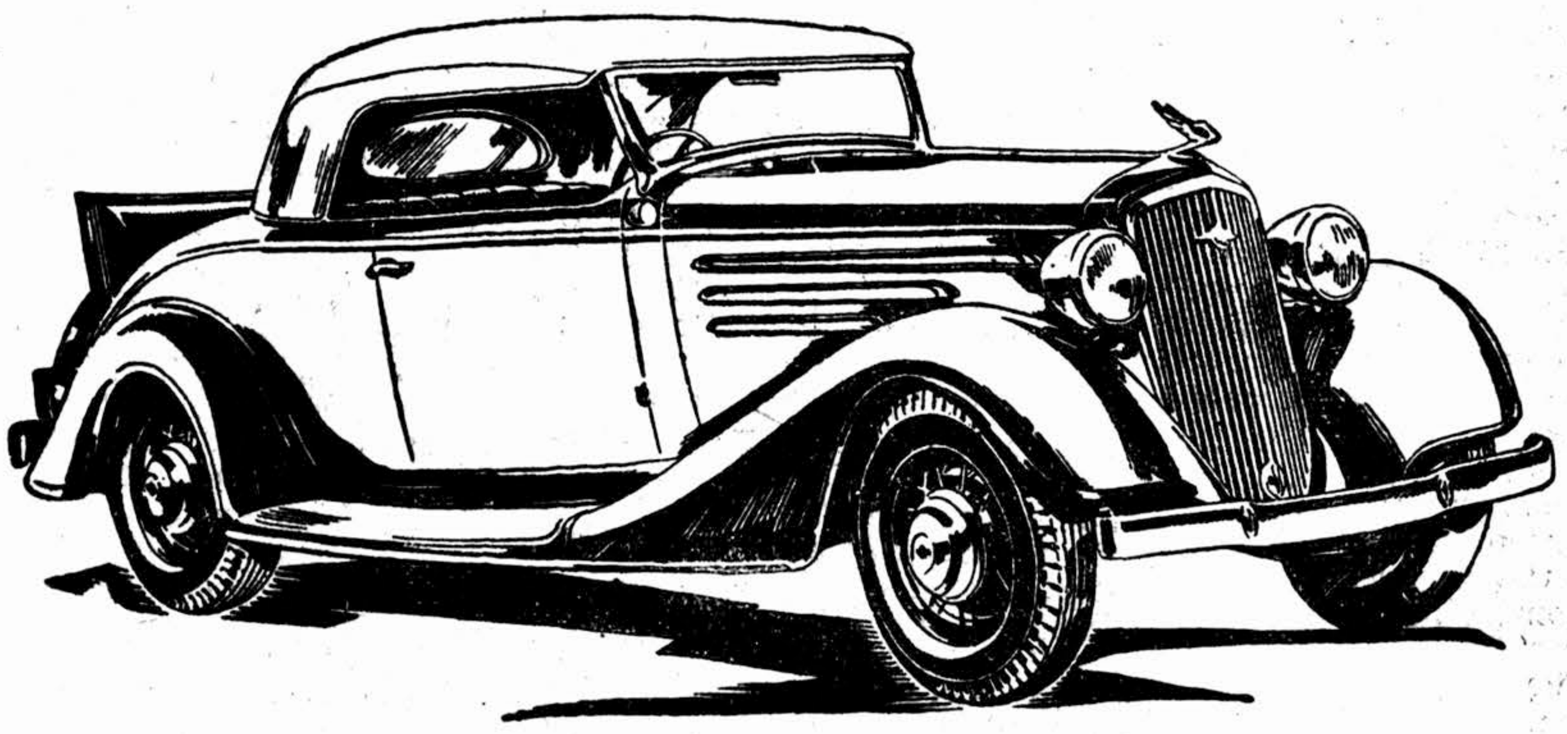




Vauxhall LightSix



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About Studios And Stars

LONDON CINEMA NOTES

A Non-Fiction Film

Five Hundred Shots For One Scene

"Khun-ka-Khun" (Hamlet), stage-play, screened in Urdu.

(From Our Film Correspondent).
LONDON, (By Air Mail).

A film is being made which may create a new trend in production. It is probably the most eagerly awaited picture now under manufacture. Three units are at work in an endeavour to complete this, the most elaborate documentary film ever made, before the weather breaks, and £100,000 are being spent in an attempt to present the whole history of man's learning to fly in a full-length picture.

Probably never before has so much time and effort been expended in the making of a non-fiction film. All the early flying exploits such as Bleriot's crossing of the Channel, the first flight of the Wright brothers, and the glided experiments of Lilienthal, have been staged and photographed Working duplicates of the rickety old flying machines have been built, and pilots have had to learn anew the art of flying them. For the ascent of Montgolfer's balloon and similar sequences, Herr Dollfuss, the greatest living balloonist, has been brought over to England to supervise. Hans Schneeberger, who photographed "White Hell of Pitz Palu" and "The Blue Light," and who has the reputation of being the greatest exponent of aerial photography, looked after this part of the film. The picture is London Film's "Conquest of the Air," and the script was written by John Monk Saunders who wrote "Wings." It will be interesting to see if the response of the public will justify this experiment. It it does, we may well see a new type of film—the grand-scale interest picture—established.

ANOTHER KID STAR

According to news from New York the American cinema industry has just discovered another British juvenile star of outstanding ability Some months ago Irving Asher chief of Warner-First-National British studios, heard of a talented five-year-old girl called Sybil Jason, who sang, danced and played the piano in great style. He had tests made of this clever little London kiddie, who is a niece of Harry-Jacobson, the well-known pianist at the Teddington studios, and personally took them to Hollywood. The studio authorities out there were so impressed that she was asked to go on a visit to see how Hollywood made a film. As soon as she arrived she was given a nice contract, and in her very first film, "Little Big Shot," she heads a big cast which includes Edward Everett Horton, Glenda Farrell and Robert Armstrong. I am told that little Sybil has proved a tremendous hit. Not only does she give grand imitations of Greta Garbo and Mae West, but she sings and dances in great style. So when you see her in "Little Big Shot" do not blame the British producers but the law. Efforts, I understand, are being made to remedy this state of affairs.

Miss Helen Hayes, perhaps Broadway's leading actress, left for the United States during the week after a short visit to this country. She has been over here in order to arrange with Mr. Gilbert Miller for the production of Mr. Laurence Housman's play "Victoria Regina". in New York. Before she sailed Charles Laughton and his wife, Elsa Lancaster, gave a party in honour of Helen Hayes, Mr. and Mrs. Frederic March and other Hollywood friends at present in London. Miss Hayes told me that she thought the part of Queen Victoria which she will take was the best of her career. The play, which will open on Broadway in December, was refused the Lord Chamberlain's licence over here. It had, however, a successful run before the privileged and subscription-paying members of the Gate Theatre. Although Miss Hayes is returning so soon, her fellow guests of honour who came over in the Normandie with her, are staying on. Mr. and Mrs. March are going to spend the next week or two on a motor tour of Devon and Cornwall. Among old friends at the party, Mr. March met Sir Cedric Hardwick. Mr. Laughton, Sir Cedric Hardwick and Mr. March acted together in "Les Miserables". They had not all met since then.

THE DARK ANGEL

To-morrow we are to have the European premiere of "The Dark Angel" in the West End. In this film Frederick March and Herbert Marshall in the male parts and Merle Oberon are playing together. The story tells how a war-blinded soldier (March) returns to England and the girl he loves. and for the excruciating scenes between them and the third point of the triangle, Herbert Marshall. It is essentially English. Mr. Sam Goldwyn. I am told. has gone to immense trouble to secure a non-jarring atmosphere. For one sequence he needed an Elizabethan house. The property-room had not one. So he sent his scenic designer. Richard Day. to England with a camera and orders to shoot every man or house he could find. Day shot 500 from which Goldwyn selected one. It was reconstructced exactly on the set. What its English owner will say if he sees the film one can imagine only too well. All this trouble was necessary For not only was Goldwyn launching a new star; he was spending a good deal on the launch. "The Dark Angel" has cost about £200.000. which means that about 5,000.000 people will have to pay to see it before its producers get any profit.

And Miss Oberon, whose rise to fame has been one of the romances of the film world, is enjoying a month's holiday here before starting her next Hollywood picture. "The Children's House" for Mr. Goldwyn. It will be remembered that this picture as a play had great success on Broadway. It is based on a real life drama once enacted in Scotland. A child makes an accusation against two young mistresses, the only person who can prove their innocence has gone abroad, and their lives are ruined In the film screen censors being less tolerant than the New York stage, they will be represented as both being in love with the same man—the school doctor. Miss Oberon will play one of the mistresses and Herbert Marshall has been suggested for the role of the doctor. These two players have just been teamed in a talkie version of the silent success which made the names of Ronald Colman and Vilma Banky in 1925. Miss Oberon's performance is described as marvellous and according to Mr. Alexander Korda, it has established her amongst the first four screen actresses in America. She has returned to London a much more sprightly person than when she went away but she is very serious about her Anne Boleyn scenario in which both Mr. Korda and Mr. Goldwyn are interested. The latter says that if Mr. Korda does not do it, he will. Mr. Korda's difficulty is to find another Henry VIII: he can hardly cast Mr. Laughton for the same role in a 'straight" drama without recalling memories of slightly Rabelaisian comedy and gusty by-play with chicken bones and the humours of indigestion. I understand that after "The Children's House" Miss Oberon will make a picture in colour for Mr. Korda. "They say in Hollywood that colour photography is kind to brunettes and I am looking forward to the experience immensely" she told me.

WELLS AND KORDA.

I had an interesting talk the other day with Mr. H. G. Wells, who is nothing if not thorough. Distinguished novelists, like Theodore Dreiser, have delivered impressive verdicts on the sins and omissions of the film producer, generally adding a rider to the effect that, if pressed hard enough they could lay their hands on some really suitable materials. But it is difficult to say how many of them have taken the trouble to learn the business. We do not yet know how many have gone on to the floor, and into the laboratory and cutting-room, to follow the whole intricate course of a story, its evolution from the first rough script to the picture that one sees on the screen. At the present moment Mr. Wells is finishing his film apprenticeship under Mr. Korda. His company, the London Film Productions, as I stated on another occasion, have been engaged for months on "Things to Come" and "The Man Who Could Work Miracles". It is here that I met Mr. Wells, watching with a benign but penerating eye, his ideas coming to life on the screen.

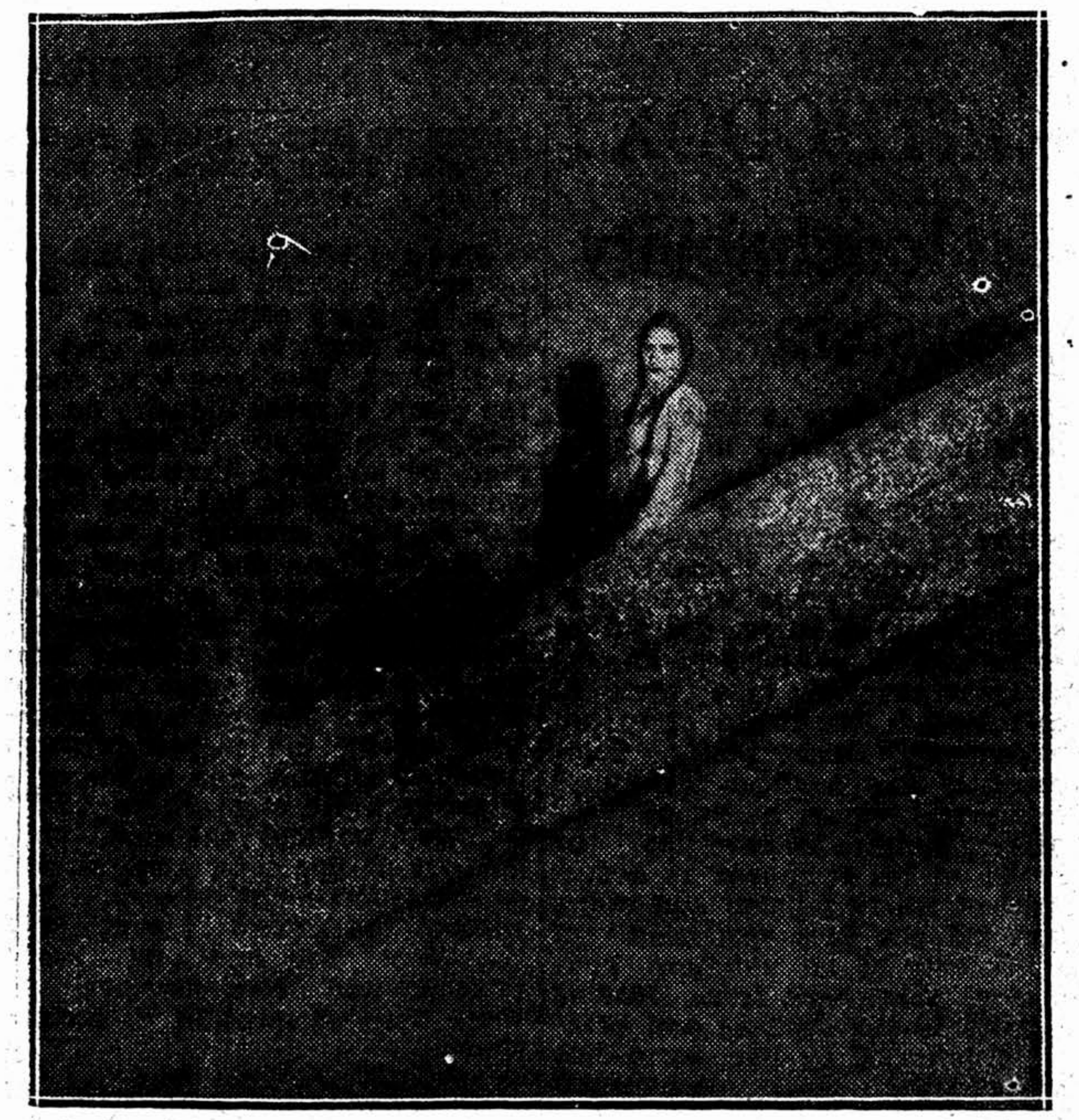
I asked him if he still thinks that his first scenario was pretty good to which he replied "I think it was amateurish. It had some good stuff in it, but its form is out of date; for production these days it would have to be re-written. I have always been interested in the movies; always been convinced of their vitality and of the importance of the new art that is evolving". Mr. Wells also told me that "the theatre has always left me rather cold; I dislike the rigid conventions of the stage, its cramping limitations of time and space". When I expressed my objection by saying, "But you had some success in the theatre" (thinking of the interest aroused by "Kipps" and "The Wonderful visit) he just retorted, "Flops, Crashing flops'. My next interjection was "Getting back to films . . . ." to which he promptly replied "I am enjoying it all immensely. During these months I have been working with Korda and I have found out more about movie-making than I learned in the rest of my life". This made me suggest to Mr. Wells. "Then I take it you regard Mr. Korda as pretty brilliant" to which I got back "Korda is a great man". Mr. Wells then explained to me why more of his stories were not filmed. Stories such as "The Country of the Blind", "The Stolen Bacillus", "The Valley of Spiders"—surely they would make wonderful thrillers. Mr. Wells thought that would be difficult.

However, Mr. Wells is soon leaving for Hollywood—say in about a month's time to stay with Charlie Chaplin. The visit will be a private but significant one. He says that it is "part of his education". He is not content with having mastered the technique of writing for the films—which he learned patiently and arduously during his 18 months' preparation of the three London Film Productions films." "Things to Come, "The Man Who Worked Miracles" and "Food of the Gods". "I am going over to learn all I can about studio management", he told me. "Hollywood can still teach us a lot." It is part of the new career which he has chosen at the age of 69. He has vowed that he will not write another book, but will confine himself to "film treatments." which he describes as the latest form of literature. He would like to go to Hollywood earlier. but he is too busy with the final stages of his three films, which were produced simultaneously. They have now reached the cutting and editing stage. and he is staying to supervise the "marrying" of the sound-effect to the scenes. The one which is causing him most anxiety is "Things to Come". for which Mr. Arthur Bliss the composer has written a score embodying the sound-effects as a complete "sound story" of war, desolation, reconstruction and scientific perfection. By the way he has now recovered from the accident which left him with a black eye and a small wound. The wound is healing and his only remaining embarrassment is a shaven eyebrow!

DOUGLAS FAIRBANKS

All the world will be told within a few days so you might as well know now. that young Douglas Fairbanks is going to have a film organisation of his own. He has found very substantial backing in this country

Around Theatre & Film Land



Indira Devi in "Wamaq Ezra" (Radha Films), a forthcoming release.

Kumari Hemlata in "Sagar Kanya" to be released soon.

for the enterprise, and I understand that he has been greatly helped by the shrewd advice of Captain Bobbie Cunningham-Reid. Details of the new company's programme are not yet settled. I know, however, that young Fairbanks has a hankering to see himself as Bonnie Prince Charlie, so something historical is likely to be on the schedule. I am all in favour of a film of the Forty-five, provided that Douglas Vyng is cast as Flora McDonald.

Suicide in the theme of a picture, "Tomorrow, We Live", now being made at Elstree by a new company, Conquest Films. The story deals with eight characters, taken at random from a number of cases of suicide, and shows what might have happened to the people if they had delayed self-destruction for 24 hours. Mr. Manning Haynes, who wrote the story and is directing the picture, hopes that it will be good propaganda against suicide. Godfrey Tearle and Haydee Wright will play the leading roles.

It is understood here that Jessie Matthews, the British stage and screen star, will be featured with Robert Montgomery and Clifton Webb, the Broadway comedian, in a musical production early next year. The title, as yet, is "This Time It's Love," but Hollywood being what it is, it is quite likely that the title will be something entirely different by the time it is shown. The cast will include three members of the recently completed Broadway Melody of 1936" cast—Una Merkel, Sid Silvers, and Buddy Ebsen.

All London filmland is discussing Mr. Justice Greaves-Lord's dictum that the position of Miss Frances Day under the Gaumont-British contract which he had under consideration was that of "a chattel and nearly a maruonette." His Lordship was hearing the film company's application for an injunction restraining her from working for other films while a dispute between them is still awaiting arbitration. He dismissed the application. Is it in the interests of the film industry that a star who signs a contract guaranteeing a year's salary, irrespective of the amount of work done, should be sub-let to another firm? Tom Walls, as a director and a star, sees both sides of the question.

Sir Cedric Hardwicke is dead against the artist signing himself as a whole-time to a film firm. "I have never done it myself, and never shall", he said. "It is a very grave mistake to make. I think it takes away an artist's freedom of expression—the very thing that makes one good artist different from another". There are several forms of contracts for film stars. The biggest stars usually sign up for two or three pictures a year, with a guaranteed income for the period.

I understand that Mr. Charles Laughton will wear the most celebrated nose in theatrical history—the nose of which the French gallants cried, "Vraiment, il exagere", and yet which its owner wore like a panache. This nose has just been recreated for the cinema, and will be worn by Laughton as Cyrano de Bergerac in the version of Rostand's romance shortly to be made by London Films.

HARROLD LLOYD'S "VACATIONS"

Whether or not he is called to work before the cameras, Harold Lloyd is spending every day on the set of Paramount's "The Milky Way" which stars him.

If the call is at nine o'clock and Lloyd does not work that day, he appears on the set anyway—without make-up or tortoise shell spectacles.

He watches every scene made and offers suggestions—but otherwise the day is called his "vacation." He tries not to think of his own role but gains his relaxation in studying the psychology of the other characters in the story such as those played by Adolphe Menjou, Varree Teasdale, William Gargan, Helen Mack and Dorothy Wilson.

"I like to be on the set," Lloyd declared. "I like to keep in touch with every move made. Perhaps I will get a hunch for a gag that will improve the story.

"I'm pretty bad, too, on watching the daily rushes. With some directors I have gone over and studied them as many as six times. But with Leo McCarey, whom I know to be a director especially adept at comedy, I see them only the regulation number of times, which is twice.

"I'm something like a back-seat driver. I keep in close touch with everything, sets, props, costumes. I try to know nearly as much as the men handling those departments. I suppose I acquired that habit from producing my own pictures for more than twelve years."

FROM HOLLYWOOD

It was truly "star day" in the Paramount wardrobe department when Mae West, Marlene Dietrich and Claudette Colbert all met with Travis Banton to discuss the gowns for their next pictures..... Travis certainly knows his styles:

* * * *

Yielding to the request of Carole Lombard, Gary Cooper, Marlene Dietrich, Lee Tracy, and several other contract players, Paramount is installing an air cooling system in the studio restaurant......

* * * *

Harold Lloyd's first movie work was with the Edison Company years and years ago when they made a picture in San Diego, California......Although the comedian does not recall the name of the epic, he distinctly remembers receiving dols. 3.00 for a hard day's work.

* * * *

When Marlene Dietrich and Gary Cooper appear together in "The Pearl Necklace" it will be the first time that Marlene has worked with the same leading man twice. Gary was her leading man in "Morocco" her first American picture.....

* * * *

Recently Lee Tracy fell asleep during a lull in the production of "Gettin' Smart" and when he awoke he found that the entire company had gone home....

* * * *

Walter C. Kelly in the past twenty-five years has toured almost every country in the world with his famous characterization of "The Virginia Judge". It was in Johannesburg, South Africa, a few of the attractions of this that he had his longest run. He played the same theatre for eight consecutive weeks although there are only 167,000 English speaking persons in that area....Right now Kelly is incorporating his famous character in a film role under the same title, "The Virginia Judge" ....Stepin Fetchit, famous negro comedian, is also in the cast....

* * * *

Charles Boyer cabled Paramount executives that he will remain in France to make a picture called "Mayerling", based on the like of Archduke Joseph of Austria, before returning to appear opposite Marlene Dietrich in "Invitation to Happiness"....This Dietrich film is to follow "The Pearl Necklace" ....Lewis Milestone will direct.

Paramount has signed the young actor Tom Brown to a long term contract for his outstanding work in "Annapolis Farewell"....His first picture is likely to be "A Son Comes Home" an original by Julian Josephson....

THE CRUSADES

For Pathe

By special arrangement with Paramount Pathe in Bombay will have India's premiere of Cecil B. D'Mille's Epic "The Crusades." Originally it was intended to release it late in November, but as the prints are now available the public of Bombay will have an opportunity of seeing it on November 2nd. Those who have had the privilege of seeing this picture unanimously agree that it is one of the finest of its kind.

Some of the scenes are so big and the battles so realistic that it takes one's breath away even to watch it on the screen. Thousands of Men and Horses, gigantic catapults, molten lead, bows and arrows and glittering swords are but picture.

Books And Their Writers

"SECRETS OF JAPAN"

"SECRETS OF JAPAN", by Chaman Lal. Price Re. 1-8-0.

Books dealing with Japan are legion, and even of purely Indian productions, this is not the first. The phenomenal rise of that "Island Empire" within exactly half a century, from primitivism to the acme of modernism; from the position of an unknown nation, to that of one of the foremost Powers of the world, has however, provided such a fascination to peoples of the world that new books upon the subject are always welcome. To Indian readers, of course, the story of Japan is of particular interest. The bonds that unite the two countries were forged in ages past, and the Japanese never weary of confessing the debt they owe to India. Even in the foreword to this book which is contributed by Mr. Shingors Takaishi, a reputed journalist of Japan, a graceful compliment is paid to India, as "having centuries ago nurtured by her intellectual radiance, the seed of contemporary Japan."

Mr. Chaman Lal, who is not unknown to readers of the "Bombay Chronicle," has portrayed in the pages of this book "The Secrets of Japan" as he viewed them "through Indian eyes." The author never leaves his Indian background. He again and again rubs the lessons in upon his countrymen. His aim is mainly practical. The book, therefore, can be described as a "popular work, as distinguished from the historical or the critical. Writing from first-hand experience, with innate sympathy and with deep insight. Mr. Lal has vividly described the secret of the greatness of contemporary Japan. He has rigorously avoided political controversies, and in a book of this type it was the wise thing to do.

The book is divided in two parts, the first having fifteen chapters and the second five. In part first, the author has grouped under suitable headings his observations of men and things, and has tried to convey the morals and lessons, which he thinks Indians would do well to learn and follow. The foremost characteristic of the Japanese is needless to say, their deep-rooted patriotism, which the author has done well in repeatedly stressing by suitable illustrations. The Emperor of Japan epitomises the national honour and welfare, and thus to the Japanese loyalty to the Emperor and devotion to their country, mean one and the same thing. Mr. Lal writes with an intimate acquaintance of the various subjects, and thus his narrative is always refreshing. His chapters upon Education, Japanese Women, The Press, etc. are a mine of information, and even those people who have read other books will not fail to find something of interest here. The second part of the book can be said to be largely descriptive.

The critical reader cannot help feeling after a perusal of this book, that it appears too much as an unrelieved panegyric of Japan, and things Japanese. The author, indeed, has confessed in his preface that the book presents only the rosy picture of Japan. This is really a serious drawback in this book, and the absence of what one may call the selective spirit certainly annoys the critical reader. In Japan, as in any other country, there are many things of doubtful value. Take the question of Japanese patriotism, for example. One feels that in some of the numerous illustrations cited in this book, the author has allowed his enthusiasm to run away with his discretion. Some of the stories

(CONTINUED IN COL. 4).

A MIRROR OF HINDU ORTHODOXY

In Defence Of Untouchability And Caste System

INTELLIGENT MAN'S GUIDE TO INDIAN PHILOSOPHY. By Manubhai C. Pandya, M.A., LL.B., Published by the author at Coronation Building, C. P. Tank, Girgaum, Bombay 4.

The object of this work is described by the author himself in the following words: "These pages are . . . . . intended to present to the reader in a handiform the cardinal doctrines relating to the philosophical, religious and traditional systems of thought as prevailing in India, and gives him a general idea of the Hindu Philosophy and traditional religion and their extreme usefulness in daily life so as to enable him to withstand successfully the [illegible] and divergent forces which have penetrated deep in our country and created dissentions in the Hindu community and retarded its growth and development as a nation." After going through the nearly 500 pages of this work, which displays some erudition and much labour, one cannot help regretting that the author has not been content with merely the presentation of the principles of Hindu religion, philosophy and ethics, as embodied in the Vedic and post-Vedic literature, including the Dharma Shastras, but should have also sought to justify some of the practices of Hindu society which have earned for it universal reproach at the hands of enlightened men, Hindu and non-Hindu, such as untouchability and the differentiation into "high" and "low" of the several sections of that society which go by the name of castes and sub-castes. If Mr Pandya's book had been addressed to the orthodox Hindu reader alone, one would have had no quarrel with him, but since he seems to be anxious to convince even the general reader—that "intelligent" creature who refuses to swallow traditional nostrums simply because they have become "hoary" with age and to whom none but entirely rational arguments will ever appeal—Mr. Pandya's attempt in that regard must be pronounced to be a failure, which considerably detracts from the value of an otherwise useful compendium of Hindu religious thought and social ethics. There was really no necessity at all for the author to indulge in polemics of an unpleasant character in a work of this kind. His dislike of "social reformers", "Bolshevists," Communists" and political "agitators" in general, whom he lumps together, appears to have got the better of his judgment as a student of Hindu religion and ethics and led him into expression of sentiments of an unhappy character, which far from lending dignity to the customs and practices defended by him, serve only to lay bare their disagreeable features.

OPPOSED TO CHANGE

As far as Mr. Pandya's exposition of the religion and philosophy of Vedas, Upanishads, Ramayana and Mahabharata and Geeta and the picture he has painted of the Hindu social organisation during the period covered by these books and the Dharma Shastras, are concerned, they may be stated to be fairly accurate, though both display neither the deep insight nor the lucidity of presentation of a Bhandarkar, a Rabindranath, a Radhakrishnan, a Barua or a Das Gupta. The work is in two parts, Book No. I dealing with the Vedic Period which embraces the period of the Upanishads as well, and Book No. II dealing with the Epic Period, inclusive of the period of the Bhagavad Geeta, and the period covered by the various Dharma Shastras, which brings the reader down to the sixth or seventh century A. D. The philosophical, theological as well as ethical doctrines, the ceremonial observances of Hindus and the structure of their society 3000 years ago are minutely surveyed by Mr. Pandya. The caste system in all its manifold aspects and with its thousand and one

(Continued on page 20).

The Art Of The Stenographer

We have received a copy of the proceedings of the third session of the South Indian Shorthand-Writers' Conference held at Bangalore in 1934. The volume contains the Welcome and Presidential addresses and the resolutions passed at the Conference.

Shorthand writers have in these days become a necessity, whether for the better equipping of newspapers or the public offices. Although the number of shorthand writers is increasing fast, unfortunately, they are as several other classes of workers, ill-organised, with the result that the profession suffers from various disabilities, and they have to work with innumerable difficulties. It is, therefore absolutely necessary for every province to have an Association of its own to promote and safeguard the legitimate interests of shorthand writers, with a powerful Central organisation. At present there are several Shorthand Writers' Associations in some parts of this country and there also exists an All-India body, which in the absence of sympathy and support from sister organisations, is hardly of any use and service.

Unfortunately, the stenographer is still considered by many employers and the general public to be nothing but mere mechanical recorder of words and by some as worse than even clerks in the lowest grade. It is the duty, therefore, of the lovers of the art to see that this false and foolish impression is removed. The Shorthand writer's chief function is, no doubt, to represent spoken words by means of brief characters and transcribe the notes accurately with the sense, but this requires considerable attenion, sound knowledge, keen powers of observation and adaptability as well as mental dexterity.

Provincial Conferences of the kind of which we have just referred to, are of inestimable value as they encourage discussion and stimulate thought They bring together for the purpose of mutual consultation and social intercourse people keenly interested in the art from different parts of the country.

Various papers read at the Conference by those interested in the art at the Conference are included in the report which add to its usefulness.

S. R. K.

SMALL SCALE INDUSTRIES

GUIDE TO SMALL SCALE INDUSTRIES. Third Edition. By M. C. Mohan. Lahore. Price Rs. 1-8-0.

We have had the occasion to review the second edition of this book in these columns and we have not much to add to what we said before. The book is no doubt the result of great industry on the part of the author. It must, however, be admitted that the cause why industries do not make headway in this country is not lack of literature on the subject, but want of technical education in the direction and the absence of State support, as is evident from the fact that the great advance which Japan has made in industries within an incredibly short period is entirely due to the presence of these factors in that country. Without the first, only one out of ten enterprises started by amateurs might succeed, but without the second factor, even that one will find its scope cramped and circumscribed in these days of unhealthy competition.

Mr. Mohan has mentioned in his book the different foreign markets wherefrom the machinery required for the various industries treated by him could be purchased. But the far more important question is finance. Japan has solved this problem by establishing industrial banks manned by experts who, besides finance, give advice and guidance to beginners in the line from start to finish and even in marketing the goods when ready. The absence of similar facilities is a great handicap even to those who are anxious to start some useful industries after getting the necessary training in a technical school here or abroad. These are, however, larger questions beyond the scope of the book under review, but they cannot fail to occur to readers of books like these. All the same we welcome Mr. Mohan's book as it is likely to bring about an awakening in the country in these directions, leading to efforts to create similar facilities for our enterprising young men and thus to mitigate the hardship of unemployment among them.

S. S. T.

In "The Fool," Miss Enid Welsford follows through European history a subject which has never been handled so comprehensively in a single volume. She traces the history of the Fool in legend and myth, in common life, at Court, and on the stage: from classical times through the Middle Ages and the Renaissance; shows the kinship of Till Eulenspiegel, the Fool in "Lear" and the more modern clown.

(CONTINUED FROM COL. 1.)

in the chapter "Lessons from Japan; are undoubted examples of "How not to do it." Japanese patriotism, inspite of all its genuine value, unfortunately partakes of a spirit of Jingoism and is to-day suspect in the minds of the thinking portion of humanity. It is more imperial than national and Indians will do well to discriminate between those two types.

The book is produced by the Kenkyusha Printing Company, of Tokyo and the get-up and the printing are upto the mark. The book having more than 250 pages and cloth-bound is moreover, priced at Re. 1-8-0, which is a revelation indeed. One regrets to note, however, that there are innumerable misprints, and mistakes not only of spelling but of English idiom and grammer. The author will do well to get the book properly revised, therefore before it goes into second edition, as we hope it will.

N. J.

Art Notes And Events

By KANAIYALAL VAKIL

Literature, Art, Culture—Must Touch Nation's Daily Life—Gujarati Sahitya Parishad—Not Essay-Reading Tamasha—Live Instrument Of National Uplift—Common Platform For Intellectual Problems And Necessities Of The Age—Parishad Fight For Emancipation Of Indian Art And Scholarship

A nation is in the making, a new nation. It seeks definite basis for its social, economic and cultural structure. Can it find it in the "Parishads" and conferences which we have been accustomed to arrange and conduct as a periodic routine? They have been obsolete relics as much of a bygone mental outlook as of a bygone age. We are, consciously or unconsciously, the citizens of a new world. Wide-awake nations are conscious of that citizenship, its privileges, its responsibilities and dangers as well. Quite consciously they are striving to align themselves to the necessities and spirit of the age. Are our 'Parishads' aware of those necessities, social, intellectual, cultural? Are they stirred by the spirit of the age—daring, rebellious, far-sighted, constructive? Are they like Paul Valery conscious of the fact that nations, European as well as Asiatic, could be "menaced by the past," by "the dead?" Are they interested to investigate the future of the Indian mind as he has been with the future of the European mind? And, if there is Paul Valery who after two years of organised work with Society of European Co-operation expressed his pessimism—in an interview with Dorothy Dudley ("Nation"-New York)—about the intellectuals, there has been also Andre Gide who brought them together last June for the "Defense of Culture." The Paris assembly inspired by him was an "International Congress of writers."

MODE AND PROBLEMS.

Are our Parishads, our writers, our intellectual workers awakened to the intellectual currents that have been stirring alert nations for the last twenty years and more? Do they know of the intellectual necessities that have brought about these assemblies of intellectual workers in New York, Paris, Spain and Moscow? Or, are we to remain unprepared as usual and as usual wait for "expert" advice from "friends" abroad. "friends" who think of India as a museum-piece, a picturesque relic exchanging "swamis" for slums? Is it India's national mission to console its intellectual life with the dead-bones and fragments of European intellectual modes and institutions that have outgrown their vitality and significance? How feeble and ineffective, how indifferently vague obsolete and imitative, have the literary and cultural Parishads in this country been permitted to linger on!

The manner in which the forthcoming Gujarati Sahitya Parishad at Ahmedabad has been heralded is instructive. It is a typical example of the bygone mental outlook of a bygone age. Not more than two months are now left for the sessions of the Parishad. What is it that we hear at this moment?

THE ELECTIONS AS USUAL.

We hear about the elections, as usual. We, as usual, discuss the elections. And, as usual we are given names and more names, big and small, that will, presumably, guide the multitudinous literary art and cultural subjects included or excluded for discussion on the basis of no definite outlook on national life, no definite policy, plan or programme. It has been the time-honoured but extremely unintelligent convention that the Parishad should have its routine essays on varied subjects read at every sessions. The subjects of these essays and their "sections" are enumerated their scope is however, left comprehensive. Is the intellectual worker to discuss the difference, say, of Gujarati literary art and cultural activities as its sole distinction? Or is he, or she, to measure them by their national importance and value? Is the development of language, the increased quantity of Gujarati output, the sole criterion of its literary and cultural progress?"

Maurice Schwartz, the famous Jew actor, of the Yeddish Theatres in the United States. With him is Charlotte Goldstein.

PARISHAD'S NATIONAL OBLIGATIONS.

Does the Parishad accept specifically its obligation to adjust the outlook and activities of its language and province to the wider intellectual necessities of the age and the nation? Take, for example, the section which is assigned to art, the cinema and "dramaturgy." Apart from the scattered attempts to examine painting in Gujarat, ancient and modern, what is the student of that art to offer precisely to the Parishad which leaves him not more than a few weeks for the vast field of research in painting? Sculpture is an untouched region in Gujarat. And, so is architecture. Music and dancing have been the subjects of elaborate sentiment but scarcely of close examination of their art values. What is and should be, moreover, the outlook and attitude of the Parishad on the place of art in national life? Has it given any thought to or cared hitherto to give systematic attention to it? Or is it merely to drift in the wake, or rather aftermath, of the romantic exclusive doctrines and decalogues of discredited Havellism?

THE DISTINCTIVE CINEMA.

Take again question of the Cinema, which, like journalism, appears as an intriguing novelty. Have the Gujarati film studios any distinctive onlook on the place of the cinema in national life or on its national art or cultural possibilities? If they have not, have the Gujarati film critics? If these also are unconscious, are "advanced" Gujarati intellectuals aware of them?

"DRAMATURGY."

Finally, let us consider the region of art marked out by a big name—"dramaturgy". If it is not to be entirely antiquarian, is there before Gujarati students and exponents some precise guidance as to what should be the exact lines of investigations on modern, contemporary, "dramaturgy." Since the subjects are not indicative but vaguely comprehensive, it is surprising that the radio has been omitted from the impressively formidable list of subjects the Parishad wishes to bless.

VITAL PROBLEMS, NOT SUBJECTS.

These are not mere subjects or abstract questions. They are vital problems influencing the nation's mind, its present and its future. They are urgent, demanding urgent solution, not merely annual and academic speculation. These problems demand, in the first place, definition. They cannot be defined unless they constitute the subject-matter of discussion in the day-to-day intellectual life of those who constitute the Parishad. They cannot be cartooned and caricatured into clever essays within a few weeks when for over ten months of the year the intellectualls dwell in the dreamland planets removed from them. The Parishad, if it is to cease to be the annual essay and sermon reading "Tamasha," must now think seriously of the ways and means by which it can so organise and direct the intellectual life of the province that the intellectual necessities of the workers can find a treatment other than the annual avalanche of learned eloquence which makes them helpless.

PRACTICAL ORGANISATION.

Practically helpful organisation of the intellectual life and activities of the province is, obviously, essential to deal with the "wages" of the writers and the privileges and responsibilities, if they could be persuaded to accept them, of the publishers.

EXAMINE THE PAST.

But if the Parishad fights shy —it would not be surprising at all if it does so in view of its stagnating conventions—to touch vital problems of the present or plans for the future it can at least start fruitfully with the examination of the cultural and particularly art heritage of Gujarat. It must take in hand immediately the outline of a practical scheme that would obtain for Gujarat libraries, museums and galleries for the systematic examination of its art and cultural heritage. This scheme ought not to be superimposed on the province. It must be before the province for at least a year or two for thorough investigation and discussion and must be the predetermined item of discussion in the next open session of the Parishad.

But these provincial intellectual activities have and should have, at the present stage of our national evolution, significance and value only to the extent to which they adjust themselves and approximate to the wider intellectual necessities and aspirations of the age and nation.

UNEMANCIPATED SCHOLARSHIP.

The literary and cultural Parishads of every province in India have, consequently, definite national obligations to fulfil. Indian scholarship, at the moment, suffers great and manifold handicaps. The archaeological museums have not been Indianised. Indian art treasures are continually being exported without the slightest national control and the most important and priceless national monuments of historic and artistic importance are at the disposal of "experts" from abroad who remain to cultivate no interest in educating learned institutions, universities and similar centres of intellectual endeavour to the stage of national recognition of their art and cultural value.

NATIONAL ACTION.

The Gujarati Sahitya Parishad will, one hopes, undertake not only to read essays on these subjects but also to discuss them openly and fully and decide for the requisite combined national action. If the Parishad is arranging—one has not although it is only a few weeks ahead, yet been favoured with the requisite information from those organising the Parishad—an art exhibition of past achievements it should not overlook the nationally educative idea.

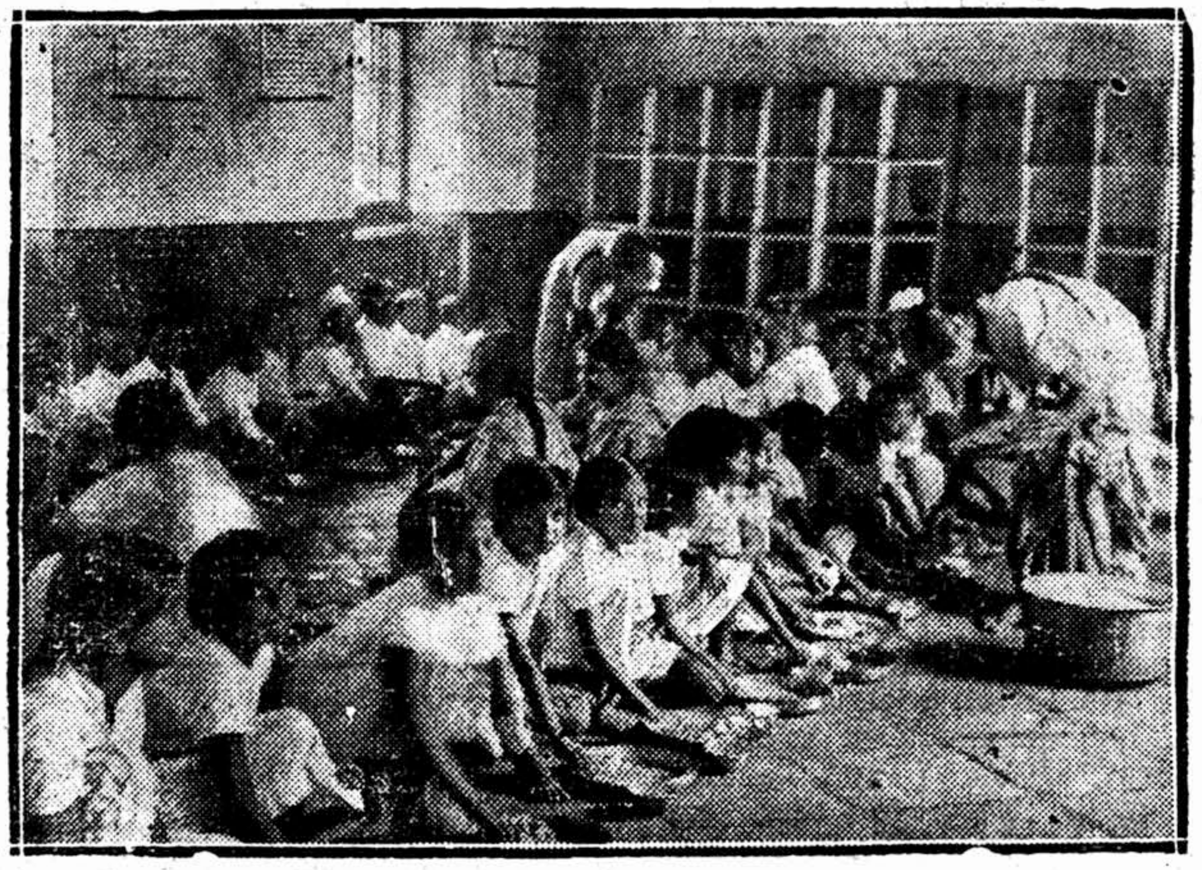
OBJECTIVE OF ART EXHIBITION.

If the Parishad is arranging also another art section for the benefit of the present generation of artists in Gujarat, one expects, as one ought to that, it would be both arranged and displayed as well as publicly broadcasted dispassionately and with the sole object of helping the unknown young and unestablished artists, not with the object of limelighting the handful of names that obtain current appreciation as, presumably, "outstanding" artists in Gujarat.

EMPLOYMENT & INSTRUCTION.

Here again the question, or rather the problem does neither begin nor end with cleverly appreciative list of his graphical essays. The problems of finding employment, of adequate facilities of instruction and advancement in art require from the Parishad its closest and unbiased attention as well as practical sympathy and support. There are problems, moreover, of "commercial" art, book illustration poster work, costume-designing camera-craft, both for their general use as well for their exploitation in the film studio which require to be touched with a sober attitude by the Parishad.

CLASS FOR MENTAL DEFECTIVES.



Dinner Hour: Cooking and serving are done by the inmates of the Home themselves.

MENTAL DEFECTIVES AMONG CHILDREN

Byramjee Jeejeebhoy Home Tries To Tackle Problem : Appeal For Public Support

(FROM OUR SPECIAL CORRESPONDENT).

One of the most useful experiments is at present being carried out in the Byramjee Jeejibhoy Home for Children, Matunga, under the supervision and management of the Society for the Protection of Children in Western India. The problem of destitute children has been successfully tackled by the Society for a considerable period Now special attention is being directed to the case of mental defectives among the children, who are carefully tended in a special section of the Home, under expert medical advice. If this special training for children of subnormal mental development can be continued for a number of years, there is every hope that the institution would render immense service to the unfortunate innocents, who otherwise will be thrust on a world which cares little for them in ordinary circumstances.

MORE ADMISSIONS SOUGHT.

There are 11 children in this section. A teacher who is often called upon to exercise great patience and put up with the idiosyncrasies of these children who sometimes are subject to violent and uncontrollable fits of passion or depression, is in charge of them and spares no pains in directing their deficient mental abilities in proper channels under the guidance of a well-known psychiatrist, Dr. Lalkaka. Fof proper facilities for separate treatment of such mentally deficient the society had repeatedly sought the help and support of the public and the Government, but, so far the response has been meagre. This class is the only one of its kind in Western India, and daily the Society's office is flooded with requests from parents and guardians to take charge of their mentally defective children. Unless substantial financial support is forthcoming, any extension of the Society's activities in this direction is considered impossible After a good deal of training, two of the 11 pupils have been put in a regular school and they are showing signs of rapid progress.

HOME FOUNDED CENTURY AGO

The Society for the Protection of Children in Western India, which has taken up such a beneficial experiment on hand, first came into being in 1917, through the efforts of a few pioneers of child welfare movement and through the voluntary services of public spirited citizens of Bombay. The object of the Society is to cultivate public opinion in matters affecting the care of the destitute, neglected, delinquent and ill-treated children of the city and also to create and suggest a rational and humane treatment of the poor, stray children and thus avert the possibility of their turning a menace and a disgrace to society. It was through the suggestions and representations of the Society, ten years later, that the Bombay Children's Act was passed in 1927.

The Society's present centre of activity is the Byramjee Jeejeebhoy Home which was founded in 1816 Starting as a small shelter, the Home had gradually developed into one of the finest institutes in Western India through the munificence of the late Sir Shapurji Bharucha and Sir Byramjee Jeejeebhoy. Two modern buildings are constructed, one for the use of the boys and the other for the girls, besides an office building, a dispensary, an isolation block and the quarters of the staff. The Home does the practical work of maintaining nearly 175 children. Of these 70 are girls, and 40 boys of tender age. A majority of the boys and girls attend the municipal schools. Half-starved and helpless children are brought to the Home by the police or by poor parents whose humble resources do not permit of tending their own children. The Home houses, feeds and clothes these little mites, born in misery and want, whose childhood is blighted by the privations of unrelieved poverty. It endeavours to the utmost to transform them into healthy specimens of childhood. They are given education, and vocational training in carpentry, canework, sign-board painting, tailoring, gardening, cooking, fancy work and so on. Children displaying talent are given proper facilities by way of higher training outside the Home in various schools in the city.

SELF-HELP TAUGHT.

To ensure regular attendance on the children, some of whom are sent by the Juvenile Courts in the city and others are brought by poor parents at odd hours, the Home maintains a paid staff under the management of honorary secretaries, who take as much interest in the children as loco-parents as regards health. personal hygiene, food and dignified conduct. Each child is brought up in an atmosphere of self-help so as to enable him or her to lead an independent life when he or she grows up. Every attempt is made to find suitable employment for boys when they are due to leave the Home. Husbands in comfortable positions in life are generally found for the girls and occasionally orphan children of tender age are given out for adoption, after the required conditions are duly fulfilled by those adopting them.

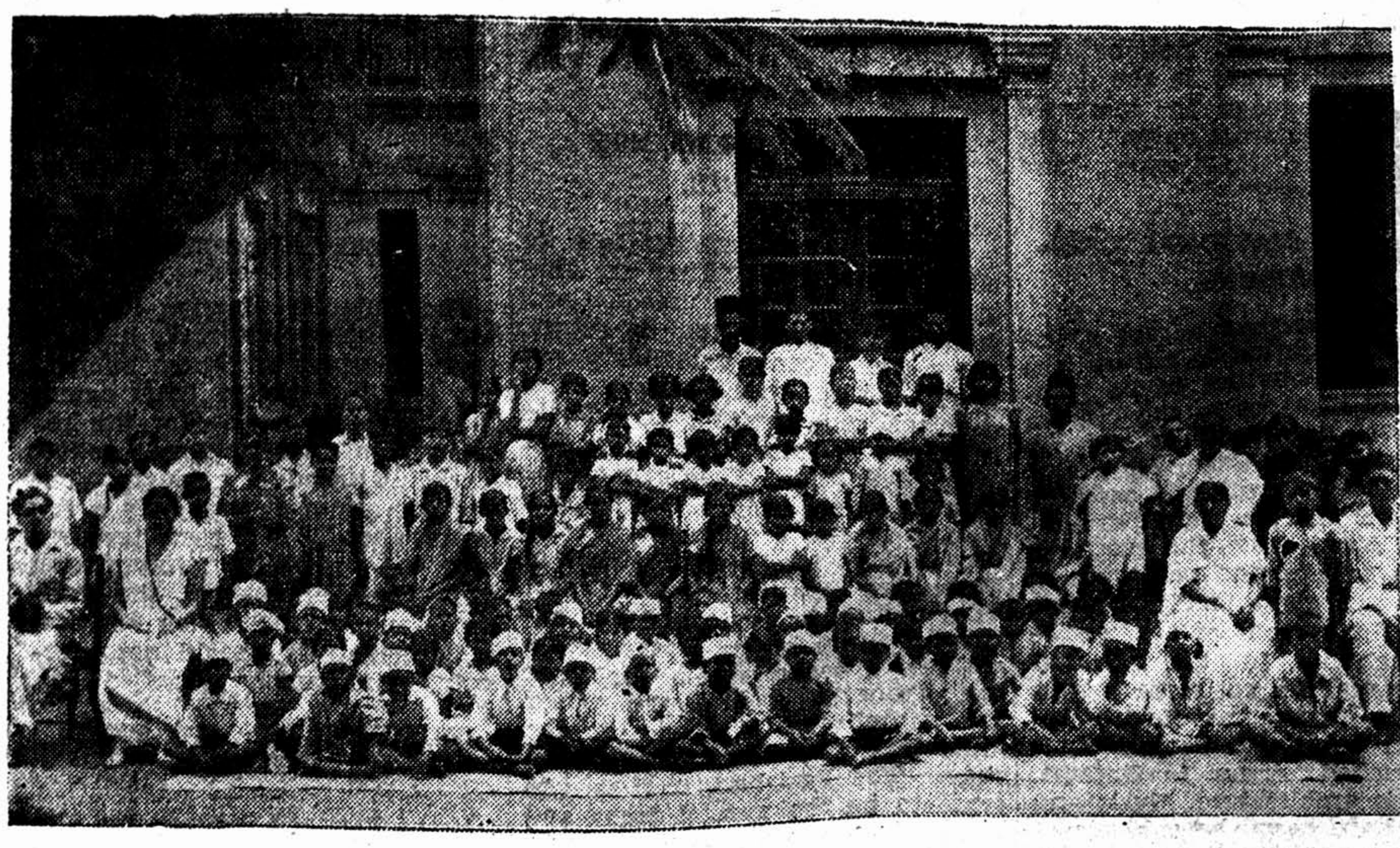
Special attention is given to the physical development and culture of the inmates of the Home. A special dietary programme is run on the "Balanced Diet" system of Col. McCarrison, under the supervision of Dr. Tilak of the Baby and Health Week Association. Athletics and sports are regular features. Children are periodically taken to pictures and places of interest for outing. Voluntary workers help the Home by way of teaching games and music. Scouting and Guiding have been successfully introduced and a Kindergarten class is opened for the babies of the Home.

Wonderful team spirit is noticed among the inmates. Boys and girls do all the tailoring and cooking is done by turns. Thrift and orderliness in habits, are developed among them to a remarkable extent.

AN APPEAL.

The finances of the Society are partly met from grants by the Government and partly by public subscription and donations. The Bombay Municipality also contributes a small annual grant. But the ever expanding needs of such a big institution require greater help from the public.

Diwali is the occasion of universal rejoicing. It is celebrated by Indians without distinction of class or creed, for the simple reason that it has lost completely its sectarian colour. On such an occassion will the suppliant voice of the unfortunate little ones of the society be drowned in the din and boom of the rejoicings of millions of Indians? By a subscription of 10 rupees per month, a member of the Home can obtain shelter and succour, for the average cost of maintenance comes to about 9 rupees only per inmate. An appeal is made to the generous public to come forward with help in cash or kind. The Home has accommodation for 300 children without any distinction of community or religion, but admission is dependant on the financial resources of the Society.



A group of Inmates of the Byramjee Jeejeebhoy Home for Children.

* * * *

The doctor examined Joe carefully, and then smiled.

"Your heart," he said, "is functioning normally, and your lungs are splendid. Only your legs are still swollen, but that doesn't bother me."

"Doctor," answered Joe, "believe me, if your legs were swollen it wouldn't bother me, either."

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BOOKS AND THEIR WRITERS (Contd.)

A MIRROR OF HINDU ORTHODOXY

(Continued from page 16.)

barriers receives special treatment at the hands of the author, who appears to be convinced that it is an institution of an immutable and sacrosanct character, which it would be folly to seek to demolish or even radically to alter to suit the exigencies of the changed times. Though Mr. Pandya professes to believe in the catholicity of the Hindu Dharma Shastras and quotes the sage Parashara and other scriptural authorities in support of such a belief, he himself remains stoutly opposed to any change that would rectify either the blunders or the wrongs of the past. He would still deny to the Shudra the right to read the Vedas and would still brand the lowest classes of Hindu society with the stigma of "Untouchability". simply because the lawgivers of three thousand years ago denied that right to the Shudras of their days and stigmatised those who followed certain low professions as beneath the pale of society.

"BY BIRTH ALONE"

Mr. Pandya vehemently maintains that birth alone—the mere accident of one's being born in this or that caste—must for ever remain the criterion of the superiority or inferiority of one's place in the social scheme, no matter what one's personal attainments or character might be. Death alone can emancipate a "low" man from the stigma of "lowness," or deprive a "high-born" of his right and title to be viewed as a "high-born" by society, including, of course, the "low-born." Mr. Pandya again and again emphasises this point. He writes,

"The above discussion would clearly show that Manu does not support the theory started by the reformed that a person's caste could be converted in this very life as being opposed to the Vedic theory that a man's caste is determined by birth only."

Lest it be thought that Mr. Pandya is merely stating the view held by Manu and other lawgivers of ancient days. and is not himself a believer in the same, the following remarks on the subject made by him in another place will be found illuminating:

"It would be doing a great disservice to the Hindu religion as also to our motherland to preach the new lessons of equality of all irrespective of questions of caste, creed, educational and cultural qualifications, purity and so on as they are likely to create great dissentions amongst Hindus, raise a spirit of revolt against the established order and ultimately lead more to a spirit of degradation rather than an elevation or uplift of this very class of persons for whose benefit the so-called reformers are assiduously carrying on propaganda work and are invoking the aid of certain proposed legislation. It is unfortunate that the pioneers of the new movement by seeking directly or indirectly to destroy the beneficial institution of caste of hoary antiquity and religious authority are unconsciously digging an eternal grave for the great citadel of liberty which ought to be vindicated by all loyal children of the country having the good and welfare of their country and their fellow brethren at heart."

REVOLT OF "LOWER" CLASSES

Mr. Pandya does not appear to realise the fact the vast majority of Hindus belong to the very castes which have begun to repudiate the right of Brahmins to lay down the law of life for them. Whether such law is of "hoary antiquity" and "religious authority," as Mr. Pandya says, is becoming a matter of supreme unconcern to them. By insisting on the Brahmins' own view-point and ignoring altogether that of the vast majority who compose the non-Brahmin castes, orthodox Hindus of the type of Mr. Pandya are merely digging the foundations of the superstructure of Hindu society and will surely bring about its disruption if they persist in such an unreasonable attitude. The revolt of the untouchables under Dr. Ambedkar and of the non-Brahmins everywhere in the country from the tyranny of the caste system is a phenomenon which orthodox Hindus ought not to ignore if they are really solicitous of the welfare of Hindu society. That movement of revolt is not likely to be restrained by the expression of utterly antiquated and irrational views of the character indulged in by Mr. Pandya in his work. On the other hand, such an attitude is bound to lead to more and more secessions from Hindu society and repudiation of Hindu religious beliefs as well, which no true Hindu can view with complaisance.

AN EXTRAORDINARY SUGGESTION

Mr. Pandya, though he is himself a student of law and jurisprudence, entertains the extraordinary view that the law for Hindus in social matters, like Untouchability, Widow-marriage, Divorce, Temple Entry, Inter-caste marriages and so on. should be laid down by only Hindu pandits and shastris—of course, such pandits and shastris can only be Brahmins—who are "well versed in sacred lore and the shastras," and not by legislatures like the Indian Legislative Assembly and Provincial Councils, which are composed of heterogenous elements including non-Hindus. Mr. Pandya does not stop to think whether the vast mass of Hindus composed of non-Brahmins, would docilely acquiesce in such an arrangement. However, the suggestion is so preposterous that one is only amazed at Mr. Pandya's hardihood in putting it forward seriously. Educated Hindus like Mr. Pandya would do well to recognise the great truth embodied in the words of the poet:—

"The old order changeth,
yielding place to new
And God fulfils Himself in many ways,
Lest one good custom corrupt the world."

To maintain that a scheme of society, which might have worked smoothly and well three or four thousand years ago, should be enforced in all its rigidity at the present day is to ignore entirely the lessons of History and to court certain disaster for Hindu society.

MANUAL OF HINDU ASTROLOGY

MANUAL OF HINDU ASTROLOGY. By Dr. B. V. Raman with a foreward by Prof. B. Suryanarain Rao, Suryalaya, Beltahulsoor, Bangalore. Price Rs. 4. Pages 125.

The author of the Manual of Hindu Astrology Dr. B. V. Raman, is the grandson of the well-known astrologer of Bangalore Mr. Suryanarain Rao who is the editor of the Astrological Magazine. Dr. Raman in the present publication describes the correct way of casting horoscopes. The book accepts the astronomical basis of Hindu astrology. not without occasional side-lights on the theory of Western astrology, but the manner in which the relevant findings are marshalled and the methods expounded will not fail to hold the attention of the readers. The manual deals with the mathematical side of the subject. The author has already made his mark in the line and the book will be found useful to students of astrology.

E.V.P.

BOOK NOTES

Of "Modern Moscow," by Eugene Lyons, H. G. Wells says: "It is one of the most vivid and convincing pictures of the New Russia that I have ever encountered."

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Last year the National Institute for the Blind produced 732,015 books and newspapers in Braille type and 8,000 pieces of music.

* * * *

Mr. and Mrs. Sidney Webb have ready for publication a work in two volumes on "Soviet Communism: A New Civilisation?" In this work the authors attempt an objective description of the whole organisational structure of the U.S.S.R., together with an analysis of the working of the principal departments of its Administration and an explanation of the aims of Soviet policy.

* * * *

A biography of an unusual order is a book Ivor Nicholson and Watson are publishing called "I Walked by Night." This is the life story of the king of Norfolk poachers, told by himself and edited by Lilias Rider Haggard, the novelist's daughter. At various times houseboy, shepherd, horse-breaker, mill hand, game-keeper, and rat-catcher to the troops, he has nevertheless always levied "agin the law," for as a child he went to prison and the treadmill for snaring a rabbit. Now he tells the secrets of his trade.

* * * *

How a slice of virgin forest in Southern Rhodesia was turned into a profitable ranch, after thrilling fights with forest fires and big game, and strange experiences in bushland villages, is told by Mr Wilfrid Robertson with a light touch and a rare sense of humour in a book, entitled "Rhodesian Ranches": "Life and Sport in the Wilds," of which Blackie and Son are publishers. Glowing pictures of hunting holidays along the Zambesi complete a narrative which is full of graphic vignettes of primitive life.

* * * *

Blackie and Son are publishing "Through Wilest Papua" by Mr. Jack Hides, whose remarkable discovery of a "Papuan Wonderland," with its hitherto unknown race, was recently announced. In this book Mr. Hides records many thrilling adventures in his earlier explorations in this land of still untamed head-hunters. Sir Hubert Murray, the Lieutenant-Governor, who has referred to the author as one of his best men in the bush, "untiring and indomitable," has written a special introduction to the book. This book is illustrated with many striking photographs.

Vima Vanijya

The fifth issue of this new venture in Kanarese—an insurance and banking monthly (annual subscription Rs. 3) from Bangalore, is out during the current month. It contains articles by well-known Kanarese authors like Devudu Narsinha Shastri and Mr. D. K. Bharadwaj. The latter writes on the extensive field of insurance in Italy. It is gratifying to note that Karnatak women like Shri. R. Kalyanamma, besides entering insurance business, have also been contributing articles on business subjects. The present issue also contains an informative article on 'the origin of coins' by Mr. Aradhya and a small poem on 'Insurance' in Kanarese.

B. G. L.

U. L. T. Pamphlets

Reprints of old Theosophical articles, now practically inaccessible to the public. In these articles most modern problems are tackled in a critical manner and their Theosophical solutions are offered in a clear, beautiful style.

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8.	Reincarnation in Western Religions	.... W. Q. Judge
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11.	Dreams	.... H. P. B. & W. Q. Judge
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31.	"Let Every Man Prove His Own Work"	... H. P. Blavatsky

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ON BEARDS: As Insignia Of Personality, They Are Preferable As Exception, Not Rule

(By ONE WHO SHAVES HIS)

"Do men shave to please women, or do women like them because they shave? Which is cause, which is effect? My observation is that pogonophobia is a force with which men must reckon in America......I once heard an ornament of her sex declare that it must be horrible to awake in the morning and find a bearded cheek beside one on the pillow..."

These words are quoted out of an interesting article on 'Beards in America' published sometime ago in the London "New Statesman and Nation," mainly because despite the apparent suggestion of frivolousness that might be conveyed they touch an important aspect of the psychology underlying not American but a universal beard-culture.

THEOLOGY & SOCIAL VALUES

It is certainly ironical that beard, which generally is associated with an almost ritualistic symbolism of maleness should have for its 'raison d'etre' no other justification than that women should or should not suffer its existence. One means, of course, beard in the aesthetico social sense, since, apart from his incompetence to speak with confidence on the theology of beards which impinges upon us every few yards one ventures down a street corner, the present writer has no desire to risk infliction of physical violence by referring to the socalled 'religious' significance of the cult or fanaticism of the sacredly unshaved.

One might, however, venture the suggestion (with, of course, the assumed, if generous, permission of the Mulla Saheb and all the Maulanas who sport, praise and decree beards as one of the tenets of islamic behaviour by which the faithful must abide) that the social (if not aesthetic in the absolute sense) element is not quite inseparable from the theological when beards become a badge of correct religiosity and respectability.

AS A SYMBOL

To revert. however, to the psycho-philosophical aspects of modern beards (and why modern at that?)...And one begins by asserting that this type of decorative hirsutism is always inspired by women that is to say, psychologically speaking. Even when, as not infrequently happens in the case of those rare spirits like the late D. H. Lawrence, the beard is sported very much as an army may a banner, in vindication of a principle, or as a sign harmonising the external with the internal or as a gesture in terms of the tangible to express (if one may risk employment of that solemn phrase) 'the grace of the soul', can women be shut out of the affair? The Lawrencesque male was complementary to the female since all he pleaded for was the completeness of experience—the fullest human experience according to the impulse and purpose of life.

BEARDS AND MEN

Beards, again, are always interesting when they are the exception, not the rule: their universality spoils the point of the beard one has always admired and mixed in those who are possessed of enough human courage and idividualism to assert their personal taste in the most personal of matters according to the social code. Their value is enhanced exactly in proportion to their rarity and in relation to their expression of individual style.

What relation such a, after all, superficial appendage of personal appearance and social presentation as a beard bears to the all-important human personality, which in any case is not moulded by the best skill of the barber or tailor or any of the other species of the functionaries who are half servitors and half demi-gods. depends on the merits of each individual case. Moreover, it is a question of feeling and no comparison could be drawn between the face of a Joseph Conrad or a Ras Tafari and that of a tramp when both the types are bearded.

BEARDS FIT ......

The style suggested by the beard when it expresses the nobility or grandeur of the individual temperament is not affected to any essential extent by the use or disuse of a pair of scissors. One could imagine saved and smooth chins that seem to be chiseled for an impressive kind of beard not unlike the Abyssinian emperor's. Nor I think could the profile of the Negus have suffered in its character, at once so remarkable in its strength and poise, if he had shaved like Mussolini whose profile probably is more eloquent than the vulgarly extravagant and violent gestures with which he disfigures every photographic background. An unshaved Il Duce would, on the contrary, be an image of the grotesque.

* * * *

Three explorers had no food and only one cartridge. They drew lots for the use of it.

The winner set off, but had not gone far before he was faced by two lions. He immediately fled back to the tent, hotly pursued by the lions.

Just as they made their final spring, he stepped smartly to one side, allowing the lions to burst through the tent opening.

Quickly he closed the flaps and shouted to his companions: "Get on skinning these two while I look around for a few more."

The Governor,
The Bennett College,
Sheffield,
England.

Gargiya Niwas,
Beawar,
Rajputana,
India.

Dear Governor,
I thank you for your letter of the 13th ult. conveying your congratulations on my success at the Final examination of the Incorporated Secretaries Association. It is mainly due to the excellent reference library of the College, and the promptness, and the keen interest of the College staff taken in me during the period of my studies.

Thanking you, Yours sincerely,
B. D. GARGIYA.

3 LETTERS

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Yours faithfully,
DUDLEY CLAYTON.

OPEN LETTER TO PARENTS.

Dear Sir or Madam,—When your children first arrived they brought with them a wonderful lot of sunshine. Later you became proud of the intelligence they displayed, but still later you became anxious as to what would become of them in the future. Perhaps you were anxious when you visualised them as grown men and women. Even with plenty of money it is not always easy to select the right career, and a parent is sometimes inclined to ask advice of some relative and in ninety-nine cases out of a hundred that relative knows nothing at all about the possibilities of employment. Why not let me relieve you of some of your anxieties? In fact, why not let me be their Father? We do not profess to act as an employment agency, but the nature of our business compels us to keep an eye upon the class of men and women that are wanted and who wants them. There are some people who manufacture an article and put it on the market to sell. We do not do that; we work in exactly the opposite direction. We find out what employers want and we train our students to fill those jobs. We have to be experts in the matter of employment, progress and prosperity. If you have any anxieties at all as to what your sons or daughters should be, write to me, or better still, let them write to me personally—Fatherly Advice Department—and tell me their likes and dislikes, and I will give sound, practical advice as to the possibilities of a vocation and how to succeed in it. Yours sincerely,
J. H. Bennett

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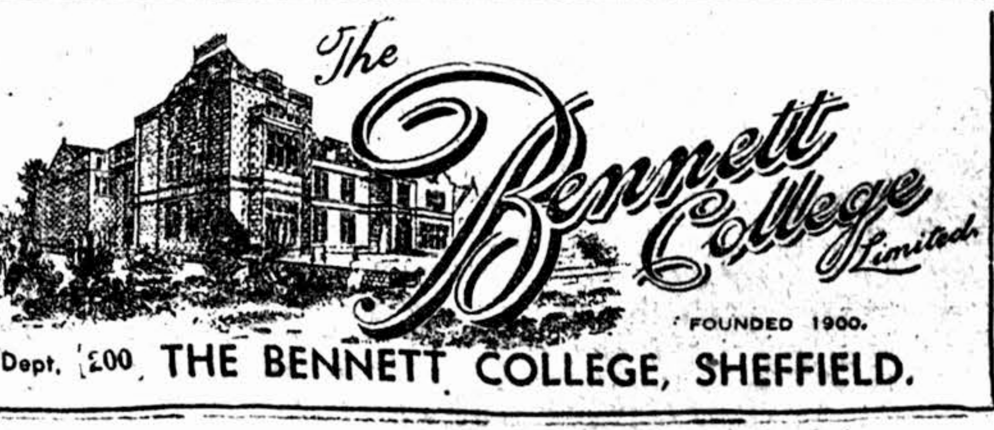

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MRS. BRIJLAL NEHRU : One Of The Makers Of Women's Renaissance In India

(By Y. G.)

It is not with any spirit of admiration or hero-worship—or heroineship rather—that I first met Mrs. Brijlal Nehru. A confirmed believer in the inadequacy of the now dead Mysore Early Marriage Bill, I first met her in a spirit of antagonism rather than of acquiescence. She was delivering lectures in favour of the Bill and in fact had delivered one only a day prior to my first meeting with her. But when I met her I found not a lady pre-possessed against all persuasion to the contrary, but a lady, who by her willingness to be reasonably persuaded, disarmed me for a moment by her good nature. She certainly did not make me a supporter of the Bill but yet I could appreciate the other side of the question after my interview with her.

A quiet residence in Laksamipuram is at present her temporary abode. I was accosted into a parlour neatly decorated with taste, richly but not extravagantly. On the walls I could see beautiful landscapes of Egypt, of Port Said, and of far-off lands wherein, I later learnt, the lady had most profitably sojourned. Immediately on my entering I was saluted with 'Namaste" in the truly Indian style by a middle-aged lady, whom it was very difficult for me to reconcile with the idea I had of her as one who had great experience in Eurpoean countries and in European culture. Clad in a bordered sari of pure Khaddar in the Punjabi style, a happy smile illuminating her face, the first impression that I had of Mrs. Nehru was of a beneficent mother disarming her truant children by her looks, comingled as they were with authority as well as tenderness. I stated my case to her in the strongest of phrases. A sunny smile danced in her eyes and quietly she replied, "I am certainly open to correction regarding any belief I have."

Early Education

Born with a silver spoon in her mouth as the daughter of Raja Narendranath, the President of the All-India Hindu Sabha in 1928, Sri Rameswari was educated in her father's home by trained governesses under the guidance of her cultured mother Rani Narendranath. *Sri* Rameswari though *not* educated in the public educational institutions of the country, is better versed in all the subjects taught and in many others too which are not taught in our institutions than many Indian ladies. To equip herself with the general knowledge, the knowlege of the country, the knowledge of human nature, which she possesses at present and which any casual conversationist with her can easily discern, one cannot but infer that she has pored over any number of books, that she has a keen eye and a sympathetic outlook towards all matters which merit attention.

When Sri Rameswari was 16 years of age, Raja Narendranath, gave her in marriage to Mr. Brijlal Nehru, a cousin of Pandit Jawaharlal Nehru Educated as she was in the true Western style there was none of the modern college girls' foppishness in her, and her work as housewife for over three decades since then has been one glorious record of a loving wife, a delightful companion, an affectionate mother, a sturdy disciplinarian and a generous hostess. She has two sons, B. Nehru and Balwant Kumar. The bright careers that her children have chalked out for themselves are a compliment to the valuable training they were fortunate to have under the guidance of their Mataji.

Services To Indian Womanhood

Mrs. Nehru has been at home the true Indian woman; but that which has brought her to limelight is her spirit of disinterested service—service which refuses to be bound down by family, by province, by community or by nationality. She has worked for the cause of women, for the cause of Harijans, for the cause of Swadeshi and for the cause of peace.

It was she who started and nursed for about 15 years the "Stri Darpan," a journal advocating the cause of womanhood and edited by a woman. Again it was she who started the various Mahila Samities and other organisations in northern India. As their secretary and as their president, the services, she has rendered to the various organisations are gratefully acknowledged by them even now. And it was in appreciation of her services to the cause of womanhood that in 1928 she was elected as the first Social Secretary of the All-India Women's Association. Her services were recognised even by the League of Nations who invited her to act as a Collaborator.

Invited as she was to deliver lectures in all the University Towns in Belgium in 1931, at which time she was in England, she made use of this opportunity to visit France, Poland, Russia, Austria, Hungary and Italy. In this extensive European tour, the items which impressed her most were, the gigantic experiments in Russia, the infant welfare system in Germany, the Ethnographic Museum in Hungary and the Fascist discipline in Italy. Everywhere she was welcome. Down the Volga she witnessed the Modern Communist Farms, at once the hope and despair of Stalin. In Germany the company of Dr. Weber, the President of the Central Section of the Women's Party, a member of the Reichstag and a ministerialrat (an adviser of the ministers), was of invaluable assistance to her in grasping the exact significance of German discipline and determination, of German infant welfare, and of German industrial supremacy.

Thence after a flying visit to Austria she sailed down the Danube to Budapest, "The Queen of the Capitals of Europe," adorned with a million sparkling lights which looked superb and sedate like a queen. Countess Zichy accosted her then and initiated her into the novelties of that ancient town—to its remarkable museum, to its free kitchens, and to its "Pushtas" (large estates given by rich landlords as dowry to their daughters). She enjoyed her visit there and thence went to Italy, the land of Mussolini. A group of sunny Venetian damsels with large bouquets of lovely spring flowers smiled a cheerful welcome to her as she landed. Beside her marched the modern Italian youths—in Fascist uniform and in Fascist fraternity. The beauties of Venice, of Florence, of Rome and of Naples enthralled her and when duty called her to England from that Mediterranean peninsula, it was, indeed, with an effort that she bid adieu to that land.

On Harijan Executive Board

In England Mrs. Nehru delivered a hundred lectures about India and her women. She was the first woman to deliver Extension lectures in the Bedford College, London. She worked as the President of the Women's Committee of the India League as well as of the London Committee of the Indian Women's Association. After her return to India in September 1932, she was elected to the All-India Harijan Executive Board and now she is the Vice-President of the All-India Women's Association.

Mrs. Nehru's sincerity it is that endears her to every one who comes into contact with her. In no action of hers is there any half-heartedness. Any cause that she has taken up, she has fought and is fighting with unabated and unabating zeal. The advancement of the cause of women has been her guiding motto; the advancement of Harijans has likewise attracted her. And in striving to bring about these, that which has affected her most has been the down-trodden state of these sections of humanity in our society. "With malice towards none and charity for all" she has been endeavouring to contribute her little mite to the common well-being of the community. May the lofty aims of this great public worker, this fighter for equality of sex, this examplar of womanhood, be realised.

Mrs. BRIJLAL NEHRU.

LOSING HAIR

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A Page About Women

WOMEN OF ORIENT DISCARD VEIL

Traveller In Islamic Countries Witnesses Advance Of Feminism Everywhere

The woman of the Orient has assumed a new role in life, according to reports brought back by travellers. She has cast off many of the bans that governed her movements and her dress and has stepped up alongside her Western sister as an independent and a modern.

The veils and half-concealing yashmaks that once were accepted attire have been abandoned by more than 100,000 women in the Republic of Bokhara alone, and throughout Baku young Mohammedan girls stroll the streets attired in the latest importations from the United States.

In Damascus and Jerusalem the shrouded face is considered a symbol of Moslem piety. Yet unveild women walk unescorted in public places, to the horror of the more religious of their people. All this independence has made the woman of the East accept a new responsibility, however. She must be prepared to contest for her place. In the cabarets and dance halls of China the battle is one between Russian hostesses and dance partners and Japanese dancing geisha girls for the favour of patrons from all parts of the world. One traveller, just back from Shanghai on the American Mail liner President McKinley, reports that the Japanese lasses in their native costumes have forced their Russian competitors virtually out of the field.—"New York Times".

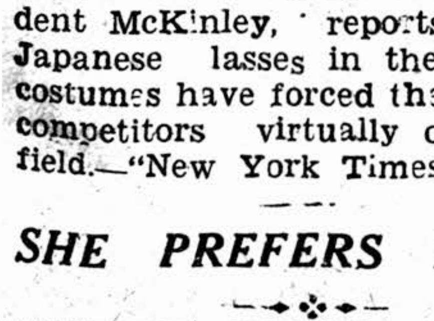
SHE PREFERS PRISON

Will Not Withdraw Threat To Shoot

Mrs. Constance Nelson (48), of Eastbourne, whose sentence was postponed on the charge of sending a letter threatening to murder a member of the staff of the Wycombe Abbey School, was again brought up at Lewis.

It was stated that her daughter had been asked to leave the school and Mrs. Nelson wrote to the principal expressing her intention of visiting the school with a revolver and shooting a member of the staff.

She declined to give any undertaking as to her future conduct and was sentenced to six months' imprisonment in the Second Division.



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WRITER OF BOOKS FOR CHILDREN

Miss Stella Mead Receives High Praise For Her Latest Work

Miss Stella Mead, who made many friends in India during her tour of the country, has written books dear to the child-mind. Her 'Princes and Fairies", published a few years ago, has been esteemed by reviewers as in the tradition of Hans Anderson and Grimm. Whilst living in Paris Miss Mead wrote a story to please a family of French children which was greatly praised by M. Andre Maurois. This story has now been published by Messrs George Newnes (5s.) under the title of 'The Land of Never-Grow-Old". It is a beautifully produced volume, containing thirty black-and-white drawings and four art-plates in colour by the well-known artist, Helen Jacobs. Poems, songs, and music add to its charm.

Miss STELLA MEAD.

Children reading this book will make new friends as they meet Mother Christmas and her family, the King of the Moon, and other characters. Mother Christmas is a busy, practical old lady who adores all the earth-children, but has little respect for the grown-ups. Talking of those days when so many people on the earth 'suddenly went mad' she says, "Some of them hid in deep ditches and then ran out and stabbed at one another like wild creatures; others climbed high up in the air in funny little houses and dropped home queer-looking objects that burst into flames when they touched the ground. Houses and churches toppled over, and many of our children were killed.... I suppose the people enjoyed it. But if they are going to do it again I should like to send all the children away to another world till they've finished.

Miss Mead has been talking to rural audiences in England about life in the rural villages of India. She is shortly addressing a meeting in a Buckinghamshire village, and will be accompanied by Mrs. Chowrryappah, a well-known worker of the All-India Women's Conference from Madras, and Miss Kripa Welinkar of Hyderabad. These Indian ladies will also speak to village people in England of village life in India.

HOUSEWIFE'S CORNER

It is always a good plan to keep a little paraffin wax in the house, as its uses are many and varied. Corks can be water-proofed by dipping them in the melted wax, and bottles can be made air-tight by this means also Jam-makers will find it valuable for painting over paper covers as a seal. Boiling wax applied to a wooden floor will sink in slightly and make polishing easy. It will also make paper and wooden articles able to resist cold water.

A delightful flavour can be given to tea by putting the thinly peeled rind of an orange into the tea caddy. See that the rind is thoroughly clean and dry and also that the caddy has a tightly fitting lid. Mix the rind and tea together and leave for a day or so, giving the tea an occasional stir. Orange rind is also useful for giving a delicate orange flavour to puddings. Rub a few lumps of sugar on the rind of the orange until the sugar has become yellow and add these lumps of sugar to the pudding.

The dustbin should be scraped periodically and have the contents of the waste-paper basket burned in it. This will dry the bottom and will also cleanse it. Then sprinkle the sides and bottom with carbolic powder. Avoid throwing in wet garbage, and bury such things as cabbage and lettuce leaves, as they have a high manurial value.

Use wet absorbent cotton or a damp woollen cloth for picking up broken glass. Pat the pieces gently with the cotton or cloth and they will adhere to it.

* * * *

Instead of struggling and straining to loosen the tightly fastened lid of a Mason jar, let hot water run over the lid for a few seconds. It should be easier to remove after this.

When washing mustard and cress, add a little vinegar to the water. Let it remain for a few minutes, and the seeds will sink to the bottom.

One way of getting rid of moths and their eggs is to sprinkle Epsom salts under the carpets and among clothes in wardrobes and chests of drawers.

A HOUSEHOLD DIARY

It is well worth while to keep a small diary specially for household affairs. In it should be entered all sorts of details about repaids, renewals, decoration, and so on. An exact record of such things proves useful and interesting, and often saves considerable trouble.

The fitting of new electric lamps, gas burners, oil-stove wicks, and tap washers should be noted. It is difficult to remember such details accurately.

Particulars of spring or autumn cleaning, chimney sweeping, roof repairs, and painting of walls should be recorded, with any necessary comments on work done or suggestions for labour-saving in future. Notes of the cost of painting, dyeing, cleaning and repairing may also be added. It is quicker to look up such details in a diary than to go through a file of bills in search of them.

The diary may serve also as a reminder about things that will have to be attended to. If the dates fixed for holidays, or for any events outside the ordinary routine, are marked in good time, housework may be planned accordingly and suitable arrangements made.—"Manchester Guardian".

FOOD, SLEEP, EXERCISE

Primary Rules For Business Girls

A daily walk.
Seven hours' sleep.
Three meals a day.
A week-end "hike."

These were among the rules Dr. Elizabeth Sloan Chesser recommends business girls to observe if they would keep fit.

Dr. Chesser was delivering a lunch-hour address for city girls at St. Stephen's Church, Walbrook, last month. She stressed the importance of good nutrition, saying that many cases of delinquency and crime could be traced to defective nutrition in early life.

A rushed meal of poor food taken in a crowded restaurant was sometimes better not taken at all.

She advised girls to invest in a pair of stout shoes in which to journey to the office, and then change into whatever kind of smart shoes they liked on arrival.

DONOGHUE AND WIFE PART

Steve Donoghue and Mrs. Donoghue have parted.

His wife was formerly Miss Ethel Forde, one of the American dancers known to London and Paris as the Forde Sisters.

She is an American, keenly interested in horse racing.

Mr. and Mrs. Donoghue were married secretly six years ago at a Warrington (Lancs.) register office. Their secret was not known for a week.

Miss Marian Forde, Mrs, Donoghue's youngest sister, said to a "Sunday Express" representative: 'This is a surprise to me.

"I am sure they will come together again."

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DREAMS AND THEIR ORIGINS

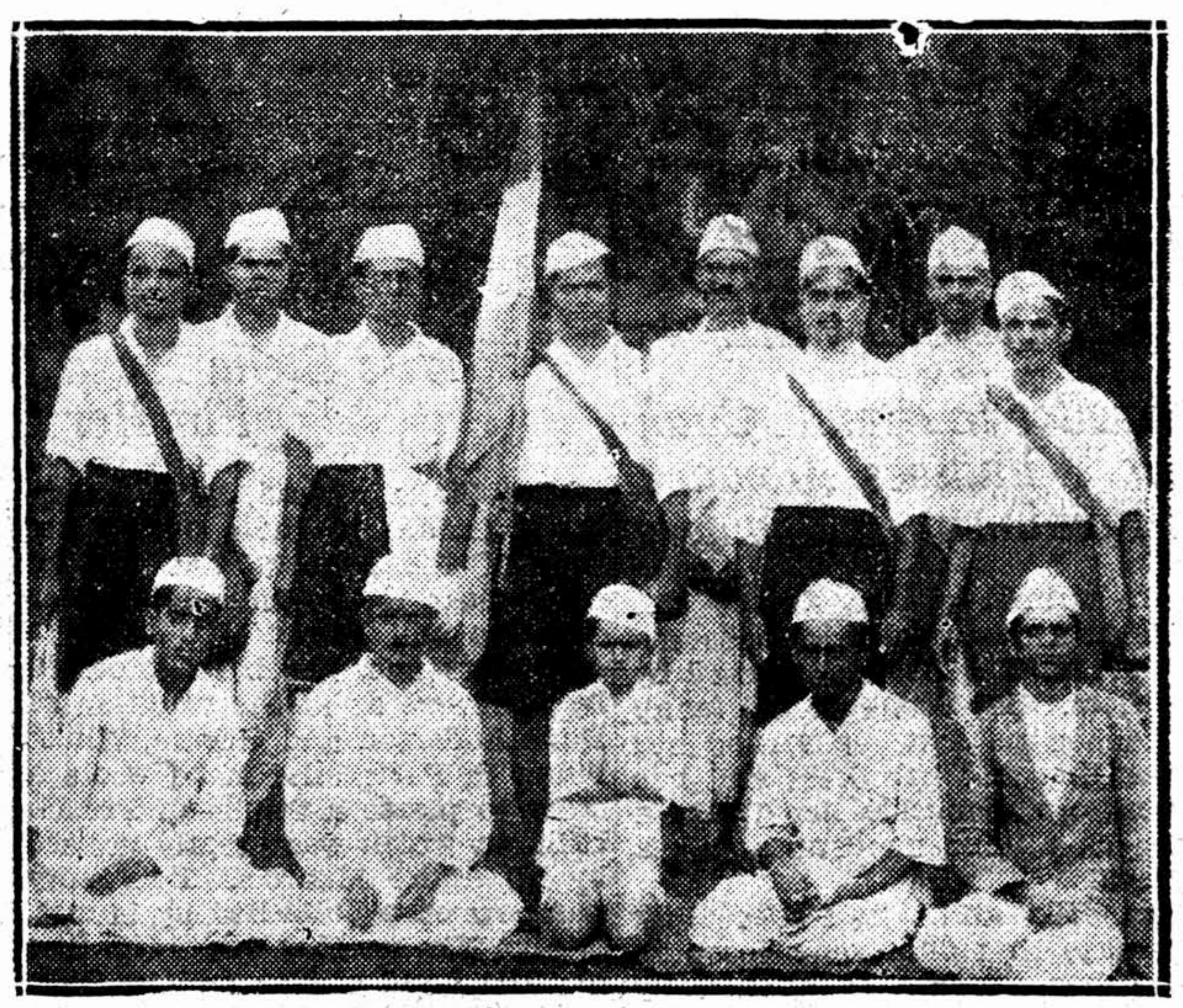
(By OGER SENGA)

Dreams have a long history of their own; their origin can be traced to our very First Father. Though they may have differed from our present visions, yet it is a fact undoubted that they were a part and parcel of that delightful thing called Sleep right from the very beginning of human existence upon earth. It is an attitude of any and everybody; it is the birth-right of all, whether you be a king or a rustic; a lord or a commoner; a gentleman or a vagabond.

To confine ourselves to the present issue of War, I presume Sgr. Mussolini could easily be believed and at the same time excused if he said that he had had a successful campaign in Ethiopia in one of those dreamy moments. And how many people at large may not be sharing their lot of victory, peace, adventure, trials, throbs and anguish in these eventful days of "League Council Talks", "The Committee of Five", "The application of Sanctions" and various other things that are happening at Geneva with a rapidity hitherto unknown and unforseen. It is the events of the day that are answerable for our dreams; our talks, business, office hours, friends, relations, the petty incidents that invoke laughter and various other things are in their little known ways, instrumental in bringing about these conflicting state of affairs in our unsettled mind. Hence the many types and forms of dream. I am not one of them that is disturbed by these agents, but if at all they get the better of me, it is not one dream I'll have enjoyed, but a long line of unfinished actions simultaneously taking place, so that I am unable to recall them at my breakfast table, which is a great pity . . . .

I once fell in a well in my dream, but I cannot possibly assert how I could have gone after my dog from there, there being no kindly aid of assistance; much more explain how in my saunterings with my pet I could have associated myself in the ball-room, busy, guiding my supple partner to the sweet, melodious tunes of the dance-band. However, there are the types that frequent me sometimes. Here is another specimen: I saw in my dream once an uncle of mine. He had never been heard of for quite a long time. He came, as he told me, to give his active life some rest and further informed me that I was to inherit his fortune, of which he had amassed a lot. I jumped at the news and probably fell from my bed in that delirium of joy, for which I awoke I found myself stretched full on the cold floor with no sign of my uncle lurking around . . . . . In the morning after a brief recollection I reviewed my nocturnal vision and just focussed ineffectively the chances that might have been mine. Rather superstitiously, or for the matter of that, I examined my pockets, thinking of some valuable documents being concealed; but my search could only reveal a rusty old pie lying in one of them (pockets). Nobody could identify that pie as belonging to them and even the possibility of my having placed it was far fetched. The only logical conclusion I arrived at was that that nightly apparition was responsible for its presence and as such I have cherished that rusty thing ever since, looking forward to the day when that immense wealth dreamt of will be mine.

I do not and never can entertain the idea that dreams always come true, yet be it a coincidence or otherwise, I must perforce admit that after years of what appeared to be a vain expectation, my rusty old pie has at last magnified itself into a concrete sum just the thing worth having in these difficult days. It is barely six months since I was visited by my uncle—a prodigal son—rich from business in Africa. However, may it not be rumoured that he came home a millionaire; no: but he has just given me a goodly sum enough for a poor, neglected, unemployed publican like me to go the rounds of unemployment for a couple of years—I earnestly hope I get fixed up ere that. As to the mystery that surrounds the pice, I am afraid even my uncle is not able to elucidate, for he told me once when questioned that he would parley with his spiritual self in the next world and let me know, but that will take a long time, don't you think? . . . . And so 'au revoir!'



These Congress workers of the Vengurla taluka went on a propaganda tour through the taluka during the Gandhi Jayanti week.

MOVING STOMACH PUZZLES DOCTORS

X-Ray Shows Repeated Righting Of Organ, After It Has Turned Upside Down

The strange case of a patient whose stomach turns over and then rights itself several times within a few weeks faced physicians at City Hospital, New Jersey.

The victim is Howard Seaman, 31 years old, a cooper. He first made his appearance at the hospital on September 2 complaining of severe pains in his abdomen. He was admitted and held for examination after physicians were unable to diagnose his ailment.

The next day, after several physicians had examined him, Dr. A. Sellitto, house physician of City Hospital, ordered X-rays taken. When the plates were examined it was found that Seaman's stomach was upside down. It was then decided an operation was necessary. Seaman, however, was not sure that he wanted an operation performed and physicians decided to await further examinations.

A few days later it was decided an operation must be performed, but another X-ray and fluoroscope examination was made. It was found the stomach had righted itself. The operation then was postponed and more consultations were held.

Later the same week Seaman was again examined and again X-rays taken. The stomach again had turned and Seaman was in considerable pain. Examinations were continued and an operation was planned for last week. Yesterday Seaman was subjected to the X-ray and fluoroscope examinations and physicians and technicians were surprised to find that the stomach had righted itself again

At Seaman's home his wife said that the cooper had always been in the best of health until about four months ago when he became afflicted with periodical pains in the abdomen. She said that he had worked constantly until he was forced to go to the hospital and that immediately prior to that he suffered considerably when he bent over to make his barrels. The couple have two children.

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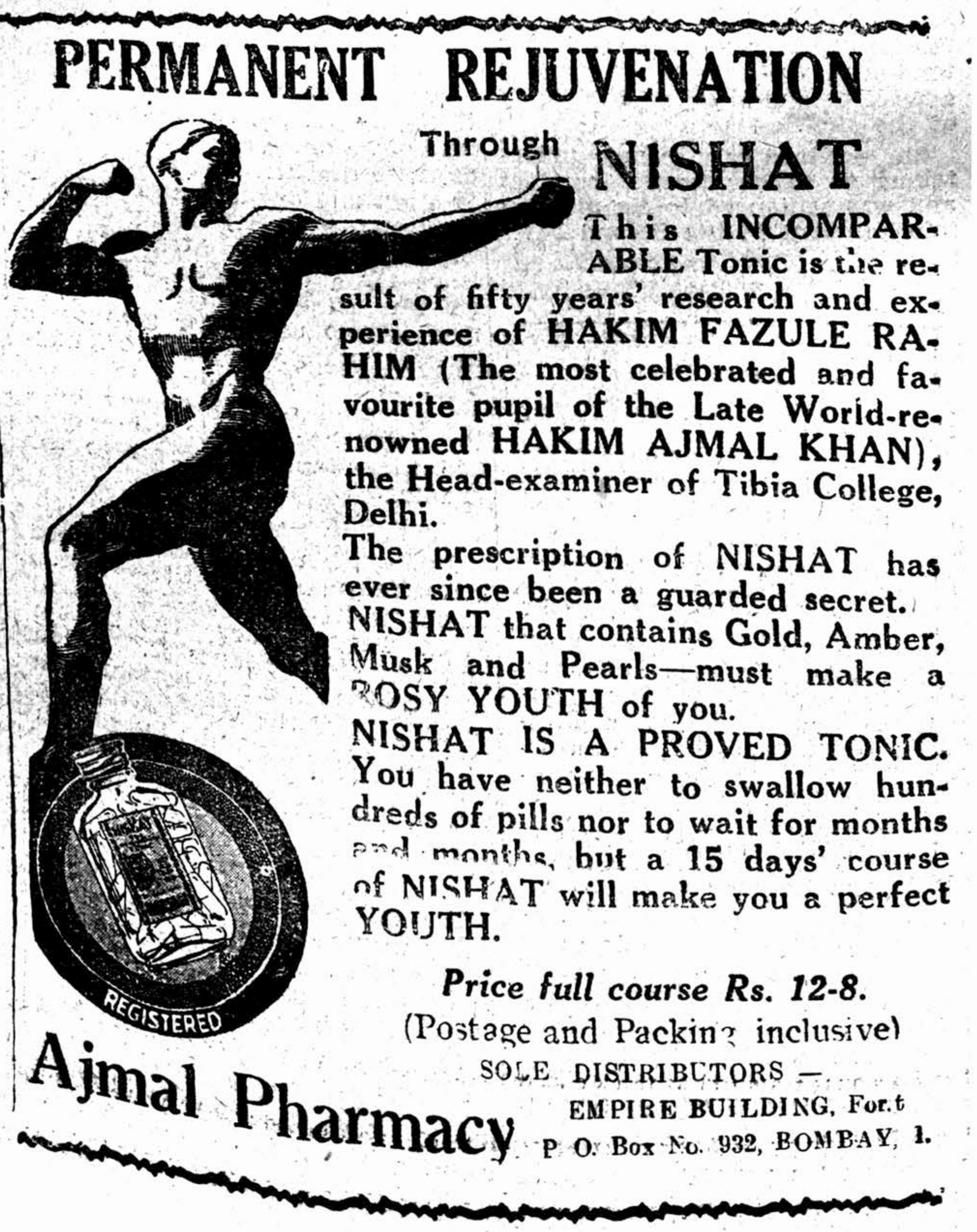

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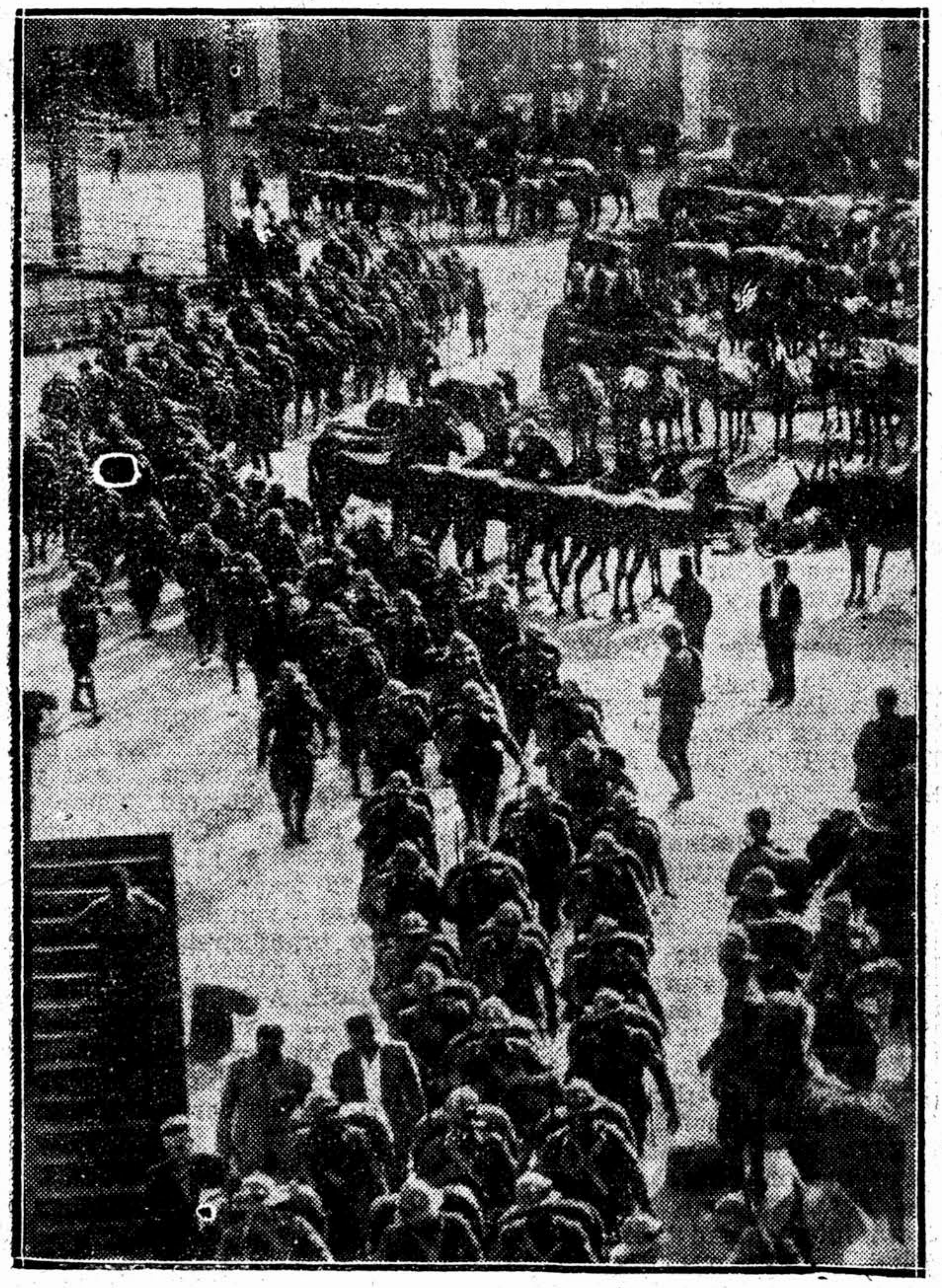
FROM THE ETHIOPIAN WAR FRONT



A [illegible] about to embark for the front from Genoa. A large number of mules also may be seen awaiting despatch.

Sikhs drawn from 5th Battalion of 14th Punjab Regiment, newly arrived from India, guarding British Legation in Addis Ababa.

Ethiopian soldiers are taught the use of machine-guns.

A section of the famous Bersaglieri regiment which has gone to Ethiopia, wear asbestos blouses and carry flaming lances for mountain attack

Ethiopian Chieftains sit on the steps of the Emperor's palace at Addis Ababa waiting to be received by the Emperor.

Ethiopian women and children flee from their villages on the Ethiopian-Eritrean frontier just before fighting began there.

Ethiopian camel corps going to salute the Governor on Maskel Festival day.

Not All Jam Being A Press Photographer!

He Has His Disappointments Too—Often Quite Heart-breaking!

When you glance at the pictures in your morning paper spare a thought for the man whose camera brings them before you. His is a hard and thankless job. Mr. William R. Turner tells us all about it in "Eyes of the Press" (Hutchinson). He had just done a fine piece of work for his paper in Norway, and returned triumphantly—but exhausted—to London. Hardly had he entered the office when he was met by a diarykeeper, the man who keeps a note of appointments for reporters and photographers:—

"Glad you're in, old man!" he said. "There's a little job here." After what I had survived I thought this was the limit! He went straight to the point. "Go up to the Park, and get a picture of the sheep, will you? It's a sign of spring!"

Sign of Spring! Sign of rest would have been more apt. But that is Fleet Street! When once it grinds you in its toils, it expects you to forget every human emotion. Even so, I would not change places with the bank cashier or the insurance clerk. What soul-destroying routine! What deadly monotony!

USEFUL PUTTY

The Press photograher has to adopt all manner of subterfuges to get his pictures. During the trial of Reuben Bigland before Mr. Justice Darling, Mr. Turner was in court with a small camera. In order to keep it firm for a time exposure he stuck it to a panel with some putty! Seeing two officials coming towards him, he hastily took it down:—

To reach the door I would have to pass the approaching officials. I looked as innocent as I could, but they barred my progress.

"You mustn't do that here, you know!" one of them whispered.

"Do what? I countered.

"Take photos!"

"Oh, really?" I said. "Isn't it allowed then?

"Oh, no!"

"Then, it's no use my staying I said simply.

"In any case, you must leave the court!"

But he took the photograph with him!

A colleague named Armande Console distinguished himself during the Joan of Arc beatification ceremony in St. Peter's, Rome:—

He was turned away with his camera early in the day, but went back disguised in another suit, and with his camera hidden in a top hat. In this way he gained a vacant seat at the head of the congregation, and secured a series of exclusive pictures—taken from inside the hat!

OVER THE COUNTER

Another man, James Rycraft, was sent down to Cornwall in connection with the disappearance of a Mr. Black. Reporters and photographers had already been there about a week, but no one had been able to find a picture of him:—

Rycraft was hungry and thirsty and walked into an inn, having just left the train.

"I'll have a Bass and a sandwich, please!" he said. Then, as an afterthought: "And a picture of Mr. Black!"

The man behind the bar made no comment and duly presented the order.

"Thanks! How much is that?"

"That will be one-and-two!" came the reply. "And how much for the picture of Black "

And, sure enough, he had one!

During the King's recent Jubilee, a photographer had permission to work from the Queen Victoria Memorial in front of Buckingham Palace. But owing to the tremendous crowds, having permission was one thing, and getting to the scene of operations was another. He spoke to some first-aid men.

"I simply must get to the Memorial," he said. "Tell me: if I were suddenly taken ill, or something, could you fellows get me through the crowd?"

A great idea! The base of the Memorial had been adopted by the ambulance men as a sort of headquarters, and so, after a few "Mind your backs, please!" Ferguson reached his goal.

THE THOUGHTFUL QUEEN

Royalty are often extremely kind to the poor, harassed Pressmen. Mr. Turner once followed the Queen, in pouring rain, to a bungalow near Cowes:—

I must have stood outside the bungalow for quite twenty minutes. The raindrop symphony on the roof was 'fortissimo.' Through the waterfall down one of the little windows I could see the figure of Her Majesty. She was looking at me. Presently the door opened. She paused to open her umbrella, and then passed down few wooden steps. Before entering the waiting car, she turned and faced me with a sympathetic glance.

"Now, Mr. Photographer," she said, "we will have a nice picture."

So, to my astonishment, I was granted a posed picture of Her Majesty standing in that merciless downpour.

The Prince of Wales probably suffers more than anyone from the importunities of the cameramen:—

It has been my lot especially a few years back to "cover" the Prince almost daily, and I imagine he must have become heartily sick of my face. At the same time, I feel he knows we do not haunt him of our own free will, but because we are expected to "carry home the goods." There is no denying, however, that his patience has been severely tested, and nowadays nothing will more readily incur his disapproval than a battery of cameras.

THE "SPIRIT" PHOTOGRAPH

Mr. Turner was responsible for the so-called "spirit" photograph of Earl Haig, taken at his funeral:—

It was the last photograph I took before dashing to my aeroplane, and I attached no special importance to it. During the next few days, however, letters reached the office from readers, pointing out the presence of a "spirit" head over the coffin. Scores declared it bore a distinct likeness to the late Earl. All this ado resulted in the picture being retouched so that the face, or "spirit head" was accentuated, and the photograph was published a second time. Meantime, my own interest had been so aroused that I examined the negative, and it bore the wraith even more distinctly than the original print.

The late Sir Arthur Conan Doyle joined in the argument with a special article on "spirit" photography. But says Mr. Turner, the explanation of the disputed "face" is simple. When I took the picture, I set my lens on the distance between the coffin and myself. Thus, everything beyond was out focus, and the background of leafless trees and white-washed houses became an unintelligible blur. The "face" was located in this blur, and there is not the slightest doubt that any photograph taken in similar circumstances would bear some kind of "spirit" face.

CRIPPEN IN WAX

Another amusing little revelation concerns Crippen, the murderer:—

A portrait of him was once in demand for illustration of an article on crime. The reference library had only a poor one in stock, so I went along to the waxworks, and photographed Crippen's effigy. With such a perfect likeness, no one would be the wiser! And to this day the picture is still used—all unknowingly—as a genuine portrait of the murderer.

Mr. Turner once had the good fortune, journalistically speaking, to be on the spot during an attempted assassination. It was in 1929, and the Italian Crown Prince, engaged to Princess Marie-Jose of Belgium, was visiting Brussels:—

His car drew up close to me. A guard of honour was to be inspected. My camera was ready. The Prince alighted. There was a shout. I spun round. A hundred yards away a hatless young fellow had leapt over the barrier and was running towards the Prince brandishing a revolver. I raised my camera. A shot pierced the hush. A bullet whizzed past the Royal visitor. The madman cocked his revolver again. Policemen grasped him......

And Mr. Turner got his picture.

WALSALL AND WARSAW

But the Pressman does not always have this luck. A fellow-photographer named Field was once rushed off to Walsall to "cover" a big fire. At the station he told a cab-driver to take him to the scene. But neither he, nor anybody else, knew anything about it!

Something was obviously wrong. He would 'phone the office.

"Hullo!" he began, with the receiver to his ear. "This is Field. There isn't any—" A voice at the other end cut him short.

"All right, Bill! We know all about it. Come back, old man! The fire's at Warsaw!"

So it is not all jam being a Press photographer—in fact, there is very little jam at all. The disappointments are often heart-breaking—"one moment a photograph is all that matters; the next, it is a mere piece of waste-paper. Pictures die as soon as they are born." But the story of a typical camera-man's life makes most entertaining reading. —"John O'London's Weekly."

A LETTER, WORTH READING

DEAR SIR,

The medicines which you sent for have been used. The results are as following:—

	Users Opinion	Our Note
SUPARI PAK	Has benefitted. It is a good medicine.	This medicine cures all female diseases and makes women healthy and strong. Price 20 tolas Rs. 1-6-0.
DILSUNDRI.	Is an unique article for toilet. It is better than foreign stuffs.	This is a kind of oil which makes complexion brighter and removes blackheads, etc. To secure better results use Chitmohini before bath and Dil Sundri after bath. Price Dil Sundri Re. 1, Chitmohini Re. 1.
AMRITDHARA BALM	No pain-remover balm can compete this one. It is a good invention.	The rubbing of this Balm is very beneficial in cases of neuralgic and muscular pains. Price Re. 1.
SCORPION STING CURE	Was tried on one patient. It proved efficacious.	The application over the stung part instantly gives relief. Price Re. 0-8-0; half 0-4-0.
SCOUT BOX	Is ocean in an earthen pot. It is a good requisite for travellers.	This is an unique outfit for scouts, volunteers and touring officers who have to spend their days in villages where medical aid is scare. Price Rs. 2-8-0.

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SPORTS WOMEN OF GERMANY : Training For 1936 Olympic Games

(By SUSI TEUBER—Scharping)

The XI. Olympic Games to be held in Berlin in 1936 are already commanding the attention of the athletes and sport enthusiasts of the world; the German athletic organizations, as well as the governmental agencies in whose hands the supervision of the Games has been placed; the hosts of . young men eager to defend their reputations as victors in by-gone contests, or to win new laurels on the field of support; all are alike fired with a zeal and determination to leave nothing undone to ensure the success of this great event. By no means the least among these spots enthusiasts are the young women and girls of Germany.

Athletic Grounds

The "Deutsche Hochschule fur Leibesubungen" (advanced School of Gymnastics is the official institution for the training of the younger athletes of both sexes, and is situated in Grunewald, one of Berlin's westerly suburbs, not far from the Olympic Stadium and the Olympic Village. As one approaches these from the city, the School lies on the right hand side of the highway. and is so beautifully placed that one does not have to be interested in sport to appreciate its charm In planning the grounds, the landscape architects have taken eveyr advantage of the natural beauty of the low. undulating hills, alternating with broad stretches of lawn, and including a pool for swimming. The only other athletic training grounds in Germany which can be compared to this one in Grunewald is the one in Frankfurt-on-the-Main. Anyone who has ever seen a sunset among the pine-trees of this Grunewald paradise will be possessed with the thought that those whose privilege it is to live there are indeed lucky.

Luck—But No Sinecure

Seventy of these "lucky" young women students live at the school, the remainder in the city. Admission to the school itself is by no means easy. Even if her father had told his 13 years old daughter she was such a "tomboy" that she should have been a boy and not a girl. this same "tomboy" at 19 is not sure of being accepted in this athletic school. Not only must she have passed her regular high school examinations. (Abiturium), but she must also pass a severe physical examination. ending with gymnastic and athletic tests.

Three Year Course

Boy and girl students are completely separated, and according to a regulation of the school, if a girl student enters the boys' barracks without express authority. she is expelled. Strict discipline is maintained, and it goes without saying that the use of tobacco and alcoholic beverages is forbidden during the school terms. Any student who feels unable to go without smoking or drinking is discouraged from applying for admission.

Students are obliged to take care of their own rooms and keep their clothes in order. The day beings with an early shower-bath School starts at 9-15 and lasts until late in the evening. Theory and practice are so interchanged that no one can complain of monotony. Track athletics are followed by instruction in "first aid"; small arms exercises. by instructions in message; swimming lessons, by gymnastics; and German dances, by chorus singing or speaking. It is a stiff training, but it has shown good results. for in 1934 in the last womens' contests in London, the German girls won 62 points over the Poles, who were second in the contest.

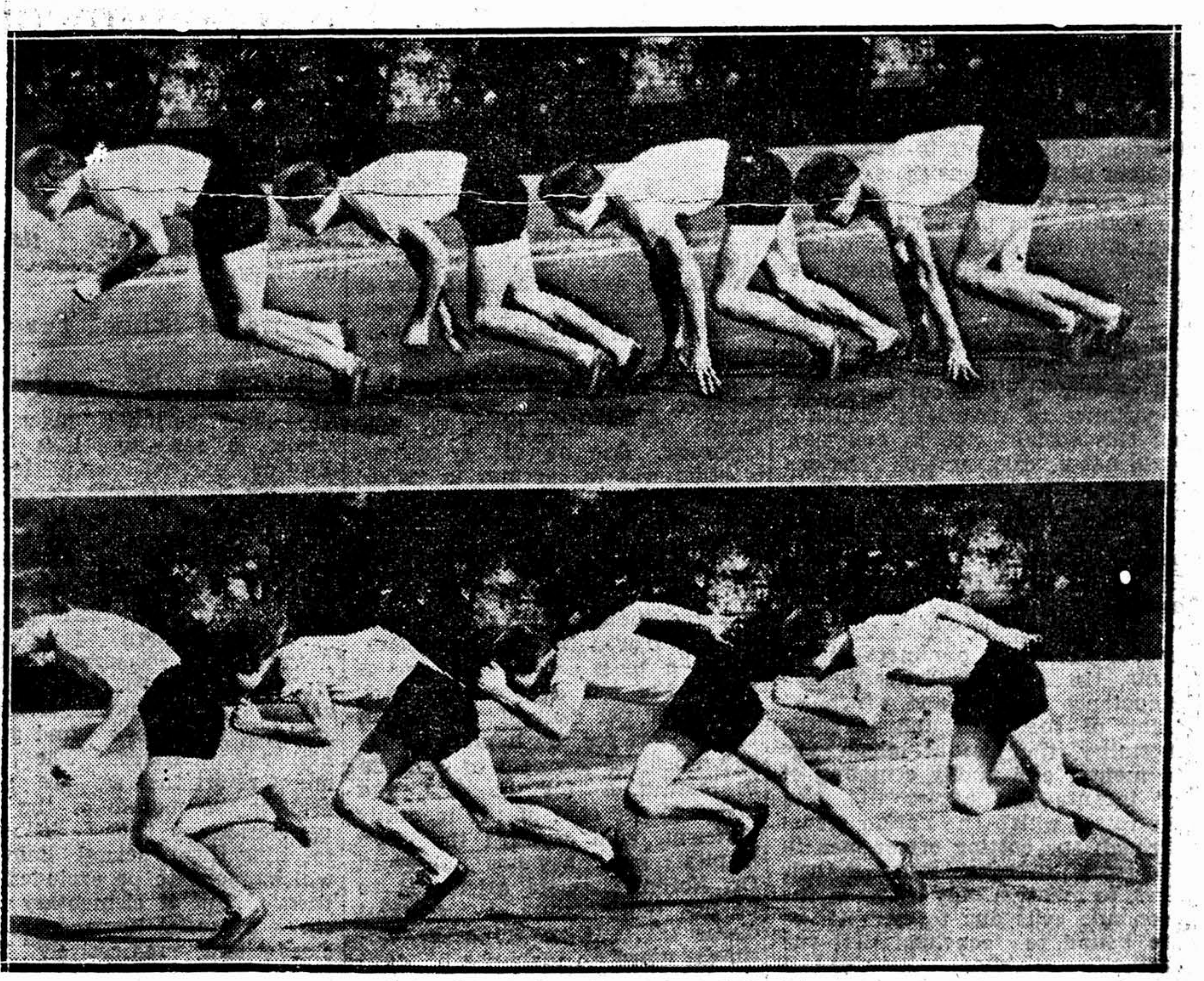
50,000 Sport Organisations

Not all of the leading sports women of Germany are graduates of this school. Among the 50.000 organizations, there are to be found girls, who like the legendary Brunhilde, can compete with men in running. jumping, and javelin-throwing. Every German girl and woman athlete. however. whatever she be a member of a club. or making athletics her profession, is asking the same question, "What are our chances in the 1936 Games?"

The few German women athletes of note we have had the opportunity to interview seem to be of the same opinion: that our foreign competition will be strong, but that we will be able to meet it. So, for example, Ellen Braumuller. who has taken part in several international games; and Gisela Mauermeyer, who won the world's championship in the "pentathlon" in London. Germany's two champion women swimmers, Frau Olga Jensch-Jordan. for many years European diving champion, and an expert swimmer since childhood. and Gisela Arndt, 15 years old, and Germany's best woman swimmer at the present time, will both be winning cards for Germany. Frau Ruth Engelhardy, Germany's best hurdler. has been married for two years to an athletic instructor as "she" is also; though she claims with pride that she is also a champion in the kitchen. and that as to her cooking, her husband 'has never had cause to complain."

In the Olympic Games of 1936, the flower of young German manhood and womanhood will be matched against their comrades in sport from all parts of the world. Each and every one covets the victory. And yet whatever degrees of success may fall to the lot of the girls and women who are to represent German in the coming contest, it is of no less importance, when viewed in a higher sense. that they shall not only demonstrate their athletic prowess. but also by their character and demeanor bring credit and honour to their Fatherland.

WORLD'S FASTEST WOMAN RUNNER



The magic eye camera records the speedy and powerful start of a 100-yard dash by none other than Helen Stephens, of Fulton, Missouri, now acknowledged to be the fastest woman runner in the world. Miss Stephens recently clipped more than a second from the world's furlong mark in her last start in Canada and, more impressive, has soundly beaten Stella Walsh, who had won all her 100-yard dashes, in a recent contest. Note the powerful drive Miss Stephens gets as her legs propel upward and outward for the start of a race.

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A HAPPY and prosperous NEW YEAR
to all their Merchants and Customers

Toward Better Health

CURSE OF VENEREAL DISEASES IN BOMBAY

A PLEA FOR PROPHYLAXIS AND EARLY TREATMENT

(By Dr. B. R. FENIVALA, M. B., B. S.).

Venereal diseases have recently made such inroads in the city of Bombay, that it is worth while for us to take stock of the whole situation as it stands to-day. The problem of Public Health is a problem of great national asset and the welfare and prosperity of this great city, depends in a measurable degree, on the way in which we tackle this probltm. Venerai diseases will continue to spread far and wide in the near future, with great momentum, and levy a heavy toll on our city's resources. The importance of effectively combating this social vice in our city, could not be exaggerated. The extent to which these diseases exact a heavy toll on our national resourses, can easily be estimated by what Colonel L. W. Harrison says: "When we consider the loss of efficiency which can be attributed to tht gonococcus—the blindness of infants, the chronic ill-health and impotence of men and which we think of the fatal and infantile mortality, the loss of labour due to mental and bodily crippling of of infants and adolescents, and the losses which the nation incurs through the cutting off of men in the most productive years of their lives, to mention only a few of the economic evils due to syphilis we are bound to conclude that the combating of venereal diseases is a task of prime national importance."

Dr. Socrates Noronha, who has worked over a life-time, in the cause of this social evil, is obviously the most competent, to speak with authority, on the subject. Addressing a meeting of the Bombay Ladies' Branch of the National Indian Association on "Social Hygiene in Women", Dr. Noronha disclosed a dismal tale of the heavy toll which ignorance and apathy of social hygiene exacted from the public. This heart-rending tale is rendered all the more pathetic, when we realize that the brunt of the pernicious evil, fell on the heads of innocent wives and still more innocent children who inherited the diseases from their parents.

A Gruesome Picture

According to Dr. Noronha, 50 percent of the female patients who attended the Municipal Anti-Venereal clinics, were unfortunate wives and 25 percent of gynecological complications in patients in Women's Hospital, were due to Venereal diseases. In 100 cases of delivery, which were investigated, 15 per cent were found to be syphilitic. But the tragedy of destruction was far greater in children. "Out of 7,400 children, which died annually in Bombay, 2.400 died within the first month and this constituted 30 per cent of the infant mortality of the city and there were reasons to believe', declared the learned doctor, "that in most cases this loss of infant life was due to syphilis". "About 30 per cent of children in the schools for the blind in Bombay, about 25 per cent of children in institutions for the deaf, and about 50 per cent of the mentally deficient, who crowded the city's hispitals and asylums", observed Dr. Noronha, "were calculated to be the living results of venereal diseases." "If the innocent victims escaped an early death", continued Dr. Noronha, "they found a very large proportion of those, who, by reason of physical or mental deficiencies swelled public and private expenditure in the maintenance of hospitals and asylums".

This is, indeed, a most pathetic story of silent human suffering, as revealed by Dr Noronha. This gruesome picture is the obnoxious result of total neglet of social hygiene and a deplorable sense of prudery and public decency which unwarrantably interferes with free and full discussion of sex hygiene and cognate matters in the public.

In this article, it is my desire to make a modest attempt, to draw up a scheme which, when translated into practice, will effectively check the spread of infection, ere it sufficiently undermines the morale of society. I shall discuss the measures to be taken to combat the venereal diseases, under the following headings:—

Duty Of School Teacher

It is the legitimate right of a child to gratify its curiosity about the riddle of sex and it is the duty of parents and teachers to reply the questions put by him and satisfy his urgent need. To answer just sufficient for his tender age, and no more, is psychologically sane and sound. But the problem is different with grown-up children. I would unhesitatingly recommend to introduce in schools, graded courses of Sex Hygiene and other kindred subjects, for boys and girls of higher standards. The cynic might retort that we are undermining the morale of the rising generation by thus deliberately teaching them sexual knowledge which ought to be excluded from them. But if elementary principles of social hygiene are judiciously and progressively taught not only no untold harm will be done, but, on the contrary, nothing but signal benefit will accrue from it. It is worth while in this connection, to quote Havelock Ellis, that eminent psychologist of international fame. Writing in the general preface to his "Studies in the Psychology of Sex", he says: "As a youth I was faced, as others are, by the problem of sex. . . . In this particular field the evil of ignorance is magnified by our efforts to suppress that which never can be suppressed, though in the effort of suppression it may become perverted". Concluding his preface, he writes:

"I regard sex as the central problem of life . . . Sex lies at the root of life, and we can never learn to reverence life until we know how to understand sex—so, at least, it seems to me." Referring to suppression of freedom of speech, Professor Harold Laski says: "No state can suppress the human impulse of curiosity, and there is always a special delight, a kind of psychological scarcity—value, in knowledge of the forbidden. No technique of suppression has so far been discovered which does not have the effect of giving wider currency to the thing suppressed than can be attained in any other fashion." This holds good with greater emphasis in the matter of suppressing sexual knowledge from our children. It is the duty of the teacher in whose paternal care our children are entrusted to give them a robust, sane, modern and truly scientific presentation of the sex problem.

Duty Of Government And Municipality

The first thing, I would suggest to the Government, is to appoint a committee to investigate the incidence of venereal diseases in the city of Bombay and collect statistics. It is highly deplorable and unfortunate, that no exact figures are available. The second thing to do is to raise a central Fund to meet the expenditure of combating the diseases. It will not make a vital difference, if the Government and the Municipality both were to contribute a little more from their exchequer. An appeal should also be made for donations to philanthropists and public charity funds. It is true that the Municipality has opened a few Anti-Venereal Clinics; it is also true that a few beds have been put up, in the Venereal Wards of our Hospitals to treat the in-patients. But a few clinics, here and there, will serve no useful purpose; the present arrangement is hopelessly inadequate to cope with a tragic situation, which is menacing our present social order. The request of Dr. Noronha to set up a net-work of clinics in the vast city of Bombay, is both sane and sound and should commend itself to the Government and the Municipality. It is essential, in the interest of patients who apply for

(Continued On Page 37)

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DIVALI: Picturesque Hindu Festival Of Lamps

(By "Nargis")

The Divali, which is one of the greatest festivals of the Hindus, has been in vogue for centuries.

How and when exactly it first came to be observed, it is very difficult to say, but its popularity is unquestionable, and though originally a Hindu festival, it has now come to acquire a country-wide importance.

In ancient Sanskrit Literature, the festival has been mentioned as Deepavali, which means the "Festivals of Lamps."

A mythological explanation in this connection is that in the great days of Mahabharata, there lived a powerful demon-king named Narakasur in Northern India who constantly prayed upon the inhabitants of the territory adjoining his kingdom.

His tyranny at last became so intolerable that King Bali, who was a friend of the Pandavas, went out with his army and finally killed the tyrant. It has been, therefore, suggested that when the victors came home, they first took a bath to wash themselves of the bloodstains and were then welcomed by their wives, sisters and other women folk in the customary style of the day with the application of scented matter to the forehead and the presentation of burning lamps on a salver.

The ancient custom, whatever its original significance, is practised to this day in most Hindu homes, when the sister presents the ceremonies to her brother and the wife to her husband. The day, however, has been especially dedicated to the affectionate meeting of brothers and sisters and in the Deccan is known popularly as Bhaw Beej.

Another day of the Diwali celebrations is 'Laxmi Poojan' or the worship of the Goddess of Wealth. This may be said to be the preliminary of the great festivities and on this day, people take out all their hoarded wealth, gold and other ornaments, put them on a rich pedestal near the image of the goddess Laxmi and pile offerings of flowers and such other choice materials.

Among the Hindu business people, great importance is attached to this day and it is the popular belief that if Laxmi is properly propitiated on this day, she will shower her choice blessings and rewards on her devotees.

The students and youngsters devote this day to the worship of Saraswati, the Goddess of Knowledge, and it is pleasant to see them industriously engaged in piling their books in order and offering floral tributes to them.

And these worships over, everybody is busy with the great celebrations that are to follow when sweets will be freely exchanged and distributed; there will be musical and other entertainment; the children will burn fire-works and everybody will wear a gala dress and appearance.

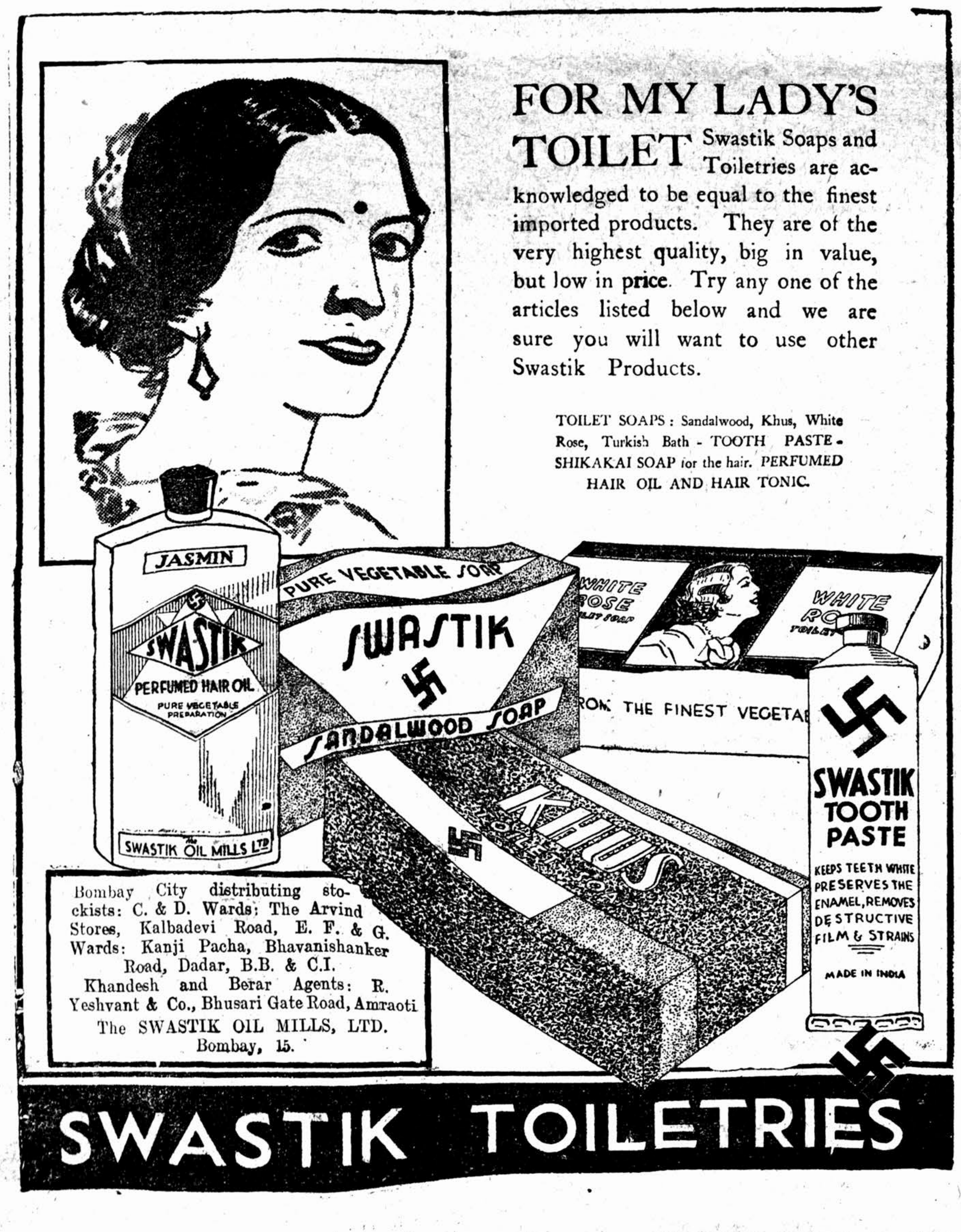
The importance of the festivities is also hightened by the fact that the Divali is also coincident with Hindu New Year's Day, and hence it has a double significance.

With the beginning of this day business people will close their accounts for the passing year and begin with the fresh books. The stationers are, therefore, prepared for the occasion, weeks in advance and make roaring business.

Amongst those others who exploit the Divali are the fire-works contractors. who produce lakhs of rupees worth stuff to be burnt for fun, A word of advice in this connection would not, therefore, be out of season.

India, as everyone knows, is a poor country and can ill afford to spend good money on a mere spectacular entertainment. If all the money that is wasted at present on fire-works were saved to put to some constructive National Work, it would mean for the country a much needed lift on the path of progress.

His Majesty Muhammed Zahir Shah, King of Afghanistan, who celebrated his 21st birthday on the 16th inst., when the Consul for Afghanistan in Bombay was "At Home" to a distinguished gathering of citizens in honour of the occasion.



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SWASTIK TOILETRIES

Isn't It So?

By SHEWAK BHOJRAJ

It is not necessary to fool all the people—a majority will do.

* * * *

A lot of people who spont so profusely about capital and labour never had any capital and never did any labour.

* * * *

The government may have to revive vaudeville to get to clowns out of the more serious callings.

* * * *

Prayers are usually sent at night—perhaps to get the cheaper rate.

* * * *

A banker says that a lakh rupee bills are rare now—So are bills marked "paid in full."

* * * *

Woman has but one joke—to boss her husband while all the while he thinks he is bossing her—and that is no joke.

* * * *

Fact plus faith, minus fear, divided by love makes the human sum come out all right. No other

* * * *

figures find the answer.

An obstinate man does not hold opinions—they hold him.

* * * *

Some people get all the life kicked out of them by trying to get a kick out of life.

* * * *

A blotter is something you look for while the ink dries.

* * * *

The man who watches the clock usually remains one of the hands.

* * * *

College education is valuable in this sense at least that it cures the son's mother of bragging about him.

* * * *

Matrimony is a long sentence with many words in it.

* * * *

There is nothing so breath-taking as two ideas colliding head-on in a one track mind.

* * * *

There are two sides to every question—your side and the wrong side.

The March Of Science

JAPAN'S POCKET SUBMARINE

36ft. Craft Can Remain Under Water For 8 hrs.

A pocket submarine, approximately 36 feet long and six feet at its greatest width, built specially for exploring undersea mysteries, has passed its tests on a trip in Sagami Bay, telegraphs Reuter's Tokio correspondent.

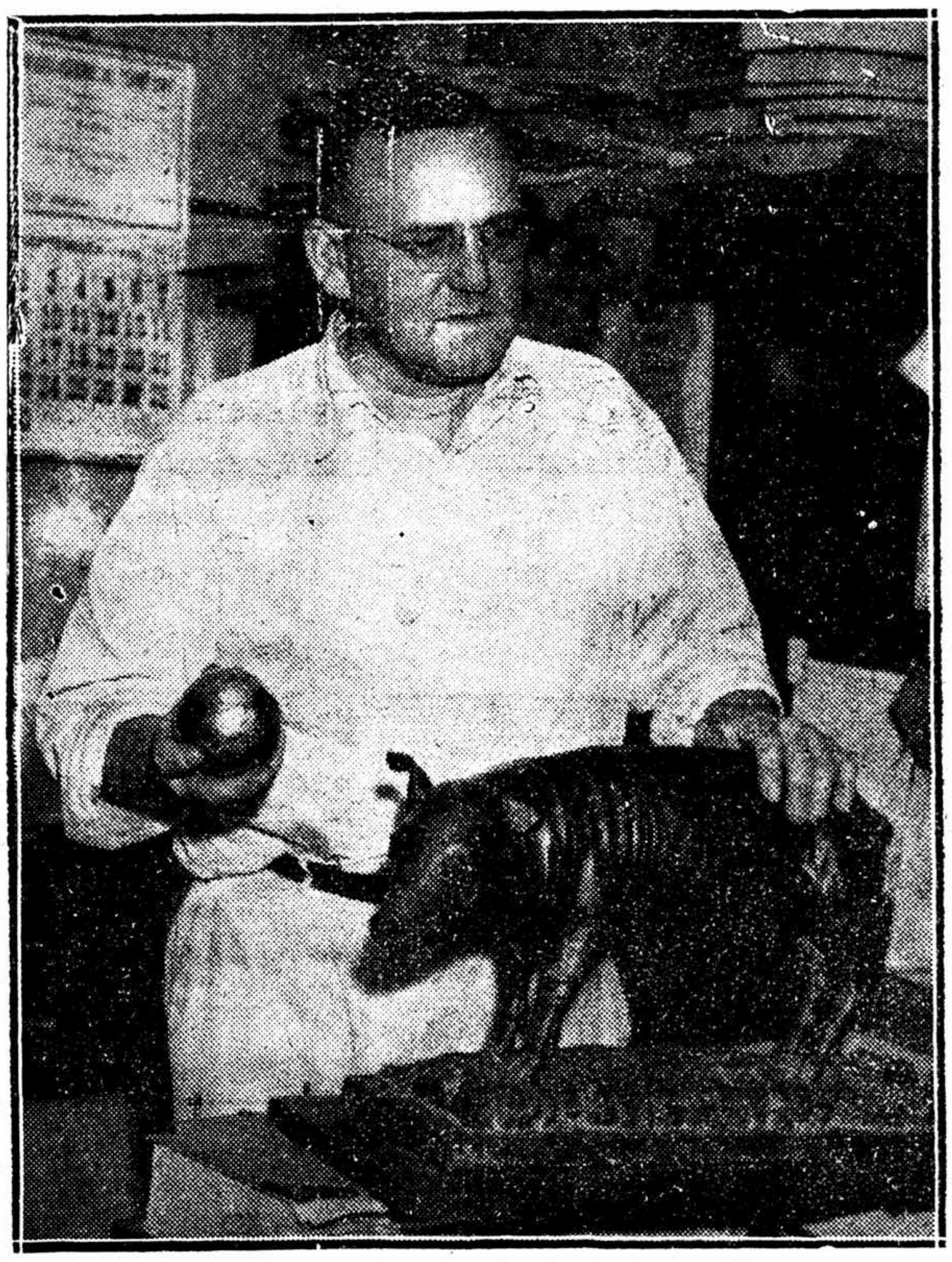
The vessel is propelled by a 25-h.p. petrol engine when on the surface, and by a 12-kilowatt electric motor for sub-marine working. It has two large plate-glass windows in the bow which permit of observation of under-sea conditions and photography.

On its trial, which took place in favourable weather conditions, it was manned by a diver and three mechanics. It cruised below the surface of the sea for four and a half hours, attaining a maximum depth of two hundred feet. The inventor claims that the vessel can stay under water for eight hours continuously.

MOON'S INFLUENCE ON MUNDANE OBJECTS

That the moon exerts a magnetic influence on the earth is well-known. Witness its effect on the tides. But few realize to what extent it affects the weight of ordinary objects. When at midnight, September 12th, the moon approached to within 221,000 miles of the earth, such objects as feathers, a cup of tea, a straw hat, were made lighter than at any time in the last four years. But because all weights and balances were subject to the same influence, the difference in weight defied scientific measurement. Normally the moon is 250,000 miles distant.

According to Professor Rankine's calculations, the 70,000-ton liner, "Queen Mary", weighs 20lb. less when the moon is directly overhead than when the moon is just clearing the horizon.



After years of research, MARCUS D. RYNKOFS, Los Angeles electroplating engineer, announces the perfection of "Metembalming", a new embalming process to preserve human bodies in death forever. After nullifying bacterial action in the corpse, it is hermetically sealed in a metallic element so closely fitted that all minute features of the subject are brought out. By a secret process, he will be able to encase bodies in bronze, steel, silver, gold—even marble and alabaster, in a coating 1|16 to 1|8" thick on which every delicate feature is minutely etched. The body can if desired be cremated in the metal shield, leaving the image. Photo shows him with an orange and a pig which he sealed during experiments.

TALKIES AT HOME

The production and projection of talking films will soon be within the reach of any amateur photographer, thanks to the enterprise of a well-known Birmingham firm.

The new equipment, complete with camera, microphone, projector, and amplifier, will cost no more than the average silent apparatus. In true professional style the sound track runs alongside the pictures, but the film is miniature, 9.5 millimetre, already used by thousands of amateurs, and the complete article is light and portable, weighing under ten pounds.

LIFE SAVING IN MID-AIR

An astonishing life saving demonstration in mid-air is reported in the official journal of the Commissariat for War.

Kharakhonov, the famous parachutist, jumped from an airplane at 2,500 feet with a passenger who was supposed to be unconscious.

As he fell he pulled the release of the "unconscious" man's parachute. He then swung clear, released his own parachute, and when he landed rushed to the aid of the other man.

PARACHUTING AT 80

An eighty-year-old woman jumped from a tower in Moscow in a parachute last month.

When she landed she declared that if she had been younger she would have become an air pilot.

INVENTIONS WANTED

The world is crying out for new inventions; fabulous fortunes await those who can supply its wants. So that inventors shall not waste their time working on fruitless ideas, the Institute of Patentees, Inc., has published an invaluable booklet called "What's Wanted." It outlines 895 needed inventions. These range over every phase of human activity, from domestic labour-saving devices to mechanical contrivances and internal-combustion engines.

Here are samples, culled at random from its pages, of man's present-day wants. A device that automatically closes windows in the event of rain; a method of preventing bag-snatchers from snatching handbags or attache cases; a wrapper that rapidly disintegrates after being torn (to obviate the litter rampage); cigarettes with inflammable tips to strike on box, whatever the wind; a ray for dispelling clouds; a self-focusing camera; a humane rabbit trap; and a machine to stand on tables and pick winkles.

Aspiring inventors are advised to consult the Institute. Co-operating closely with manufacturers and commercial firms throughout the world, it acts as a vast emporium for new patents, securing the most handsome royalties for their inventors. Its technical advice is unsurpassed.

RADIUM FROM SEA-SALT

If cancer can be expelled, as hydrophobia was fifty years ago by Pasteur, the world will owe its release from a constant dread largely to Professor Ernest Lawrence, the American scientist, who, by the process of automic bombardment of common salt, has discovered that he can produce in a few hours as much synthetic radium as would cost, were it natural, thousands of pounds.

Seeing it is estimated that the salt contained in sea-water alone, if solidified, would cover the whole surface of the earth with a carpet of salt thirty feet thick, it is evident that this source of synthetic radium can never be lacking. But not only will this radium be immensely cheaper—at present a gramme of pure radium costs some £10,000—but it is also declared to be from two to three times more powerful.

But neither quantity, strength, nor cheapness is the main feature of this wonderful discovery. Hitherto the use of natural radium has been confined to outward application, as its injection into cancerous tissues is highly dangerous. But this salt radium may safely be injected into the very heart of trouble, for its power is dispersed in a few hours and so no continuous and poisonous radiations need be feared.

STREAMLINE TRAIN SETS WORLD RECORDS

An examination of the details of the trial run from King's Cross to Grantham, recently of the London and North Eastern Railway streamline tram shows that no fewer than four world's records were captured. They were:

World's railway record, so far as can be authenticated, for either Diesel or steam propulsion:

Between mileposts 30 and 55 (where brakes were applied for Offord curves) the speed was entirely at or over 100 m.p.h. This distance of 25 miles was covered in 13 min. 57 sec., at an average of 107.5 miles per hour.

From Hatfield to Huntingdon, a distance of 41 miles 15 chains was covered in 24 min. 34 sec., at an average of 100.6 miles per hour throughout.

The entire distance covered at an average speed of 100 miles per hour continuously was approximately 43 miles.

World's record for steam traction:

From Wood Green to Fletton Junction the distance of precisely 70 miles was covered in 45 min. 44 sec., at an average of 91.8 miles per hour. Fletton Junction marks the beginning of the severe slack through Peterborough Station.

The engine, Silver Link, was in charge of Driver Taylor and Fireman Luty; and drew a load of seven vehicles.

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Whatever the cause of your greyness, however far advanced, it may be,
VIVALINE HAIR OIL
(Regd.)
Restores Grey Hair to its natural rich and lustrous colour. Throw away your dye. Start using VIVALINE today Rs. 1/12 small bottle for slight greyness- Rs. 3 large bottle for advanced greyness.
Three bottles post free —
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Wanted Stockists in unrepresented areas, apply to:—
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"Complete The Picture" COMPETITION

Rs. 500
Ist Prize

2nd Prize
Rs. 200

3rd Prize
Rs. 100

Consolation Prizes
Rs. 200

In this interesting competition you are asked to complete the pictures in the series on this page marked A, B, C by taking the help of the illustrations on the opposite page numbered 1, 2, 3.

Each picture on this page is lacking in some details which you have to complete from the picture shown on the opposite page. For instance picture "H" on this page shows a milkmaid and illustration No. 12 on the opposite page provides the vessel. You have, therefore, to enter No. 12 against "H" in the entry coupon.

Similarly fill in the rest of the coupon in respect of other pictures and submit your entries before 6th November 1935, observing the following rules.

1. When you have filled in all the Numbers write your name and address in full stating number of entries enclosed and send your entries accompanied with an entrance fee of As. 8 for each entry either by hand delivery or through post as under: —

(a) HAND DELIVERY—Local competitors may, if they so wish hand over their entries at our Office with entrance fee of As. 8, in cash for each entry and obtain a receipt for the same. All entries will be received at the counter during office-hours from 10-30 a.m. to 6-30 p.m.

(b) REGISTERED POST and MONEY ORDERS—Entries by Registered Post and Money Orders must be sent to our Office address:—Competition Manager, "Red House" 140, Parsee Bazar Street Fort, Bombay. (Registered covers or money orders to Post Box address will not be accepted by the Post Office).

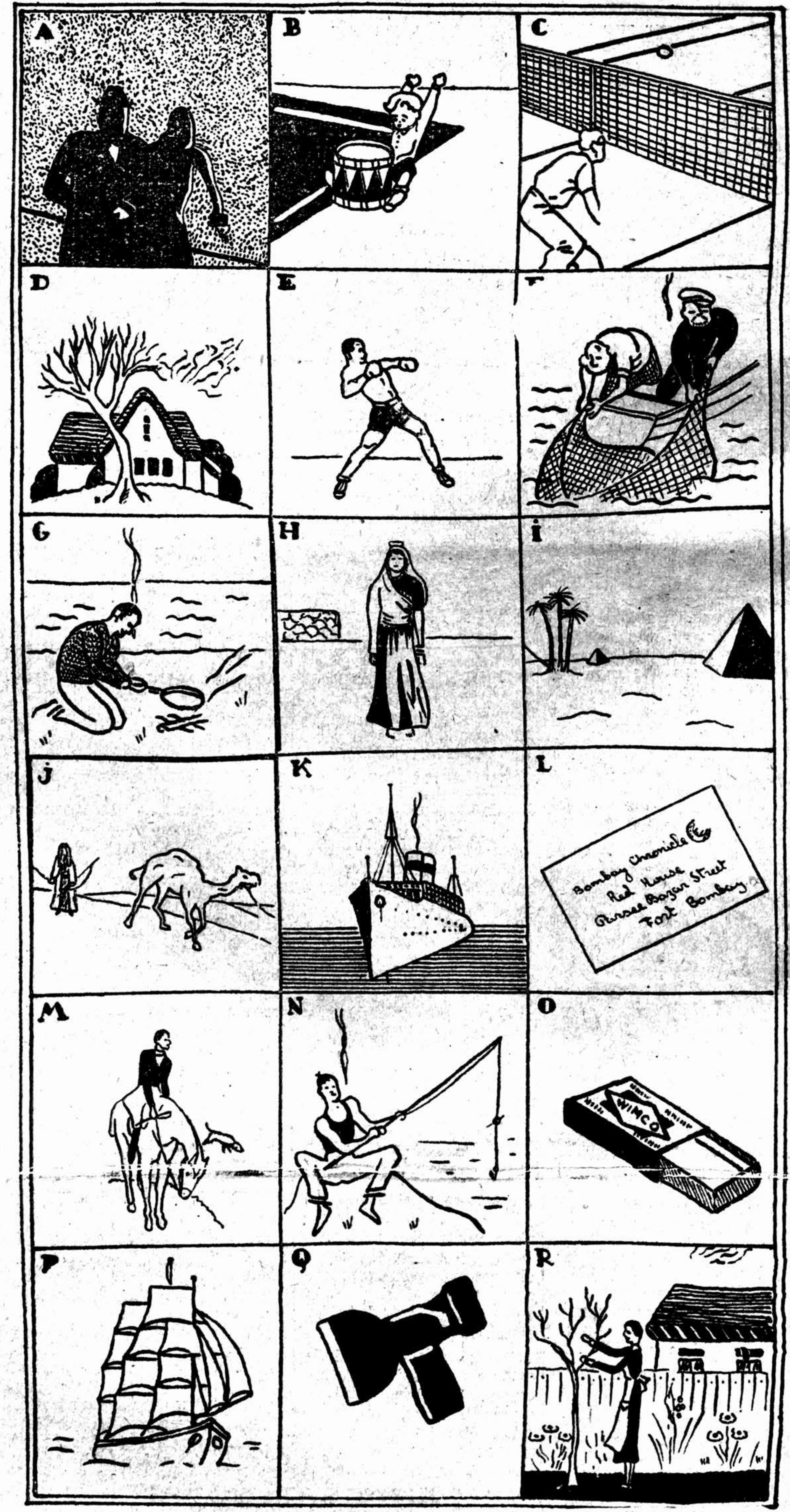
(c) ORDINARY POST—The covers must be addressed to the Competition Manager. Box No. 706. (Seven hundred and six), G. P. O., Bombay.

2. Competitor may submit any number of entries provided a separate entrance fee of EIGHT ANNAS in stamps of half or quarter anna, cash or by money order is sent for each entry. In case of remittance by Money Order the P. O. Receipt must accompany the Entries. A Competitor, however, cannot win more than one prize in this competition. Solution of this competition will be accepted only on our entry coupon.

3. Insufficient Entrance Fee enclosed with Entries will disqualify the Competitors submitting such entries.

4. All entries must be received in this Office by the last Post on 6th November the closing date. Any entry received after this date will not be included in the competition

5. Corrections or mutilations of entries will disqualify the competitor.



"Complete The Picture"
COMPETITION

1st Prize
Rs. 500

2nd Prize
Rs. 200

3rd Prize
Rs. 100

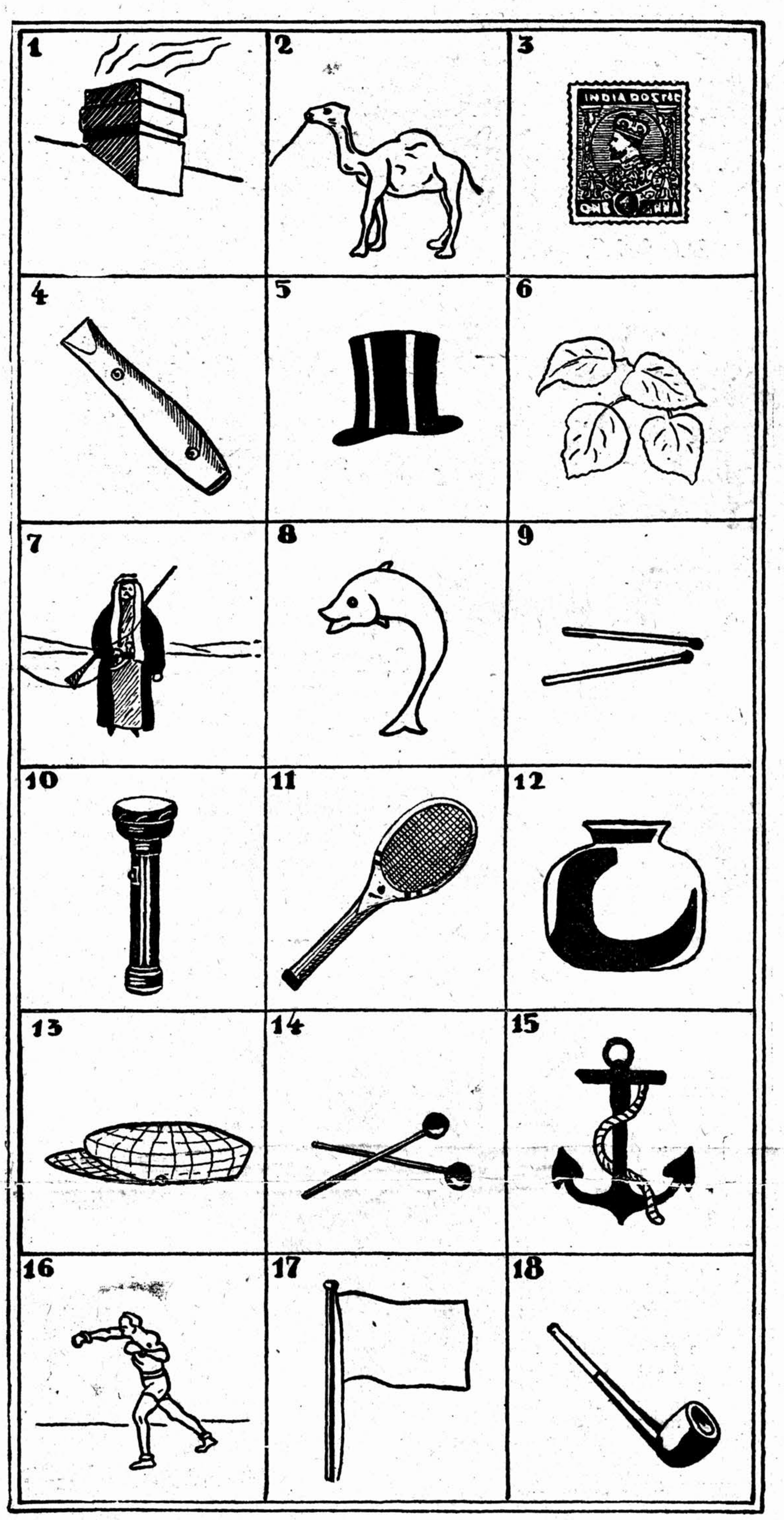
Consolation Prizes
Rs, 200

(Continued from opposite page)

6. In case of ties, the management reserves the right to distribute the Prize Money among the winning competitors in any manner they like.

7. No responsibility is accepted for any entry mislaid, lost or delayed. No correspondence will be entered into or interviews granted. All competitors enter this competition on the distinct understanding that the Competition Manager's decision is absolutely final and legally binding in all matters pertaining to this competition. This is an express condition of entry.

8. It is a combined competition exclusively for the "Bombay Chronicle" Sunday Edition: the "Bombay Samachar" Sunday Edition and the "Bombay Sentinel". The Prizes will be announced on the 17th November 1935.



Closing Date 6th November 1935

ENTRY COUPON.

Illustrations.	Illustrations.
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Name..............................

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Please write Name and Address in Block Letters.

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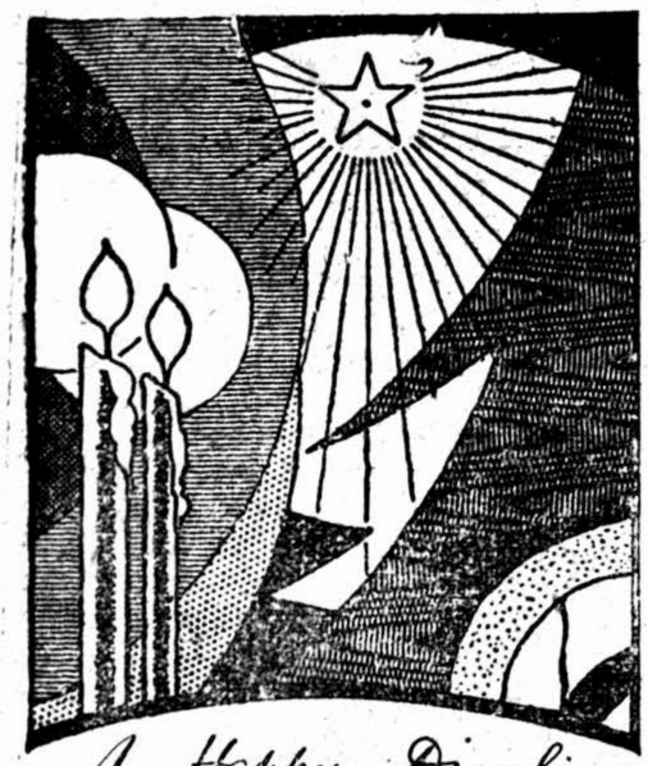


A Happy Diwali

My dear Sisters & Brothers,

Yes, Diwali is here once more. From year to year Diwali has been coming, and coming again. Thus is the time fleeting on, and we go on growing older and older—in age at least . . . . because I for one refuse to grow old in spirit.

Diwali is considered to be the happiest of the Hindu holidays. And truly it is so. You will be having lights everywhere, you will enjoy fireworks to your hearts' content, and you will eat sweets also to your belly's fill.

* * * *

FORGET NOT THE POOR

Well, my dear sisters and brothers, enjoy as much as you can on this day. . . . . But, in your enjoyments, forget not our poor brethren too. Let us remember on this occasion that there are hundreds and thousands of poor children in our country who may not have even been able to get their usual grub, which every body must have every day to keep living.

India, indeed, is so poor! And we will not have done our duty by merely thinking or saying so. Let us try to be a little practical. There is nothing very big to be done. What I would just advise you to do is to find out some poor child in your neighbourhood and share with him your enjoyments—am sure by doing this you will feel more glad and more happy.

A LOVELY LETTER

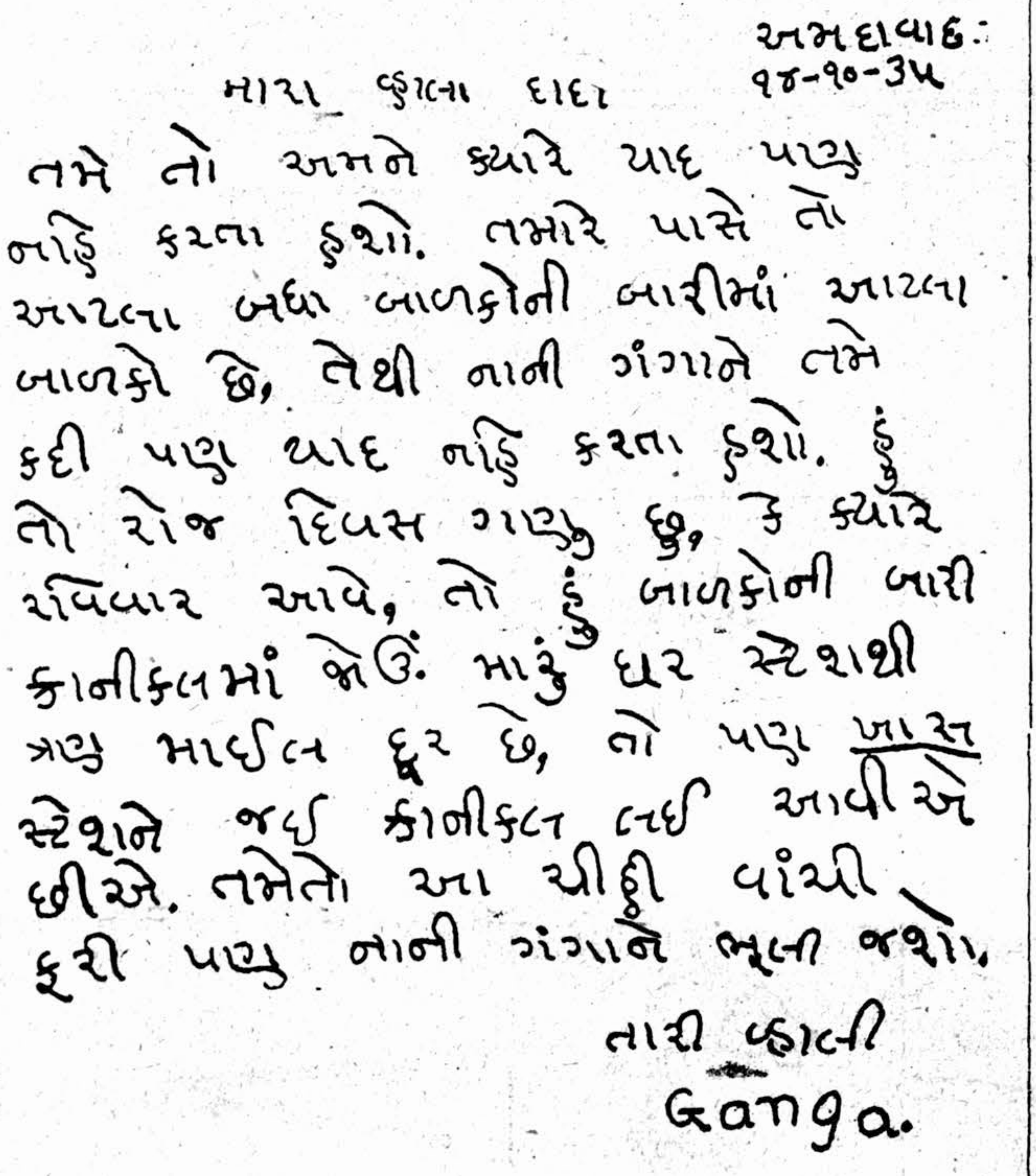
The other day I received a lovely letter in Gujarati, which has been reproduced elsewhere on this page, and would read this in English:

Ahmedabad,
14-10-35

My dear Dada,

You may never be remembering us. In your Balkan-ji-Bari, there are so many children, and therefore you may never be remembering little Ganga. As for myself, I have been counting the days and wish Sunday to come soon, so that I might see the Children's Corner in the "Chronicle." My home is at the distance of three miles from the station, still we go there specially to purchase the "Chronicle." And you—well, you will read this letter, and again forget little Ganga.

Yours loving,



અમદાવાદ:
૧૪-૧૦-૩૫

મારા વ્હાલા દાદા

તમે તો અમને ક્યારે યાદ પણ
નહિ કરતા હશો. તમારે પાસે તો
આટલા બધા બાળકોની બારીમાં આટલા
બાળકો છે, તેથી નાની ગંગાને તમે
કદી પણ યાદ નહિ કરતા હશો. હું
તો રોજ દિવસ ગણું છું, કે ક્યારે
રવિવાર આવે, તો હું બાળકોની બારી
ક્રોનીકલમાં જોઉં. મારું ઘર સ્ટેશથી
ત્રણ માઈલ દૂર છે, તો પણ ખાસ
સ્ટેશને જઈ ક્રોનીકલ લઈ આવીએ
છીએ. તમે તો આ ચીઠ્ઠી વાંચી
ફરી પણ નાની ગંગાને ભૂલી જશો.

તારી વ્હાલી
Ganga.

* * * *

REMAIN CHILDREN ALWAYS

The writer is a child of about eight years. And I feel so grateful to her for the kindness which she has shown to me. I wonder sometimes how did I ever become worthy of all this! But I must assure little Ganga that she has misjudged me. I cannot forget any child: specially the child who remembers me can never go out of my memory. . . . As a matter of fact, my dear younger sisters and brothers, my dreams and thoughts are always full of you, and your things.

You are the real roses, whose fragrances keeps me ever refreshed, making me forget all the world, and letting me feel the happiest. Let me pray for you on this auspices day, this much only: May you remain children in spirit always, and thus let the world become full of mirth and full of merriment! May your light of love remove all the darkness and drudgery of the world, making it an abode of peace and happiness!

* * * *

A WISH

(By Margaret E. Bruner).

I wish for every child the joys
Of cheerful homes with simple
toys,
Warm clothing for the winter
hours,
In summertime, green fields and
flowers;
The clasp of gentle, guiding hands,
A mother's heart that understands,
So that when age comes he may
look
On childhood as a happy book.

* * * *

HOW EASILY GIVEN!

It was only a sunny smile,
And little it cost in the giving;
But it scattered the night
Like morning light—
And made the day worth living.

* * * *

BROTHER TORTOISE BEATS BROTHER RABBIT

(Our Short Story).

All rabbits can run very fast, and Brother Rabbit had won many races when he was at school. When he met Brother Tortoise one day he began to show off. "You're about the slowest thing on earth, Brother Tortoise," he said, "and I'm nearly the swiftest. Why, I could lie on my back and roll over and over faster than you can run."

"I can swim faster than you can run, anyway," said Brother Tortoise.

"You swim faster than I can run?" said Brother Rabbit. "That's absurd, and I'll race you any time you like."

"Well, let's have a long race to make a fair test of it," said Brother Tortoise. "How about five miles?"

Brother Rabbit agreed, and they went to a path beside a river and measured out a five-mile course. At each mile they put up a post, and Brother Rabbit went to bed that night laughing in glee as he thought how he would show up Brother Tortoise the next day.

But what Brother Rabbit didn't know was that Brother Tortoise had a wife and four grown-up sons. They were all as big as he was, and were as like as peas. You couldn't tell one from another! So when the race was started Brother Rabbit dashed off at his best speed, though out of the corner of his eyes he saw Mrs. Tortoise, whom he took for Brother Tortoise, plunge into the water. The moment he had gone she came back to land, went home, and began to cook the dinner.

Brother Rabbit ran as hard as he could until he was near the first mile-post. He was sure that Brother Tortoise was far behind, but just as he was reaching the post he saw a tortoise swim past it in front of him. "That's funny!" gasped Brother Rabbit—not knowing, of course, that Brother Tortoise had put one of his sons at each of the middle mile-posts, telling them to wait until they saw Brother Rabbit coming, then jump into the river and swim past the post. At the last mile-post, which was the winning-post, Brother Tortoise himself was waiting. Brother Rabbit staggered towards the post, but while he was still some distance away Brother Tortoise crawled out of the river on to the bank beyond the winning post.

"What a time you've been!" jeered Brother Tortoise. "I shall have to give you a long start next time." And Brother Rabbit never discovered how Brother Tortoise had cheated him.

* * * *

REVERSING THE CIRCLES

(Sent by Bro. Atul).

Take a piece of paper and draw two rough circles on it, one with a very thick line, and the other with a thin line. Then say to one of your friends, "Can you alter the position of the circles without cutting the paper?"

The catch is very simple, but

Wonderful wondering of the child.

The country's call: Dare we Say, No!

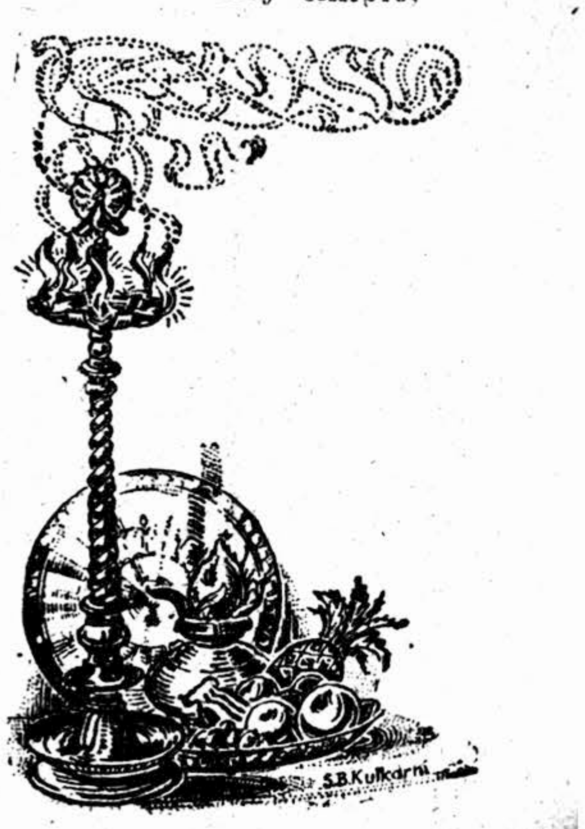
CHILDREN'S DIVALI CELEBRATIONS:

Khar Balkan-ji-Bari, the All-India Children's Association will celebrate the Children's Divali to-day at Laxmi Nagar from 7-30 a.m. to 9-30 a.m.

A very nice programme of songs and stories has been arranged, and sweets will be distributed at the end.

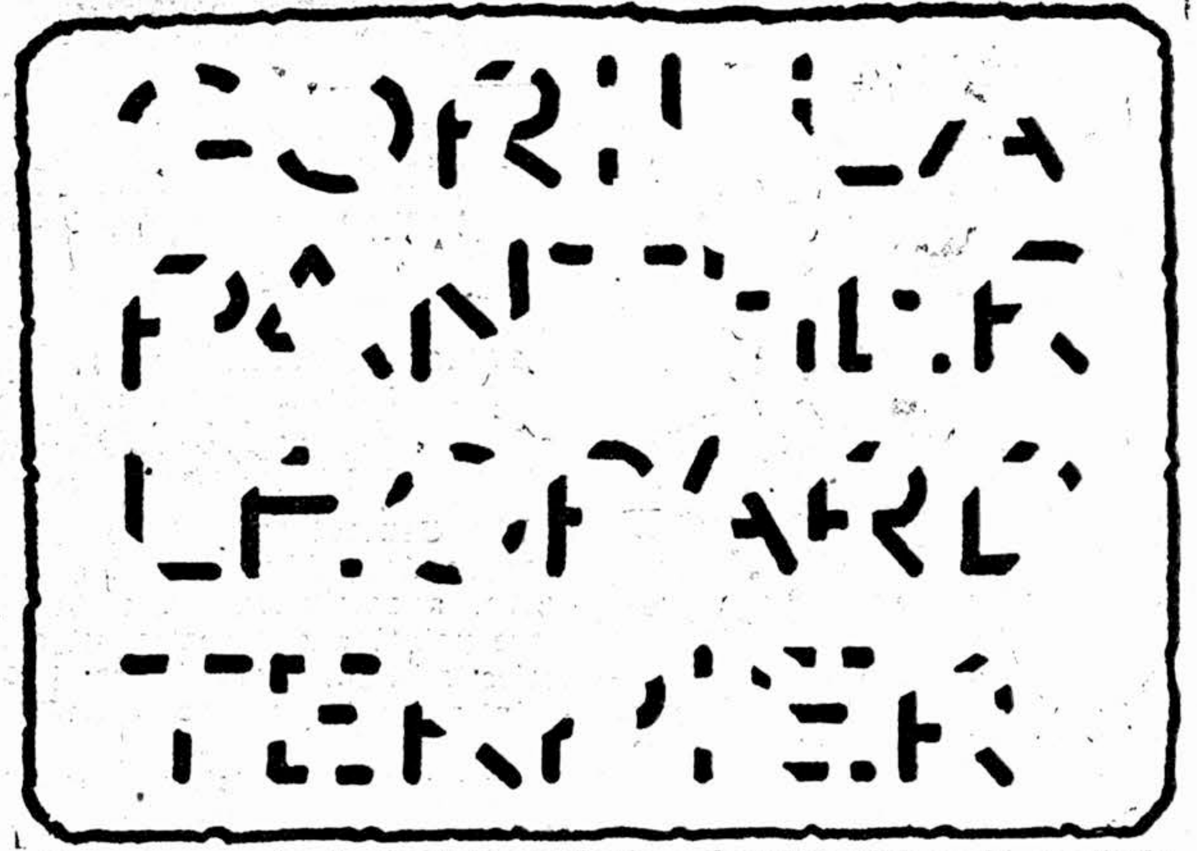
All children are cordially invited to participate in the function.

URMILA MEHTA,
M. J. PARMAR.



Section I.—Members

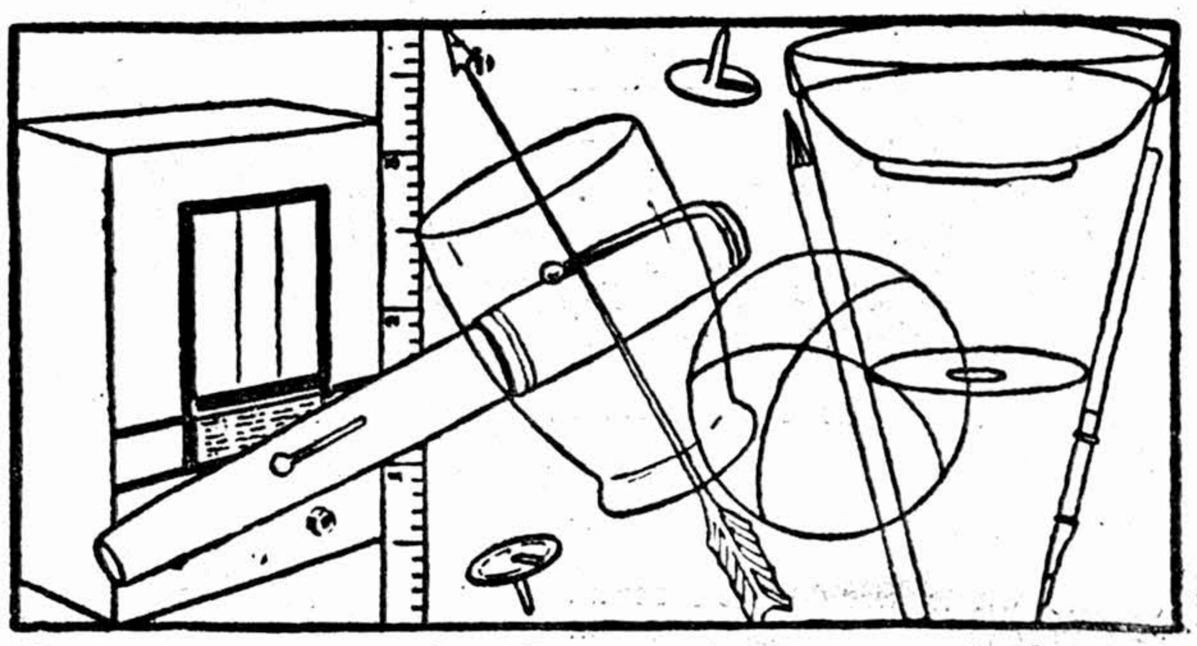
FOR BOYS AND GIRLS UNDER 12 YEARS.



All you have to do to this mysterious looking picture is carefully to finish off the letters, which form the name of an animal. Each row is a separate animal. When you have done this neatly and the best you can, cut out the picture and send it to us. For further particulars, see the Prize Competiton instructions.

Section III—Companions

FOR BOYS AND GIRLS BETWEEN 12 AND 16 YEARS.



There are quite a number of articles here, and you simply make a list of them on a post card, and send it to us. For further particulars see the Prize Competition instructions.

eight out of ten people fail to see it. If your friend fails to solve the problem, just turn the paper upside down, thus reversing the positions of the circles.

* * * *

A COUPLE OF JOKES

(Sent by Sis. Paru).

Jimmy rushed into the kitchen. "Mum," he cried excitedly, "I've just seen the present David's mother has brought him—it's a new baby."

"How lovely!" returned his mother, who had heard rumours of twins. "Was it just one?"

"Oh, yes just one. I've seen it lying in the pram. But it's an extra special sort of baby. It's got a head at each end!"

And here is another:—

Teacher was taking her class of young pupils in astronomy. The moon was the subject.

"Now," she said, "some people believe that there are fifty million people on the moon——" She paused as a titter of laughter reached her ears. "William," she snapped at one of the boys, "what are you laughing at?"

"I was just thinking, teacher, what a squeeze it must be up there when there's only a quarter moon."

* * * *

BIRDS FLY—A JOLLY GAME

(Sent by Bro. Krishna).

One player is chosen to be "caller" and the others stand in a row in front of him. Now the caller begins the game by throwing up his hand and crying "Swallows fly!" and all the others must follow suit.

The caller repeats this as quickly as he can, naming other birds, each time he calls—then suddenly he say "pigs fly" or "dogs fly", keeping his hand at his side.

Some players will be confused and raise their hands before they can think, and these players are out of the game.

It is all a matter of being quick enough to catch your chums, and, as you can guess, it is jolly fun!

* * * *

DID YOU KNOW THIS?

(Sent by Sis. Rukmani)

It is possible to break a glass by making certain sounds near it. Caruso was able to break glasses by singing to them—but he used a certain note which he knew the glass could not stand. Glasses have actually been broken by sounds coming over the wireless

ONION OR APPLE?

It has been proved that we cannot tell the difference "in taste" between an onion and an apple. If they are chopped up finely, and the nose is held so that we cannot smell them, it is impossible to tell which is which if they are placed on the tongue separately.

A TAIL-PIECE

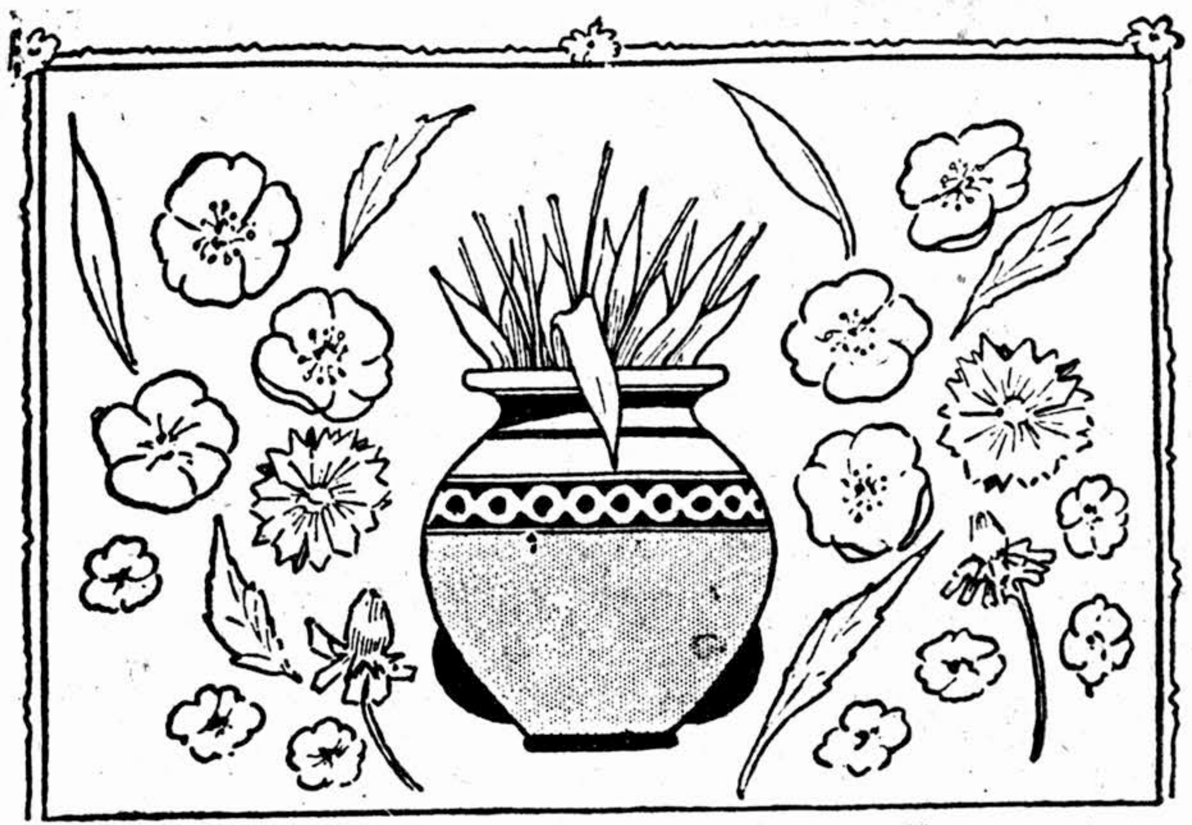
The harvest mouse is the only member of the mouse family that can grasp things with its tail in the same way as the monkey does? This kind of tail is called "prehensile". The harvest mouse is the one that makes those pretty little nests among the corn-stalk.

NEST OR BUBBLES!

One of the strangest nests made by fish is that of the Paradise Fish, for it is made of bubbles. The male collects a few small pieces of water-weed and binds them together with hosts of bubbles which he blows from his mouth. These fish are beautifully coloured, being striped with red, gold, and green, and for this reason are sometimes called Rainbow Fish.

Section III.—Associates

FOR BOYS AND GIRLS ABOVE 16 YEARS, STUDYING UPTO MATRICULATION.



Here you see a vase and some flowers. What you have to do is to cut out the flowers and the vase and arrange the flowers so that they make a nice pretty bunch in the vase, paste them on a postcard, colour them, and send them to us. For further particulars, see the Prize Competition instructions.

REPLIES.

Bro. R. C. Kale (Nasik): Thank you for your "something" to be published in the "Corner". We shall see if it could be used. Your certificate has been despatched to you long back. One should not feel so impatient as that!

Bro. B. S. Mohite (Jalgaon): Your "My Master" is a good attempt, it will be published sometime. The trick drawing will also appear. We are sorry, we have not yet been able to arrange for the publication of our Corners in the Vernacular journals, excepting one "The Hindu" in Sindhi.

Bro. H. A. Khan (Fort): The Sunday gatherings are held at Khar only at present. We have not yet been able to arrange at the other places in Bombay. You may by all means send the other matter with the competition entries, but everything must be written on separate papers.

A Sind friend interested in the Balkan-ji-Bari and children, has very kindly offered to give the membership fee of Harijan children wishing to join the Association. Let the Harijan children of Sind be encouraged to enrol themselves in big numbers, as they would be allowed to join free of charge

Bro. K. Narayanam (Ottapalam): You have sent us a wrong competition entry. This one was never meant for prizes. It was only given for the children's amusement and learning to draw.

Bro. K. R. Nath, 1746, New Kalpathy, Palghat wishes to correspond with some friends: Will some members respond to his request. Yes, Bro. Nath, you may take part in the competition, but please be careful to note the instructions.

Mr. Taranath Sarkar (Saidpur): The starting of our own journal is a good idea, and we have it in view already. We will surely start one at the first opportunity we get. The prizes are always given in kind. Thanks for the compliments.

Sis. Lilavati (Santa Cruz): Certainly, we would be so glad if a branch could be started at Santa Cruz. Of course we need workers to do the job: Could you suggest any?

Forms and particulars have been despatched to all those who asked for them.

* * * *

PRIZE COMPETITIONS

This time on account of Divali, we have set three prize competitions, as announced beforehand. In these competitions only those who have got themselves enrolled in Balkan-ji-Bari, the All-India Children's Association can take part without any entry fees.

Members will send in the entries for Section I competition only. Companions will send in the entries for Section II competition only, and the Associates for Section III competition only. They have to send no entry fee, but they must not forget quoting their enrolment number, as shown on the Certificate.

Those who have filled in the forms and not received the certificates as yet may also send no entry fees, but they must specify clearly the date when they despatched the forms

Other children may also take part in the competition, but they will have to enclose one anna only in stamps each, as fee with their entries. Children below 12 years will send entries for Section I, those between 12 and 16 for Section II, and students above 16 years for Section III.

Children of the same household, class or neighbourhood may send in their entries all together in one cover but on separate sheets. Each child must write his or her address legibly, mentioning age as well as the class of studies.

The entries for all competitions set in this issue must reach us within a fortnight, i.e., by the morning post of Sunday, November 10, latest. The judges' decision shall be final.

Four prizes of eight annas each will be given away to girls and boys in each section. If necessary, many more small prizes to others may also be awarded.

* * * *

SHORT NOTES

The result of the last prize competition will be announced next week.

Children wishing to get themselves enrolled in Balkan-ji-Bari, the All-India Children's Association, are requested to send for fuller particulars, enclosing nine pies stamps only to cover postage.

Please do not forget to mention your age and write your address legibly, otherwise we may not be able to attend to your inquiry.

Elders also can help this children's movement by joining as Associates or Patrons.

Will those who feel interested in the cause kindly write to us and oblige?

Please address all communications in connection with the Children's Corner or Association directly to:—

Dada—"Gulistan",
Khar—Bombay.

All Good Wishes from
Your loving,
Dada

YOUR LUCK

Simply send us a Post Card with the name of any flower together with your name and address. And we shall send you by V.P.P. for Rs. 1/4/- only Postage extra a detailed account of your forthcoming 12 months, showing among other things profit and loss in business promotions, transfer and reduction in service, births, marriages happiness and other bodily ailments. Directions will also be sent to safeguard yourself from the coming evil influence of the stars. A trial will convince you of the accuracy of our prophecies. Correct answers to any five questions for Rs. 1/4 only. Postage extra.

Note.—A reward of Rs. 100 shall be awarded to any one challenging our statement

PROFESSOR G. SHUNKER,
Post Box No. 72, LAHORE.

News From Far & Near

"BIG FIVE" OWN HALF THE WORLD

◆

British Empire Enjoys Lion's Share

Recent events at Geneva have revived the question of colonial possessions. But how many of us realize that the British Empire embraces about one-quarter of the whole world? In round figures our share represents a population of over 450,000,000, with a land area of 13,356,759 square miles. History has never known such a territory under one flag; *it may never record it again.* The next in imperial importance—in population figures—is Russia, with a total of 175,000,000 people. China, of course, has an estimated population of 420,000,000.

Actually, more than half of the world is overlorded by five Imperial Powers—Britain, Russia, the United States of America, Japan, and—well down the list—France. The respective totals of the last three land-holders are, 140, 125, and 110 millions of people, the British Empire total being far more than those three put together!

SIR BASIL BLACKETT'S ESTATE

Sir Basil Phillott Blackett, K.C.B., K.C.S.I., of 9, Seymour Street, London, W., a director of the Bank of England, and ex-Finance Member of the Government of India, who died on August 15 last, aged 53 years, as the result of a motor accident in Germany, left estate of the gross value of £43,632 (net personality £27,561), on which estate duty of £2,738 has been paid. He left:

£1,000 to University College, Oxford.

£1,000 to Marlborough College.

His books and papers to Frances Charlotte Isabella Blackett, desiring that she should dispose of them among members of his family, friends, Marlborough College and University College, Oxford, and he left to her £100 for so doing.

A number of other legacies, and the residue of the property equally between Marlborough College and the Commissioners for the Reduction of the National Debt.

Don't neglect PILES

THE world's only remedy based on the latest Merz Patent Fat-free principle that can cure Piles is Recto-Serol. Marvellous quick relief and a sure cure is your reward if you use it now.

Cure it with

Continental Drug Co. of India, P. O. Box 996, Bombay

At all Chemists

THE WORLD'S STANDARD CURE FOR PILES, BLIND, BLEEDING, ABSCESS, FISSURE, FISTULA, IN ANY STAGE OF DEVELOPMENT

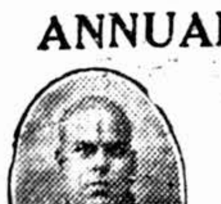
Recto-Serol

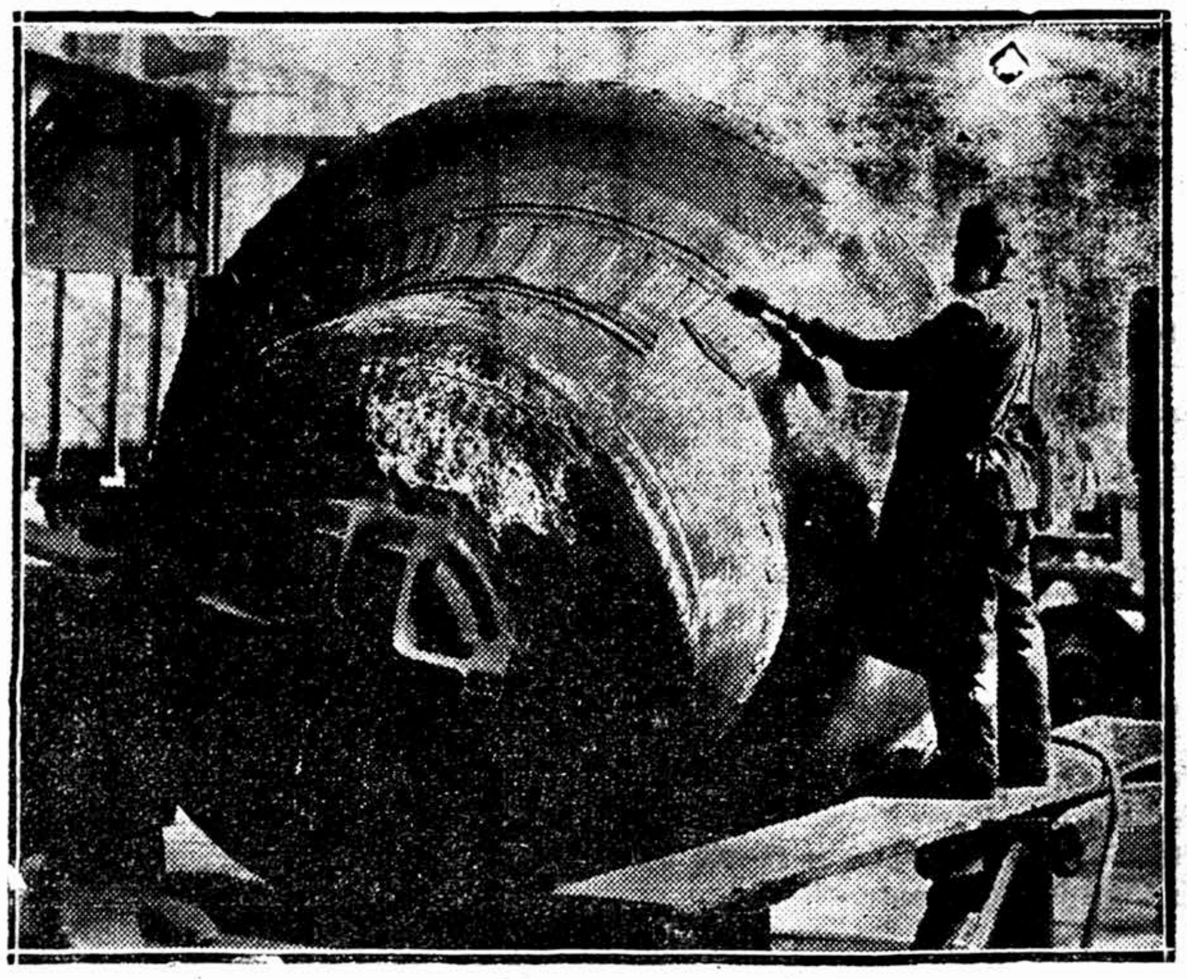
Made in Germany.

ANNUAL READING

One year monthly details Rs. 2, Weekly details Rs. 10. Correct answers for 5 future questions Re. 1. V.P. As. 5. Send writing time, sex and approximate age or date & time of birth. Catalogue free

HANUMAN ASTROLOGICAL OFFICE.
TIRUTTANI, (S INDIA).





"I summon the youth of the world"—These words are engraved on the mammoth Oympic Bell which will send forth its resounding brazen voice in the August days of 1936 over the broad expanse of athletic fields lying at the very gates of the German capital. Sixteen tons of heavy steel have been used in casting the bell, which will be hung on 250 ft. high tower.

AMERICAN TITLES FOR SALE

Dukedom Quoted At $1,000,000 And Marquisate At $700,000

Anybody who wants a title can buy one now in the "Nobility of the United States" if he has the money—dols. 200,000 to dols.1,000,000, depending on the rank he picks.

The "opportunity" was offered in a letter to William Candler, Atlanta financier, who described it as the "craziest" he ever received, writes the Atlanta correspondent of the Associated Press of America.

Mr. Candler turned the proposition over to Chief Postal Inspector James W. Cole, who forwarded it to Washington for investigation. Mimoegraphed, the letter offering brand new titles for sale bore the name, Mr. Cole said, of "J. P. Reinach, Washington, D. C."

The letter said there was a need for creating a titled gentry in the United States as a "directive class" because "society itself appears to be dissolving."

Hence the proposal to sell a few titles.

Here's the price range quoted: Duke, dols. 1,000,000; Marquis dols. 700,000; Count, dols. 500,000; and Baron, dols. 200,000.

A little bit haughtily the letter added: "Since, in spite of all, these sums are of little importance as compared with the glory of forming part of this class of new elite, titles will be conferred only when the sums are sent within eighteen hours after the receipt of this letter. Otherwise the cheques will be returned."

The ceremony of "the ennobling and of the granting of titles" was set for "Sept. 24 at the Mayflower Hotel in Washington at 9 o'clock in the evening."

Mr. Candler wasn't interested. The postal officials were, but said they doubted if anything could be done about it unless some one bought a "title."

GANGSTERS GAG AND ROB FILM STAR

Armed Pair Raid June Knight's Apartment And Relieve Her Of 5,000 Dollars Worth Jewellery

Two men went into the Essex House, apartment hotel at Central Park South, New York shortly after noon, ascended nineteen floors in an elevator and entered the apartment of Miss June Knight, stage and screen actress. They bound and gagged Miss Knight and her maid and walked out with about dol 4.950 in jewels and dol. 50 in cash, says the "New York Times."

The night before, Miss Knight said, a man who gave the name of "Ferguson" called her by telephone and told her he was a representative of a large film production concern. He said. Miss Knight declared, that he wanted to get her signature on a conract that would result in the use of her name in the advertisement of hair nets

She told him, she said, that she had very little time, what with rehearsals and social obligations, but that if he came shortly before noon she could give him a few minutes.

INTRUDERS NOT ANNOUNCED

The management of the Essex House refused to discuss the robbery, but it was declared that the men who called on Miss Knight had gone up unannounced. The elevator operator told detectives that he had held the door of his car open long enough to see the men push the buzzer at Miss Knigt's door and then had descended to the lobby.

When the men entered the apartment one of them took a revolver from a pocket of his coat and the other opened aslide fastener portfolio and took a revolver out of that. They forced Miss Knight and her maid Hazel Curry into the bath room.

First they demanded that Miss Knight get into the bathtub, but when she remonstrated they took both women into an adjoining bed-room. The maid was tied, hands and feet, with insulated wire, and Miss Knight's feet were tied with ribbon. Her hands were left free.

VICTIMS ALSO GAGGED.

Both victims were gagged, pajamas and sheets being used for that purpose. One of the bandits, Miss Knight said, has bushy eye-brows and the other wore tortoise shell glasses. After both women had been bound, the men ransacked the apartment.

They took, Miss Knight, said, a five-carat diamond ring valued at dolls. 3,500, a platinum bracelet with about dol. 1,000, a pair of yellow gold bracelets worth about dol. 25 each, a garnet ring valued at dol. 75, a jade and a "sphinx" ring, the value of which was not given, and the dol. 50 in cash. Most of the loot was in a dresser drawer.

After the men had walked out Miss Knight removed her gag and liberated the maid. Then she called the manager of the Essex House and the police. She also called Hyman Bushel, her attorney. Mr. Bushel became angry when a reporter asked him whether the affair had been a "publicity stunt."

Detectives took Miss Knight to police headquarters, where she went through pictures in the rogues' gallery. She was unable to identify any of the pictures as those of the men who had robbed her.

NO MORE IMPRISONMENT OF CHILDREN

◆

League Assembly Adopts Resolution Calling For Its Abolition

The General Committee of the League Assembly adopted on Sept. 27th, a resolution on child welfare pointing out that most countries still allow children in certain cases to be sentenced to imprisonment or to be kept in prison pending trial, and expressing the wish that all countries that have hitherto tolerated the imprisonment of children in any form whatsoever should aim at abolishing this system, replacing it in the case of delinquent minors by suitable measures of a purely educative character.

DON'T BE A WRECK HEALTH MEANS HAPPINESS

Accept this Gift of Health

If you are unfit and a wreck, you can't hide it from others. Men can "weigh you up." A woman knows by instinct if a man is a wreck, and lacking in that vital strength, which means manhood. She may marry a sickly and weakly man out of sympathy or pity, but she will not love him as she does a real man.

Now, you don't need to live the rest of your life as a wreck. Science has concentrated the essential Vitamin into Vitophenes, the latest Vitamin tonic tablets, to produce natural powers within you, to rebuild yourself as a man, with all manhood's strength and powers. With a fortnight's regular aid of Vitophenes, you will say "Good bye" to weakness and all allied ailments

Thousands of Wrecks have been changed into real men by nature's gift of health—"Vitophenes" which developes the Nerves, builds the body, increases energy and vitality, restores manly strength, great power and endurance. A bottle of 50 red tablets of Vitophenes costs only Re. 1-12, from all Chemists of your town, or direct from P. O 2187, Bombay. 2

Bombay Agents:—

CHIMANLAL VADILAL & Co.,
Princess Street, BOMBAY.

CURSE OF VENEREAL DISEASES IN BOMBAY

(Continued From Page 28)

treatment, to observe the strictest discipline in the matter of privacy. None should feel the indignity of attending it and every honest endeavour should be made to make our treatment-centres attractive and enlightening, if not edifying to the public. Otherwise, they will shun the publicity which they are exposed to, in attending these clinics.

Duty Of The Legislature

Our legislators and accredited representatives of people should pass such laws, as will receive, in a measurable degree, the gravity of the situation. (a) Compulsory instruction should be given in schools, on Sex Hygiene and other kindred subjects. (b) The Government should be required to keep statistics. (c) Treatment should be made compulsory for those afflicted with the malady.

(d) Powers should be given to the proper authorities to stay the proceedings of marriage in any person, suffering or suspected to be suffering from venereal diseases, until he is declared to be fit for marriage, by a competent medical authority, after examination.

(e) There should be regular and systematic medical supervision of professional prostitutes. who should be supplied with a license, on which their name and photo are printed.

Duty Of Public Bodies

The first and essential measure, as suggested by Dr. Noronha, to combat the social evil, is a vigorous campaign of education and public enlightenment to induce those who are infected, to seek treatment Those who are engaged in social service, should rouse the public from their callous indifference and apathy and enlighten them on the intrinsic value of medical prophylaxis and early treatment. Regular classes should be held where lectures on venereal diseases are delivered and there should be given demonstrations with the help of lantern slides and hand-bills distributed among those who are ignorant and illiterate. In passing, however, I would make a strong appeal to Congressmen and Congresswomen, in the name of suffering humanity, that it will pay them well and earn the gratitude of posterity, if they devote some portion of their energy to this piece of social work. On the principle that "Prevention is better than cure" knowledge of medical phophylaxis should be taught to the masses and and its great advantages pointed out to them. An attack of venereal disease leaves the sufferer potentially or very often actually a weakened member of the community. It should be thoroughly ingrained in their minds that the micro-organisms causing the venereal diseases, are so delicate that they are easily killed, whilst still on the surface. But they tend to penetrate pretty rapidly to deeper tissues, if no prophylaxis is taken, immediately after the act. The percentage of infection, if prophylaxis is taken within one hour of exposure, is only 0.08 per cent; but the percentage figure rises, as the interval between exposure and taking of prophylaxis increases. This immediate prophylaxis should be applied within half to two hours, after exposure. The advantage of delayed prophylaxis viz., that it can be applied the next morning, should also be impressed upon their minds. Neisser, as quoted by Harrison, showed that plain washing with soap and water after inoculation was effective against syphilitic infection in experimental animals. On mature consideration, it is generally thought, that if a man were to make water, in intermittent streams, immediately after exposure and wash his parts thoroughly with soap and water, it is not unlikely that he will escape infection. This, however, is not the method of choice to be blindly relied upon. But it might well be useful to those who are of clean habits, who fight shy of applying to a public clinic, on account of publicity attached to its use and who at the same time are not provided with a "Prophylactic outfit."

Duty Of The Medical Profession

The task of combating this social vice, is as extremely difficult as it is vitally important. It is a task, which concerns not only the State and the public, but every member of the Medical profession. Without the active co-operation of the latter, it is scarcely credible that public bodies will ever succeed in combating this social vice. It is the sacred duty of the members of the profession to make a supreme effort to guide the destinies of the rising generation, entrusted to their charge. The task before us, of fighting this evil of civilisation is, assuredly, enormous; and the enormity of the problem defies solution. We must fight our common foe or we must perish. Unilateral action by anyone department of the State will touch only the fringe of the problem. We all must take a concerted action and put our shoulders to the wheel in exterminating this nefarious vice from the core of our society. When a murder is committed in the street, we are horrified and alarmed at the sensation; but when Death lays its icy hand on hundreds of thousands of our innocent men and women and still more innocent children and sends them prematurely to the grave, year in and year out—alas! not a finger is raised to combat the evil. To those with a patriotic fervour, the prospect of this man-slaughter in our society should be nothing less than appalling. Let us hope that by making a supreme effort we shall succeed in setting right our social order, which is at present rotten at its core.

In conclusion, I beg to express my sincere thanks to those authors, whose works I have freely referred to, in the preparation of this article.

CUPID BAGS SCIENTIST

Sir James Jean To Wed Viennese Musician

Fraulein Susi Hock, the charming brown-eyed 24-year-old Viennese beauty is to become the bride of the famous scientist, Sir James Jeans, is already well known both in Vienna and abroad as a musician (says Reuter from Vienna).

It was while on her second concert tour in England in June last that she met Sir James Jeans.

THE PROPOSAL.

"It all happened at whirlwind speed," she declared.

"We fell in love almost instantly. I had, however, to leave England in July, but after almost three months' separation Sir James Jeans suddenly turned up in Vienna a week ago.

"He proposed to me and I accepted.

"I am so happy," she went on breathlessly, "and we are going to be married very soon, but we shall not tell anyone the exact date as we wish to have a quiet wedding.

"I love England and I am looking forward to live there. I shall not give up my music."

Fraulein Hock is the daughter of Herr Oscar Hock, director of a paper factory.

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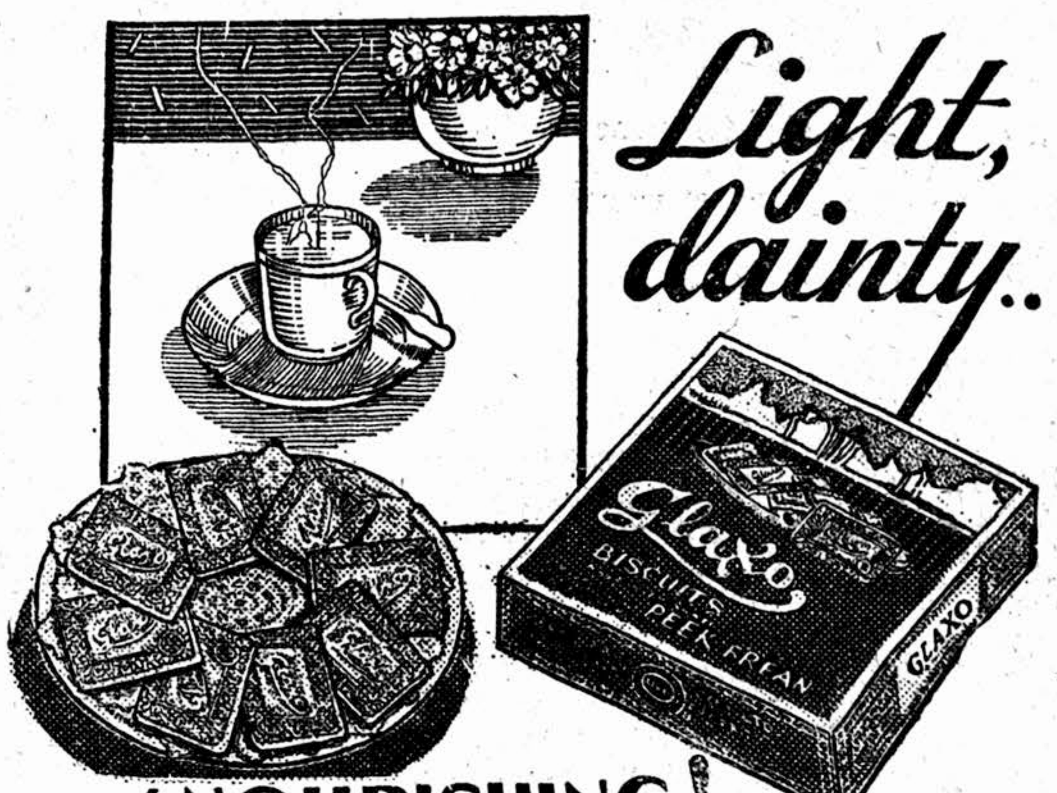

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THE SPACE-RAIDERS

(Continued From Page 9)

"There must be certain instruments which control the spaceship's movements—just as in my hoverer there is the gyroscope, without which it would be certain death to take it into the air—and if only one of the captives had a brain keen enough to nose out those salient instruments, the ship might be forced to descend."

"Is there any chance of—of any of the kidnapped persons being smart enough to think of such an attempt?" asked Colin Duke.

"I doubt it," said Professor Longdon. "As a matter of fact I asked Merryweather of the "Archlight" to get me descriptions, as far as possible, of the kidnapped people. His report was not encouraging. Other newspapermen in other countries at his request, got the facts. Some of the people were country labourers who strayed into the Light on lonely roads. Some were notoriety-seekers who dashed into it, hoping for press publicity. But none had scientific training. I doubt if any of them will dare to try any reprisals. They will be too scared."

He passed a hand wearily over his face. "Yes. A crisis on another world—and the repercussion has been flung millions of miles through the ether. We must face the facts, my friends. For us, too, there is a crisis coming soon. And now, Kay, what about some tea?"

PROFESSOR LONGDON'S PLAN

They sat in the little works office—Captain Duke, the professor, George Anstey, and Kay presiding at the tea-pot—consuming a hasty meal and between bites making war talk.

"After tea," said the professor, "we will make the altitude test, to see what height the hoverer can reach. If Kay and Captain Duke wish to accompany Anstey and myself——"

Kay and Captain Duke said they did.

"What is your plan of action against the raiders, professor?" asked Colin Duke. "Have you any definite ideas on the subject?"

The other nodded. "I have, captain. Very definite ideas. And that is where 'you' come in. Whether you work on behalf of the Government or on your own initiative is a matter for yourself to decide. But I want you, this evening, to arrange for small air-fleets to hold themselves in readiness in all countries, especially those countries where 'Circles of Death' and 'Poison Shells' are known to have fallen.

"It may be best," he went on, "to ask the League of Nations to father the scheme, but I want you to organise the fleets. Enlist anybody who will help, whether flying forces or private airplane owners. Each fleet must be ready to take the air at a moment's notice. They must stand by for the next three days in readiness for a call from me."

"Just what is to be the function of these fleets?" asked Colin Duke.

"Let me explain my plan," said the professor. "I should say that a required minimum for each fleet would be about twenty aircraft. If larger fleets can be arranged, so much the better. This is in the nature of a volunteer job, and is fraught with real peril. Those who fly the machines will have to be man-size in soul, for there will be grave risks to run."

Prof. Longdon's Plan

Colin Duke brought out pencil and paper and began to jot down the scheme outlined by the professor. It was as bold a project as the building of the radium-metal hoverer.

"Each fleet will be required to stand by for instructions which I may send by radio. I may call for several fleets to converge on to one line of route. All machines should be armed—bombing 'planes equipped with machine guns will be the ideal aircraft for this job," said the professor. "The first and principal item of the equipment of each fleet will be a net about fifty feet in diameter, and made of steel wire."

"A net of steel wire?" asked Duke, puzzled.

"Yes. Fleets, when organized, must procure them at once or have them made. Then they must practise flying in formation—two airplanes carrying the net slung between them, with release cords attached. They must practise dropping the net—for that is one way we may catch any small space-machine coming down the green beam from the big ship.

"Here is the main outline of the plan. I doubt if we can put it into operation to-night—the fleets will not be ready. If, as we conjecture, the Green Light appears on the route nearest the Equator—the Panama, Africa, East Indies route—to-morrow night, we may be too far away to do any good. But if it comes on the third night, on the route which goes near Rome in Italy, that may be our big chance. Concentrate on arranging these small fleets especially near that Latitude route. When the Light appears, I shall be ready for co-operation with fleets along the line of route.

"My plan consists of a series of fleets chasing the travelling Green Light, in relays. Sooner or later it is almost certain to halt. The fleet which is following at the time must close in, and fly in a wide circle round the Light, with the net ready. The speed of my hoverer makes it possible for me—provided a halt is made over European territory—to reach the scene of action fairly quickly. As you know, the hoverer is equipped with a radio transmitter, and I shall keep in constant communication with the fleets.

"There is, in addition, amongst my equipment, a detector—a clever little instrument which may help me to locate the presence of any machine dropping down the beam. I shall take the hoverer up to a good height—perhaps five miles, or more—to use that detector, flying clear of the Light.

"If I am reasonably sure that a raiding party has passed me and descended, I will follow down. All this, you understand, is conjecture, but I have a premonition that my scheme will work out successfully. When I radio the signal, the net must be flown across the beam by the carrying airplanes, and dropped. Then the fleet round the circle must close in as far as possible, with guns trained across the Light, ready to spray a barrage of gun-fire. This fire may have to be laid across the beam in tiers——"

"I get it!" said Colin Duke eagerly. "Flight formation in the form of steps—layers of gun-fire sprayed across the light to prevent any raiding machine from rising, if it gets clear of the net!"

"That's it. Then I want picked men, flying on the lowest 'step,' to drop by parachute into the beam, with bombs. They must wear gas-masks. If they can locate a space-machine, it must be destroyed if possible."

"That goes without saying," murmured Colin Duke, scribbling furiously. "Gosh! All the dare-devils in Europe will be wanting to get in on this! And meanwhile, what about the parent space-ship above?"

"When I signal for the net to be dropped and the fire barrage to be laid," said the professor, "I will take the hoverer up the Green Light, as high as I can. If I can reach the space-ship, I will attack with an aerial torpedo—my craft has two tubes fitted."

Kay was white, as she listened mutely to these daring proposals. It was great, it was grand, it was heroic. But if the clever space-raiders sighted the Longdon hoverer coming up the beam—if the trapped space-hoverer on the ground signalled to the parent ship above—'what might happen to her father and his friends, then?'

"This," said Professor Longdon, "is the initial scheme, which must be set in motion at once. I may alter, modify or expand these proposed operations, according to what happens when the crisis comes. And now, if you are ready for the altitude test——?"

(TO BE CONTINUED ON SUNDAY NEXT)
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England's Secret Police

Noted Detective Inspector Describes How Special Branch Of Scotland Yard Works

At London's Police Headquarters there is a Secret Bureau known as the "Special Branch," which has the guarding of Royalty and the watching and tracking of dangerous assassins and anarchists as its job. In this amazing article one of the Chiefs of this secret Bureau, Detective-Inspector Brust (Special detective deputed to guard the King of England and the Princees of Wales) reveals how his Organisation works and how the British Royal Family is guarded.

The Special Branch! What wide powers—what far reaching tentacles exist behind that simple title. What romance, high tragedy and drama lies hidden in its secret files. It has been aptly named the Silent Service of Scotland Yard; because its officers always work with the utmost secrecy. It falls to the lot of these discreet officers to make Britain a safe place for foreign Royalty to go about in; to make London the best place for the conclaves of international statesmen: to confer on England the title of being the safest refuge for those fleeting from foreign political persecution.

I spent nearly twenty years as a member of the most exclusive and secret police body in the world; the Special Branch of the Criminal Investigation Department. So little is known about this secret police service, that few people know its headquarters are not in the grim fortress known as New Scotland Yard, but that it is housed in Scotland House, a tall building adjacent to the known headquarters of the Metropolitan Police. Here, in a very up-to-date suite of offices. Great Britain's political police is engaged in a night and day fight with those who may endanger the safety of the British Empire; and more important still the personal safety of the Royal Family and the Cabinet Ministers who are at the helm of State. One hears a great deal about the activities of the Secret Police of foreign powers, and the way in which they rule by fear; but the activities of the Special Branch are never chronicled by newspapers and it is very seldom that one of its officers appears in court unless it is to support a deportation order.

YARD'S BLACK BOOK

It is rather difficult to define the full purpose of the Special Branch. because its activities are multitudinous. Mainly its directive is in the prevention of political crime. If I could show you the Special Branch Black Book, you would realise at once what a powerful body the Branch is and the penetration of its all seeing eye.

Listed in this Black Book are the descriptions and photographs of individuals of all nations likely to prove troublesome to crowned heads or other highly placed people. This record is added too, almost hourly by code telegram received from Police headquarters in all parts of the world. X, a known criminal takes train from Paris en route for England. Before he reaches the port of embarkation on the French coast, his movements have been telegraphed to the Special Branch, and word is sent to Dover, Folkestone or Newhaven to the Special Branch Officer there, to pick the man up on arrival, and either to see that the Immigratton Department refuses to admit him or. if his passport is in order to keep him under surveillance from the moment he puts fott on English soil. At Victoria ann officer of he SB takes charge of the shadowing, and from that time until he leaves the country again the Special Branch Officer at at the Special Branch has an eye on him. For many years I was Senior Special Branch Officer at Dover and Newhaven, and thousands of strange characters passed through my hands. Political crciminals are always dangerous to deal with; and clear evidence of this lies in the fact that officers of the Special Branch are always armed with automatic pistols when on duty. This is a privilege and precaution denied to any other Branchc of the British policce except on special occasions. It is because of their habitual mental fanaticism, that the alien criminals with political motives are so uncertain to deal with; while he is more or less harmless whle dormant, the moment the alein criminal becomes actve, he is usually a potential danger to human life; and in most cases the life in danger is one important for political as well as personal reasons.

The work of the Special Branch is as near to fiction secret service work as that of any body. In fact, the SB is in reality but no branch of the British Secret Servict working in close liason with the M. I. 5 of the War Office; the Department of Naval Intelligence at the Admirality and theF. I. Secret Criminal Investigation Department, the Special Branch has its positions acting as stewards on steamers, waiters on restaurant cars and railway porters. The necessity for this clear. The SB is, as I have said, a preventive force, and in order to operate properly, must have secret and advance information on which to Act.....That is why the SB has its espionage agents in all likely places, where information may be picked up that is valuable. One of its most important functions is guarding the Royal Family. For many years I was on special guard with both our own Royal Family and visiting Royalty.

Not unnaturally, the Royal Family dislikes being 'shadowed' but risks dare not be taken, and they accept the fact of the Special Branch protection as part of necessity of monarchy; and always make things as easy as possible for the officers whose job it is to keep them from harm. When I was a young officer of the Branch I spent many months on duty at Buckingham Palace as one of the late King Edward's police body guard. Our presence sometimes irked him, as he dearly loved to feel that he was the one monarch above attempts at assassination, and on one occasion I remember he poked fun at the Kaiser because of the phalanx of German Secret Police which surrounded that monarch wherever he went.

"But" replied the German Emperor "You have your own police guard" nodding his head towards where two others and myself stood.

"They are not 'guarding' me" said King Edward "they are just there, to see that I don't get into trouble!"

KING EDWARD'S GENIALITY

King Edward always has a cheery word for us on all occasions. I remember once when I brought him back from a dinner party one cold wintry evening. I felt, and probably looked rather blue. When we arrived at the Palace the King turned ti me and said, "Brust You'd better have a whisky and soda. Come with me and we will get the wine butler" then he hesitated and a rougish look came into his eyes —"but probably you know your way there alright!"

On another occasion as we left **Sir Ernest Cassell's house after** King Edward had been spending the evening there, we found London enveloped in a real pea-souper. So bad was the fog, that I descended from my seat beside the coachman, and led the brougham down Constitution Hill. Just as we turned into the Palace Yard, the King threw open the carriage. door, when a post came in contact with it and wrenched it off. For a few moments His Majesty expressed himself with quite unparliamentary language at my carelessness. although I was quite innocent of the collision. Having relieved his feelings and as he entered the Palace the King turned to me again and smiling said "Excuse my infernal temper Brust—get some supper and tell them to give you a good bottle of wine." As I look back. I can recall dozens of similar occasions where the "Peacemaker" signified either his approval or forgiveness with "a bottle of wine!"

During the time I was attached to the late King Edward, I was never recalled upon to protect him from any serious interference. There were the usual run of petitioners autograph hunters and fanatics who wished to air some grievance or other, but a firm arm and a little tact soon brought home to these individuals that they had committed a breach of Royal ettiquette. Once at Paddington Station, a woman broke from the crowd and, throwing herself on her knees before King Edward clasped him firmly around the legs and refused to let go until he had heard the plea with regard to her son who had been sentenced a few days previously, to a long term of penal servitude. Just at the time of the occurrence. I was talking to Sir Dighton Probyn about some arrangement, and had for the moment, relaxed my surveillance of the King. When I saw what had happened I rushed forward in consternation, and would have carried the tactless suppliant bodily from the Royal presence, but the King motioned me back and himself lifted the old lady to her feet. Then, telling her to write to his secretary about the matter, he patted her on the shoulder and entered the Royal saloon. I handed the woman *over to the Railway Police, but knowing that the last thing the King would want would be to have her suffer for her action,* I told the officer to see that she was provided with a cab and sufficient money to pay her fare home. I then boarded the Royal train, mopped my brow and hoped earnestly that I should not hear from superiors about my lack of surveillance.

THE PRINCE'S 'BETE NOIR'

I have many times directly and indirectly found myself detailed to work in connection with the movements of the present Prince of Wales. Like his grandfather he dislikes being 'shadowed" but he puts up with it in the same good nature as the late King Edward As a matter of fact. the Prince of Wales is safer walking about the streets than you or I would be, because he is so popular that I can say definitely that there is no man or woman in the country who would raise a finger to harm him; and I doubt very much if there are many foreigners who would not go out of their way to preserve the person of the heir to the British Throne. There was a case. a few years ago, at Le Touquet where the wheels of the Prince's car were found to have been tampered with, but although the Special Branch made investigations, it was never proved whether it was carelessness on the part of the mechanic or a deliberate attempt to cause an accident in which the Prince would have been involved

I remember accompanying the Prince of Oxford in company with the late Inspector Sanderbank. On the train the Prince invited both of us into his saloon and opened a bottle of whisky with his own hand. Looking backer I do not think I have ever spent a more enjoyable or 'quicker' journey. I have met many Royalty, but no one who can be so good a travelling companion as the Prince of Wales. Unless you are attached to his staff and see him really "off duty" it is impossible to appreciate what an amusing fellow he can be. One would imagine that his never ending life of functions and official duties would have blunted his sense of humour, and that once out of the limelight all he would want to do would be to sit back and relax. Not a bit of it. I have met few men with such a fund of funny stories, and when I say funny I really mean funny not just witty. His power of mimicry would have made him a huge success on the stage had not fate decreed that he must occupy the position of being the World's most popular Prince. I nearly said 'young man' —but I restrained myself for if there is one thing that really gets the Prince's 'goat' it is to be referred to as 'young'—the other "bete noir" is reference to his possible marriage.

PRINCE CLAIMED AS HUSBAND

I remember several incidents connected with this particular visit to Oxford. We came in contact with one woman, who tried to get to the Prince on the grounds that she had had a proposal of marriage from him. She ended up in a mental home. It is interesting that the Prince enters often into the delusions of people like this—and these hallucinations often go so far as to react on us or his staff. There was one woman —a very pretty girl of twenty three who lived in Kensington, and insisted for a long long time that she was married to the Prince of Wales. I was detailed to investigate the matter, becausing she was inundating the Prince with all sorts of silly letters. It did not take long *to determine that she was a fit case for mental detention and a quiet talk with her relatives ended in her being kept under supervision* for a short period, until she got rid of her pet delusion.

The work of the Special Branch is not always exciting; in fact there are times when it is almost monotonous a routine police work —that is of course, unless one is on a special mission. Guarding Royalty and Cabinet Ministers is tiring work and one has often to be on duty for ten or twelve hours at a stretch.

The Special Branch is definitely England's Secret Police. but it must not be compared in any way with the Russian OGPU or the Nazi "Fenhme" The SB is purely a protective organisation the police force of politics and statecraft.

LAUGH AWAY YOUR BLUES

"What did you think of the horse show?"

"I didn't see a single frock I liked."

* * * *

"I know a man who has influenza all the time."

"Doesn't he know the whisky is good for influenza?"

"That's why he has it all the time."

* * * *

Small Boy—Do you keep anything to relieve pain?

Chemist—Where is the pain?

Little Boy—It hasn't come yet, but father is just reading my school report.

* * * *

"Madam, you'll have to pay half fare for that child. He's over five years old."

"Impertinent! I'll report you! Why, he couldn't be that old! I've only been married four years!"

"Never mind about true confessions, lady—pay another penny or get off the bus."

* * * *

A very proper and careful old woman was engaging a new gardener.

"Have you a reference from your last place, my man?" she inquired.

"No, mum," replied the applicant. "They wouldn't give me one."

"Why?"

"Oh," answered the man, absently, "I hit one of the warders!"

* * * *

A young R.A.F. officer stationed somewhere in Egypt was flying near the Great Pyramid, carrying out exercises in navigation and discovering his geographical position with a sextant.

After a series of involved calculations, he turned suddenly to his pilot and said, "Take your hat off?"

"Why?" asked the pilot.

"Because, according to my calculations, we are now inside St. Paul's Cathedral!"

* * * *

"It has been discovered," said the professor ponderously, "that the human body contains sulphur."

"Sulphur!" exclaimed a girl student wonderingly, "How much sulphur is there in a girl's body, professor?"

He shrugged his shoulders

"Oh, the amount varies, of course," he replied.

"I see," she went on; "and is that why some of us make better matches than others?"

* * * *

The liner quivered from stem to stern, and then with a hash, grating sound it came to a full stop.

A man in a long, flowing white nightshirt appeared from a cabin and dashed up to a steward. "What's happened?" he shouted. Have we struck an iceberg? Shall I get into my lifebelt? Won't you lower the boats?"

"Too late," the steward answered. "We've done all we can for you, and you'll have to look out for yourself now. You see, we've just tied up in dock."

* * * *

Driving down Dublin's main thoroughfare, O'Connell Street (formerly Sackville street), a motorist passed the traffic constable by the bridge on the wrong side.

Recalling him, the policeman asked: "Phwat for did ye not go around me?"

The motorist said he was very sorry, but he had not noticed the officer was there.

"Well, now," the constable warned him, "just remember next time. Ye are to go around me, whether I'm there or not!"

They had quarreled and she had returned his gifts, a comb and brush.

"It will make the parting easier," she said.

* * * *

"I've never had the pleasure of meeting your wife!"

"What makes you imagine it would be a pleasure?"

* * * *

"Can you drive with one hand?" asked the girl in a gentle voice.

"You bet I can," replied the young man, eagerly.

"Then have an apple," answered the sophisticated young creature.

* * * *

An old farmer found himself and a bishop travelling in the same railway compartment.

"Curate, are you?" he asked.

"Well," replied the bishop modesty, "I was once."

"Drink, I suppose?" said the farmer sympathetically.

* * * *

"H'm," the publisher murmured. "Your handwriting's so indistinct I can hardly read these poems of yours. Why didn't you type them before bringing them to me?"

"Type 'em?" the would-be poet gasped. "D'you think I'd waste my time writing poetry if I could type?"

* * * *

A man was annoyed by the behaviour of some boys of the neighbourhood who disconnected his aerial. He wrote indignantly to the headmaster of the school the boys attended to complain of their conduct and to demand their punishment.

"I would prosecute them," he wrote, "only I haven't got a licence for my wireless."

* * * *

In a country newspaper appeared the following advertisement:—

"The man who picked up my wallet in the High Street was recognized. He is requested to return it."

The next day this reply was published:—

"The recognized man who picked up the wallet requests the loser to call at any time and collect it."

* * * *

"Jackson and Williams had a terrible row last night at the club," said Wilson.

His companion looked surprised.

"That's strange," he said. "I thought those two were inseparable."

"They were," said Wilson; "it took six of us to drag them apart."

* * * *

On his appointment, the new manager of a bank was given much publicity, and photographs of him appeared in newspapers, not all of them flattering.

A depositor wandered in, walked up to the manager, produced one of the newspapers, and said: "Is this your picture?"

"Yes."

"Are you the manager?"

The other admitted that he was.

"Well, give me my money!" said the depositor.

* * * *

"Is this the speedometer?" asked the pretty girl, tapping the glass with her finger.

"Yes, dear," he replied.

"And that's the clutch?"

"That's the clutch, darling," he said, jamming on his brakes to avoid a fast approaching lorry.

"But what on earth is this?" she inquired, at the same time giving the accelerator a vigorous push with her foot.......

"This, darling," he said in a soft, celestial voice, "is Heaven." And, picking up a harp, he flew away.

"Brown is marrying again, I hear."

"So they say, and from all accounts his second wife will make rather a lively stepmother for the children!"

"A sort of watch-your-stepmother, I suppose."

* * * *

"Yes," he said, "I was left without mother and father at nine months, and ever since I've had to battle along for myself."

"How did you manage to support yourself at nine months?"

"Oh, I crawled to a baby show and won first prize."

* * * *

Getting wrong numbers over the telephone is not always the fault of the operator. Faulty enunciation is more to blame. This incident illustrates one of the difficulties an operator has to overcome in answering calls:—

A Londoner speaks over the telephone: "Yes, this is Mr. 'Arrison. What, you can't 'ear? This is Mr. 'Arrison—haitch, hay, two hars, a hi, a hess, a ho, and an hen—'Arrison.

* * * *

It was a dark night, and after the breakdown he emerged from beneath the car, gasping for breath. His helpful friend, holding an oil-can, beamed on him.

"I've just given the cylinder a thorough oiling, Dick."

"Cylinder! That wasn't the cylinder; that was my ear!"

* * * *

"This," said the art collector, pointing with pride to a small picture on the wall, "is a specimen I obtained very cheaply at a sale. It's a genuine Rembrandt, and it's actually worth about four times the price I paid for it."

His guest, extremely vague about matters connected with art, gasped.

"Great Scott!" he exclaimed, "you don't really say so! I've seen those Rembrandt sales advertised at the draper's, but all my wife ever gets at them is bits of silk and ribbon."

* * * *

The Court was silent except for the clear-cut tones of defending counsel. Everyone hung on his words, and many thought that he would easily win his case.

"And now, the gentleman of the jury," he began to wind up, "I ask you—where could the prisoner have hidden the watch? Not in his pocket. The constable has already told you that the man was searched. Not in his shoes—the watch was too large. Then where was it hidden?"

He paused dramatically for effect: during the pause the prisoner ventured:—

"Please, sir, I put it under my 'at."

* * * *

"I'll give any man a fiver who can drink fifteen pints right off," said the visitor to all and sundry in the bar-parlour.

A little man, apparently uninterested in the conversation, immediately drank up his beer and left.

A quarter of an hour later he returned and, finding the offer still open, announced that he would try it.

Without more ado he began to drink the fifteen pints that had been placed on the counter. The feat staggered the occupants of the bar.

"Well, I'm blowed!" said the wealthy visitor, handing a fiver to the triumphant winner. "I didn't think it was possible."

"Nor did I," said the little man, a trifle breathlessly, "until I'd been down to the Blue Anchor and tried it out."

Big He-Man: "I developed these muscles by working in a boiler factory."

Sweet Young Thing: "Oh, you great big wonderful man! And what do you boil?"

* * * *

An old farmer and his wife drove to market one very wet day. Large pools of water had formed in the roadway between the farm and the town. On the return journey he met an old friend.

"And how are you to-day?" the latter greeted him.

* * * *

"Fine, thanks," answered the farmer.

"And how's the wife?"

"Splendid!" said the farmer. "She's behind there"—jerked his thumb towards the back of the wagon.

"She's not there!" exclaimed the astonished friend.

The farmer looked over his shoulder. Then he said, coolly, "Humph! That accounts for the splash."

* * * *

A Black Country man looked out of his bedroom window one night and saw a friend searching about under a lamp-post.

"Lost summat, mate?" he shouted.

"Ah, a tanner," replied his friend.

"Where did yer lose 'un?"

"Atween 'ere and end o' the street."

"What yer lookin' under lamp for then?"

"There ain't a light anywhere else."

* * * *

The teacher was telling his class about the conquests of Alexander the Great

"When Alexander had conquered India," he said, "what do you think he did? Do you think he gave a great feast to celebrate his triumph? No; he sat down and wept."

The children seemed a little disappointed at this childish exhibition on the part of the hero, so the teachcer continued: "Now, why do you think Alexander wept?"

Up went a little hand.

"Well, Tomy?" said the teacher.

"Please, sir," said Tommy, hesitatingly, "perhaps he didn't know the way back."

* * * *

Two men with the same name were numerous of a certain club. One day a letter addressed to one of them was left at the club. The wrong man opened it first. It was a bill from a tailor.

He knew the missive did not belong to him, so he put it back in the letter-rack.

The next night both men happened to arrive at the club at the same time. Both went to the letter-rack, the man for whom the letter was intended reaching it first.

He read the letter carefully. Then he tore it into bits which he tossed carelessly into a waste-paper basket.

"Poor little girl!" he said. "How she loves me!"

* * * *

"It's no use," said the director to his colleague, "I'll have to get a new typist."

"Pity," said his colleague. "Miss Jones always seemed a nice obliging sort of girl."

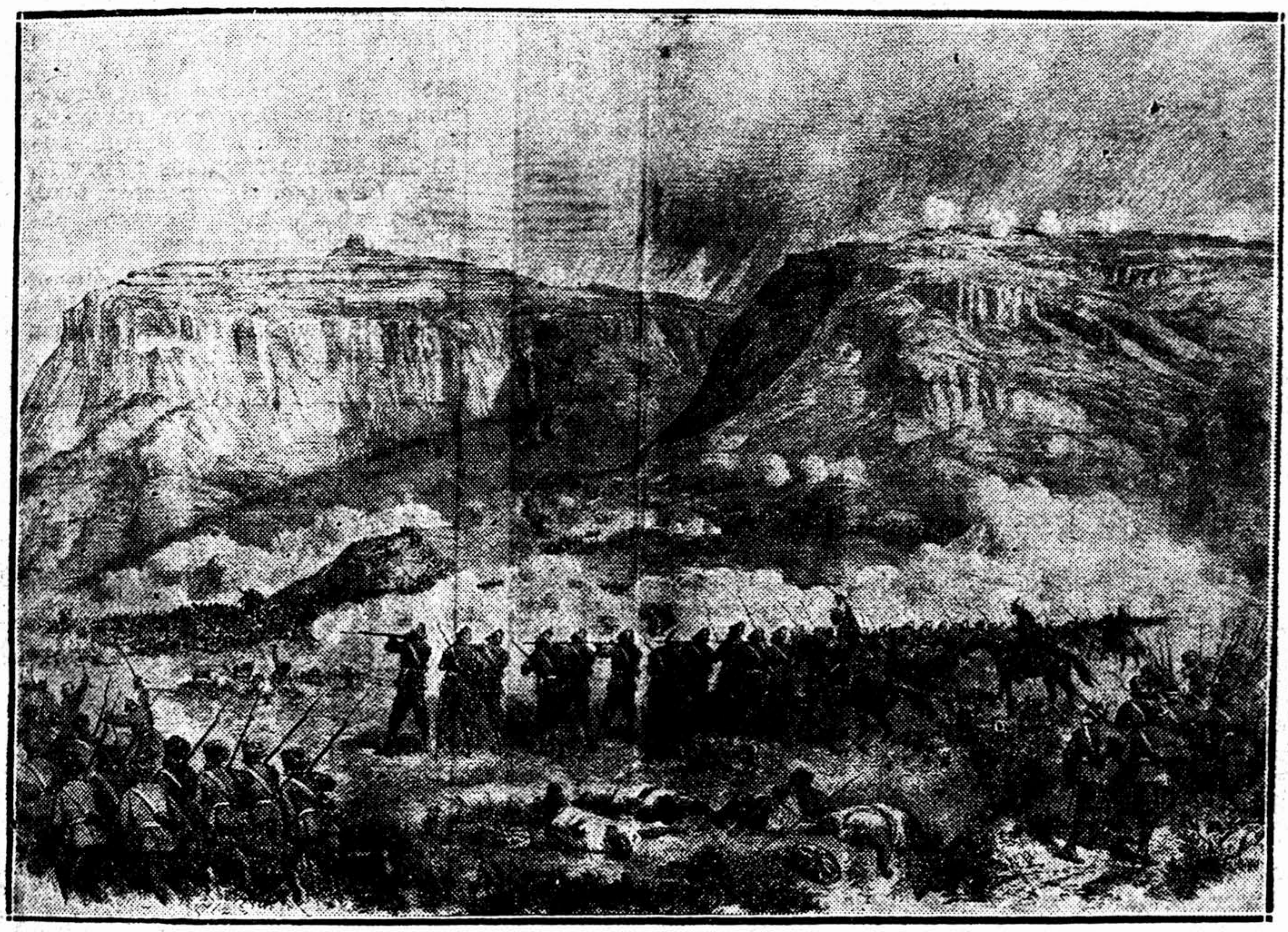
"Oh, she's all that. But she will keep interrupting me when I'm dictating to ask me how to spell words."

"That certainly is a great waste of time."

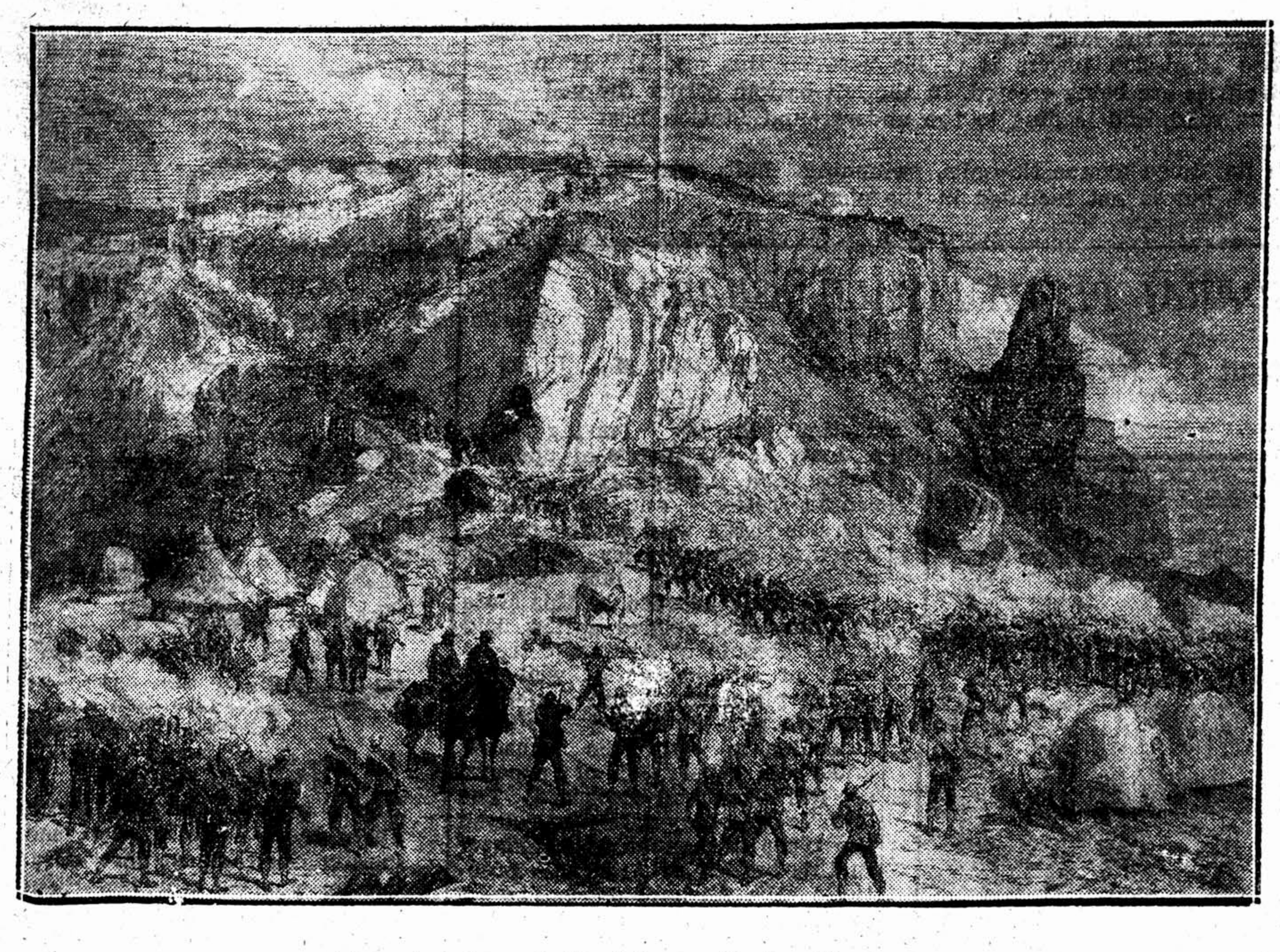
"I don't object to that," explained the director, "but it looks so bad to have to keep saying I don't know."

ETHIOPIAN ODDS AGAINST ITALY

The enormous difficulties of transport which Italian troops in Abyssinia have to overcome, on account of the mountainous character of a very large part of the country, may be seen from the two pictures we publish below of the British expedition to Abyssinia sixty-seven years ago.



The Battle of Aroghee before Magdala, on Good Friday, 1868.



The storming of Magdala on Easter Monday

Four high rank Ethiopian Chiefs in their national military dress going to salute the Governor on the Maskel festival day. Their turbans are of solid gold and very valuable.

Lorries with Ethiopian soldiers on the march going to the Ogaden country.

REBELS OF THE NURSERY

* * *

Machine-Age Methods Have No Place In Handling Of Children

"It would be wise for the physician to worship the baby more and the measuring-stick, the scales, the graduate, and the clock less."

A treasonable sort of man is Dr. Grover Francis Powers, pediatrician (child specialist) of the Yale University School of Medicine, who made that statement in "The Journal of the American Medical Association." For in the article that accompanied it he committed sabotage on one of the foundation-pillars of modern sophisticated baby-raising: the rule that infants must be fed like laboratory animals, by the clock, the measuring-stick, and the scales,

Machine-age methods applied to the food habits of children, he declared, lead to rebellion in the nursery.

Here is how Doctor Powers believes they come about:

"The normal breast-fed infant, while he has no choice as to the kind of food he receives, is not regulated as to the amount nor, strictly, in the unsophisticated home, as to meal-time; his hunger-cries are usually rewarded and the clock is often ignored.

TENSE.

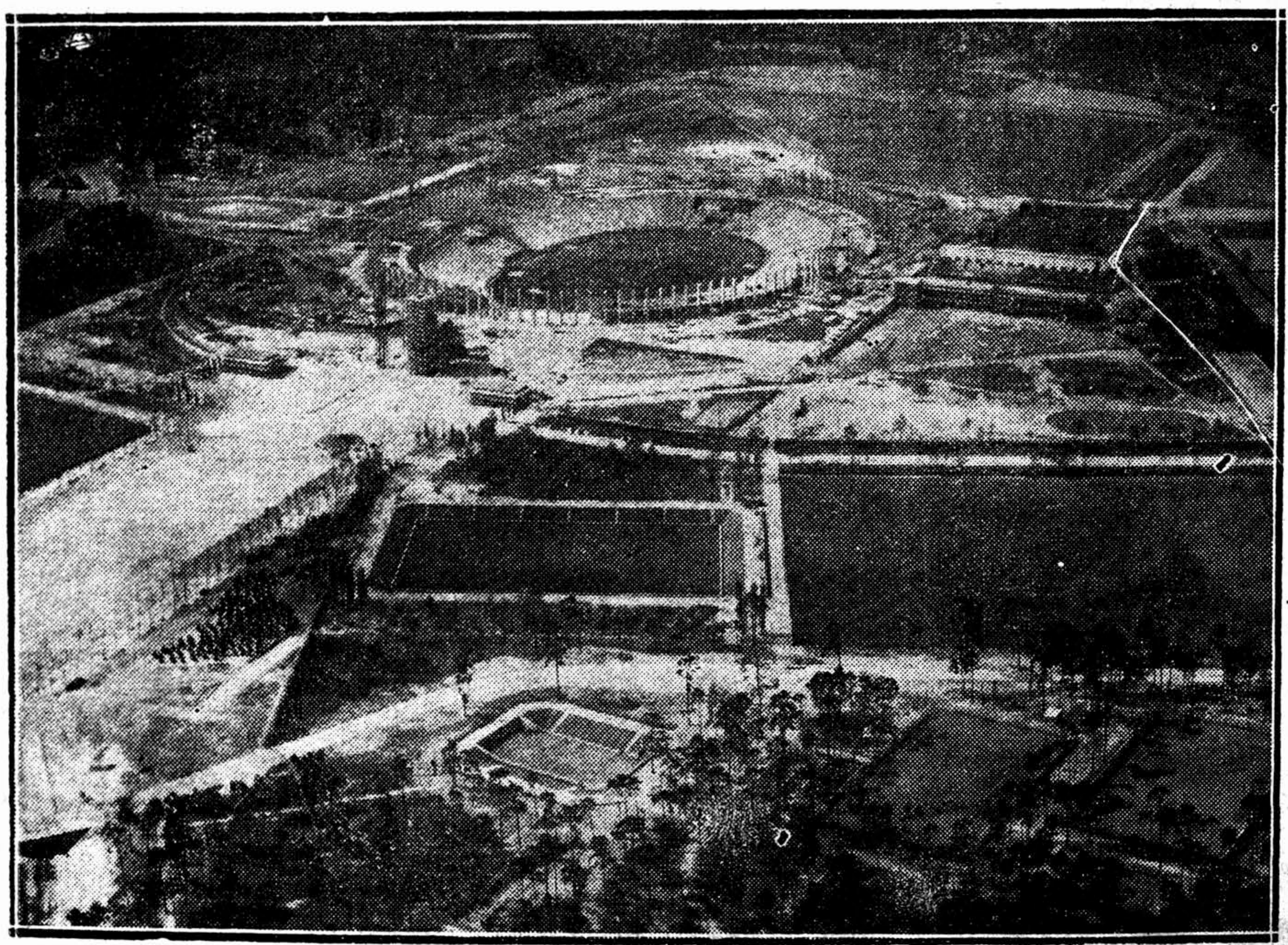
"The artificially fed infant, on the contrary, is much more strictly limited as to quantity and meal-time; his appetite is almost totally disregarded.

"When in the usual course of events such a carefully regulated infant is offered solid food at about five or six months of age he may rebel; the mother, owing to the uncompromising attitude which the preceding six months' strict regimen has engendered, becomes disturbed and anxious. Instead of taking a purely passive attitude, the mother becomes tense and aggressive and attempts forced feeding, and there follow the inevitable consequences—refusal of food, sleeplessness, querulousness."

This, he said, is no plea for "irregularity for irregularity's sake, but a protest against inflexible standardization for its own sake." Nor is artificial feeding, "per se," to blame, but, rather, the sometimes almost hysterical obedience to ritual and regularity in such feeding. At times doctors, nurses, and mothers all conspire to make the life of the child miserable, because they forget that it is an individual, not a standardized machine.

"As with a horse," said Doctor Powers, "you can lead a baby to water, but you can not make him drink. If a battle impends in the handling of the child, the conflict must be won by strategy and not by force."—"Literary Digest."

OLMPIC SPORTS FIELD SEEN FROM ALOFT ALOFT



In the middle, the mighty circle of the Main Arena (Olympia Stadium), which, when ready, will accommodate 100,000 spectators. The lower spectators' ring of tiers sunk in the earth is ready even now. Work is still proceeding on the upper tribune ring which towers almost 50 feet above the surrounding level. To the right of the Main Arena is the Swimming Stadium, behind it the Polo Field; in the right-hand corner, at the back, the Open-air Stage can be dimly recognised. In the foreground, directly under the Main Arena, lies the Hockey Stadium ready for use, and in front of this, a "Centre Court" for Tennis and Basket-ball. To the right, between the trees, further tennis-courts. In the left part of the foreground the large entrance road and parking place are clearly seen. The scaffolding of the two admission towers is visible between this and the Main Stadium; near by, dwelling and ticket-offices are being erected. In the left-bottom corner the pedestrians' path, bridged over by a driving road, and leading to the underground Station near at hand, is clearly marked.
The northern part of the grounds with its huge gymnastic-halls, swimming- halls and administrative buildings is situated to the right, but is not included in the picture.

COMEDIAN TWICE WEDS SAME WOMAN

Stanley Laurel, of the Laurel and Hardy partnership, married Mrs. Virginia Ruth Rogers, of Hollywood last month.

Laurel first married Mrs. Rogers at Agua Caliente, Mexico, in April 1934. But at the same time he announced that they were not going to live together in California until his divorce from his first wife, Mrs. Lois Laurel, became final. "Then we are going through another ceremony," he said.

Mrs. Lois Laurel got a divorce from her husband in October 1933. She said that life with a comedian was anything but funny.

THE LATE VAIDARAJ Pt. RAMAYALU SHARMA

Noted Ayurvedic Physician Of Rajputana

(By M. C. SHARMA, M.A., LL.B.)

In this age of propaganda and publicity, when unostentatiousness is at a discount, few would perhaps realise the loss that the practice of Ayurvedic treatment in this part of the country, has suffered by the demise of Syt. Vaidyaraj Pt. Ram Dayalu Sharma at Ajmer on the 22nd August last.

Born 76 years ago in a Brahman family of hereditary Vaidyas, the late Vaidyaraj received training in the Ayurvedic and Unani systems of medicines at the hands of his illustrious father, Pt. Shivanarayanji, who was himself a noted Vaidya of his time. His forefathers had migrated to Ajmer from Losal, a village in Jaipur State, two generations back. The young Vaidyaraj soon established a name for himself not only in Ajmer but throughout Rajputana and, later on, throughout Central India, by his outstanding qualities of head and heart.

The late Vaidyaraj Pt. Ramdayalu Sharma.

During the time of his practice, extending over a period of more than five decades he effected wonderful cures and won the respect and admiration of many a Ruling Prince, Rais and nobleman of Rajputana and Central India, a large number of whom appointed him as their family physician.

By extricating the ancient system of Ayurvedic treatment from the quagmire of quackery and empiricism, he helped to restore the confidence that people had begun to lose in the efficacy of indigenous drugs. So strong were his convictions and so implicit his faith in the value and efficacy of pure Ayurvedic treatment that he became an orthodox votary of this system and could not tolerate even such a common foreign thing as Quinine or principle. And his aversion was neither unreasonable nor prejudiced, for he amply demonstrated how Ayurvedic treatment could work wonders even in cases which had baffled Western medical science. If an inventory were to be made of the cures effected by the late Vaidyaraj it would, perhaps, be a fitting reply to the attacks made recently by Colonel Buckley, Inspector-General of Hospitals, United Provinces, on the Ayurvedic system of medicines.

MANUFACTURE OF DRUGS.

The Vaidyas and Hakims of old were generally consulting physicians only and wrote down prescriptions, thereby leaving the patients at the mercy of apothecaries and druggists who dispensed rotten and sometimes spurious herbs without regard to the dire consequences of their carelessness. The late Vaidraj felt deeply concerned at this state of affairs and opened a new field in the domain of Ayurvedic treatment of establishing a well-furnished pharmacy and medical hall where medicines prepared according to Ayurvedic Shastras under the supervision of experts, are got ready and dispensed. The late Vaidraj may safely be given the place of honour as a pioneer in this branch of Ayurvedic practice. His Aushadhalaya is a model of cleanliness and orderliness and has elicited praise from eminent medical men as well as from leaders of the country such as Colonel Mullen, Col. Watson, Pt. Malaviya, etc., who had occasion to visit it. The public will be glad to note that this useful institution will continue to serve the public as ever before.

Another notable contribution of the late Vaidraj was his revival of the long forgotten system of Panchkarma (five-fold purification of the physical system) for the rejuvenation of the body. He practised it not only on himself but on several others all of whom were immensely benefitted. He read a special paper on Panchkarma before one of the Sessions of the All-India Ayurved Sammelan and won high appreciation for his researches in this direction.

In short, the late lamented Vaidyaraj gave a new orientation to the practice of the Ayurvedic system of treatment by bringing it into conformity with the improved standards of modern times and held aloft the banner of Ayurveda by his wisdom and labour.

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LISTERINE TOOTH PASTE

... AND IT MAKES THE BREATH SWEETER

B39

The Salt of Wisdom From All Shores

No. 5—THE JAPANESE BUTTERFLIES

(By Hucheshwar G. Mudgal, M.A. (Columbia).

Joy is the cause of misery, pain is the precursor of pleasure.

Preaching before Buddha is a great irsk.

Keep misfortune for three years, it may turn out to be useful! (What an idea for the present depression!)

Proof is better than discussion.

Too many sailors make the ship go up the mountain.

When Wrong passes on the road Right disappears! (The Japanese generals and admirals are forbidden to remember this proverb when they are on the soil and in the waters of China).

If you dislike priests you even hate their gowns.

Money can give one comfort even in hell.

Great avarice resembles unselfishness. (Cf. Grasp all, lose all.)

A deaf man is eager to listen.

When a dog barks for nothing a hundred others follow his example.

Experience is better than tortoise shell.

If you pray even to a 'sardine's head' (the Japanese horseshoe) with faith it will give you what you want.

Happy is the Idol which knows nothing.

Branches of willow trees are never broken by snow.

God resides in an honest man's head.

It is far better to be a rooster's head than an ox's tail.

Tighten the cord of your helmet after victory.

Hearing is paradise, seeing is hell

Observe others' faults and correct your own.

The boy living next to the temple knows the prayers by heart.

While tears are not yet dry a bee stings the face.

Company in travelling is a comfort, aid in distress is a boon.

Walls have ears, bottles have mouths.

Traders are often enemies to each others.

Dark as the lantern base while light streams far ahead.

When dust accumulates it will make a mountain.

A poor man is without leisure.

When you satisfy your thirst you forget the heat.

Small fish flock where the big ones are.

When the thief has broken into the house one begins to make a rope.

Imprudence brings a great enemy.

Tadpoles will but become frogs.

Even a big elephant is caught by a woman's hair.

Trisecting An Angle

Indian Mathematician Challenges Validify Of Pennsylvania Youth's Claim To Have Solved Problem

(From A Baroda Correspondent).

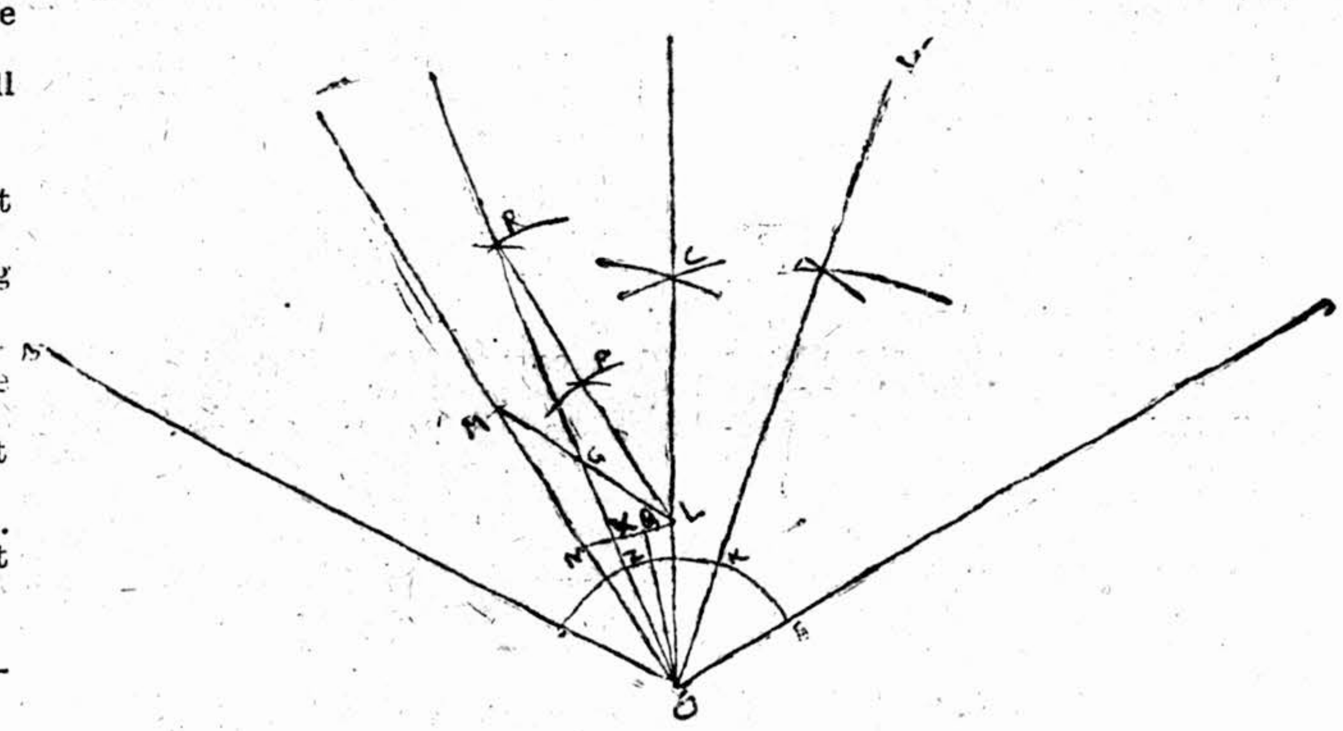
The proof given by Mr. Macknik, the Pennsylvanian youth, who claims to have found out a method for the trisection of any angle, is quite unintelligible and further, his method fails in giving out the exact result, which is quite evident from geometrical analyses produced by me as follows:—

Mr. Macknik states in the proof of his construction, "angle K.S.T. is measured by half of arc K.T. and is measured by either K.Z. or Z.T." He is right in the former assertion but wrong in the latter one; for angle K.S.T. is measured by either K.Z. or Z.T. only when Z. is the mid-point of arc T.K.—which, in fact, is to be proved. Thus, he rather assumes what is really to be proved and arrives at a conclusion in quite an unintelligible way; whence the inconsistancy of the proof and consequently of the construction can be expected. Yet, to prove definitely that the construction given by Mr. Macknik totally fails I offer the following geometrical analysis, wherein Mr. Macknik's diagram is taken for reference.

In Mr. Macknik's diagram, by construction angles M.O.B. and C.O.M. are each equal to one-fourth angle A.O.B.; consequently O.R. trisects angle A.O.B. only when O.R. trisects angle C.O.M Again, by construction lengths O.N., N.M., L.P., P.R., M.R. and O.L. are all equal. Therefore, the four-sided figure O.L.R.M has opposite pairs of sides O.L., M.R., and O.M., L.R. equal. Hence O.L.R.M. is a parallelogram. Consequently, the diagonals L.M., O.R. of this parallelogram bisect one another. G. the point of intersection of the diagonals, is therefore, the mid-point of L.M. Now, in the triangle O.L.M, N. is the mid-point of O.M. (as O.N. equals N.M. on the same right line by construction) and G. is the mid point of L.M., as I have proved above. Therefore, X., the point of intersection of medians O.G. and L.N., is the point of trisection of median L.N. (by a well-known property on medians of a triangle). Then bisect the length L.X. at Q. and L.N. is divided into three equal parts L.Q., Q.X. and X.N Whence X. and Q. are the points of trisection of the side L.N.

Now let us suppose that O.R. trisects angle A.O.B., i.e. O.X trisects angle C.O.M. i.e. angle L.O.N. (as I have shown above). Then O.Q. too trisects the same angle as Q. is also the point of trisection of length L.N. Evidently angles L.O.Q., Q.O.X. and X.O.N. are all equal. Consider triangle L.O.X. Here O.Q. bisects angle L.O.X as angles L.O.Q. and Q.O.X., are equal; whence, the ratio of lengths O.X. to O.L. is equal to the ratio of lengths X.Q. to Q.L. But X.Q. equals Q.L., therefore O.X. equals O.L. Similarly, from triangle Q.O.N. it is evident that O.Q. equals O.N. Also, O.L is equal to O.N. by construction. Hence, lengths O.N., O.X., O.Q. and O.L. are all equal, which means that four points N., X., Q. and L. on the same line L.N. are equidistant from a point O—which is quite impossible. Therefore, our supposition is wrong, i.e. O.R. does not trisect angle A.O.B.: and consequently Mr. Macknik's construction fails.

Mr. Macknik's diagram is attached herewith.



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School Without School-Books

Germany's Only School For Inland Fisheries In Lotzen

(Contributed).

East-Prussia, the land of a thousant lakes, whose glistening surfaces lie sparkling amid shady forests, is an ideal spot for a training school for Inland-Fishermen. Lovers of angling come from far and wide to the Masurian lakes where they have ample opportunity throughout the whole year to practice their art on the numerous lakes of this region. The fisherman can find in East Prussia almost every fresh water fish known to the European continent; and the specialities of an East-Prussian bill of fare are fish and gain fish. Little attention is paid in East-Prussia to the so-called "common" lake-fish and only the finer species have interest for the East-Prussian fishermen. For example, tench and eel, muraine, stint, pike, carp, rainbow-trout, salmon-trout, sheat-fish, perch, bream, and other aquatic delicacies. The muraine, or marena, is a particular speciality of East-Prussia, and can be compared to the famous white-fish of Lake Constance. This fish should be eaten when and where it is caught as it has then its best flavor. The stint is also a typical East-Prussian fish, the Kurische Haff being the richest piece of water in the world for this well-known fish.

The Prussian Government has quite properly established it's only fisheries-school in Masuria and has built the same in Lotzen, the Masurian capital situated on the reedy banks of the Great Loewenthin Lake. Not only from Germany, but also from the neighbouring countries all those desirous of studying fishery assemble in great numbers and in Lotzen are brought together in the quaint little castles attached to the school. Young people from all classes of the population take part in this education in order to obtain a thorough fundamental knowledge which will help them in the difficult occupation of a freshwater fisherman.

No Text Books

In the Fisheries-School there are no text-books. Everything rests on observation and practice. Even the theoretical instruction in the anatomy, diseases, and life of the fish, the animals upon which it feeds, and the composition of the water in which it lives, are objectively demonstrated. Nowhere is theoretical instruction so little theoretical inhere; for in Nature we see life as it is lived so that written text-books cannot teach it better.

The course of instruction in the school on land always last one week, to be then followed by practical work on the lake and in the shop where fish-nets are made. The whole course lasts a full year when the students must take an examination for fisheries-apprentice. Proficient students are afterwards cared for by the institution in cases where they are not able to get ahead as well as they might in their calling.

The out-of-doors work of the students is most varied in character. Everywhere along the canal which connects Loewenthin-Lake with Mauer-Lake and on the Loewenthin itself the students are to be seen in their blue caps which they always wear with pride when it work. Day and night, summer and winter these students go out on the lake to study fishing in all its branches. In winter they take with them the winter lines on to the ice, and at night the baited hooks and snares are laid. During the beautiful summer-days for which the Masurian region is so famous, the fishing is at its height. In the shallow water nets are staked out around the boat so that the fish when they are driven out of the high water grass, land in the nets. In this way most of the tench and eels are caught. Then they go directly across the lake with a drag-net and make a big catch, most of which however is eaten by the students themselves. The advantages and dis-advantages of the different kind of nets are shown to the students in the course of this year of instruction. Mending of Nets

Mending Of Nets

Having come back to shore with their catch they must now begin a task which by many is not appreciated:—the mending of the nets. The students make their own nets of strong cotton-thread and yet a good drag-net costs as much as three thousand marks and lasts only three years. The mending needles are plied diligently as a proof that men must be able to do everything, even that is considered women's work. When the outside covering of the net is finished, the edges are reinforced with rounded pieces of wood. No matter how white and clean a newly finished net looks, it does not remain so long, for it must then be impregnated and after it has been used once, it looks as grey and old as the other nets. Very soon there are holes in it and the mending must begin. The best way to mend a hole in the net is studied with expert eye and mesh for mesh it is woven together with the unbroken portions. The monotonous work is brightened by songs and jests and the pipes may be lighted: so that the young student in his blue cap already feels himself a veteran fisherman.

Natural science as developed in Germany has put many instruments and means at the disposal of the fisheries-school to assist it in the analyzing of the water. Therefore, the students are able to study at first hand the component parts of the bottom of the lakes, the plant life and the world of minute water-animals. The principle on which the school has been founded is not scientific fish-but rather putting science at the service of the fishing industry. The old latin proverb that we do not learn for the school, but for our life, is applicable to the school in Lotzen.

...

In addition to the above described fresh-water fisheries-school in Lotzen, Germany has acquired in recent times a school for High-Sea-fishing which is situated in Hamburg Harbour on an abandoned oversea steamer.

PREHISTORIC HUMAN SKULL

A plastic impression of one of the oldest known human skulls has been presented to the Berlin Museum for Ethnological study. This impression was taken from the skull of the Pithecanthropus erectus excavated by the Dutch anthropologist Dubois in Java and hailed by research workers in this field as a type of "missing link" between earliest man and ape. British anthropologists have also discovered similar relics near Peiping which they regard as belonging to the "Sinanthropus" category.

The plastic impression taken of Dubois' "find" by Professor Weinerth, and submitted in the first instance to the Berlin Anthropological Society, reveals notably human characteristics in the shape of the mouth and forehead. Professor Fischer, the distinguished anthropological expert, regards both Javan Pithecanthropus and Chinese Sinanthropus as representing a prehistoric race of man earlier even than the "Neanderthal Man."

HAPPY NEW YEAR

The Neptune Assurance Co., Ltd. Parsi Bazar Street, Graham Buiding, Fort, Bombay wish all their Agents, organisers, Policy-holders and well wishers a Happy New Year, and beg to Announce that the first valuation has resulted in splendid surplus and highest Bonus report of which will be placed before public very shortly.

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HOW GHOSTS ARE "BORN"

Human Brain Quite Capable Of Conjuring Up Visions Of Apparitions Which Have No Physical Reality Behind Them

(By "Reason")

Apropos the strange stories of ghosts appearing in some recent issues of the Sunday "Chronicle", it may be of interest to the readers as well as the writers of the accounts of these strange phenomena to know how ghosts are seen in many instances.

The story of the ghost is as old as the hills. It started when men began to wonder what happened to their friends and enemies, that died; and they soon imagined those dead enemies haunting them!

It is true that many people have seen ghosts. Yes, really seen them. Because a thing need not be there for one to see it.

That sounds impossible. But, as many of us probably know, what one see is the image which forms on the retina at the back of one's eye, and which passes to his brain along the nerves. Now there are two ways of forming that image there. First, and usually, it is by light reflected from something in front of him, passing through the pupil. This makes an image just as it does on a camera plate, and he sees it.

But one's brain is also capable of making that image there. If one's brain thinks that he should be seeing a certain thing, and there happens to be no such image on the retina-well, says the brain, we must have that image. And the image promptly takes form

Usually it is not a very strong image. And, therefore, most ghosts are vague and indistinct, But you see them just the same, even though they are not there.

There are several reasons for the brain suggesting a ghost. One may be in a house that is supposed to be haunted. He may tell himself that there is no such thing as a ghost, but he is looking for it all the time. And at last his brain reaches the pitch where it says, "Here, I've had enough of this! Let's see the ghost and done with it!"

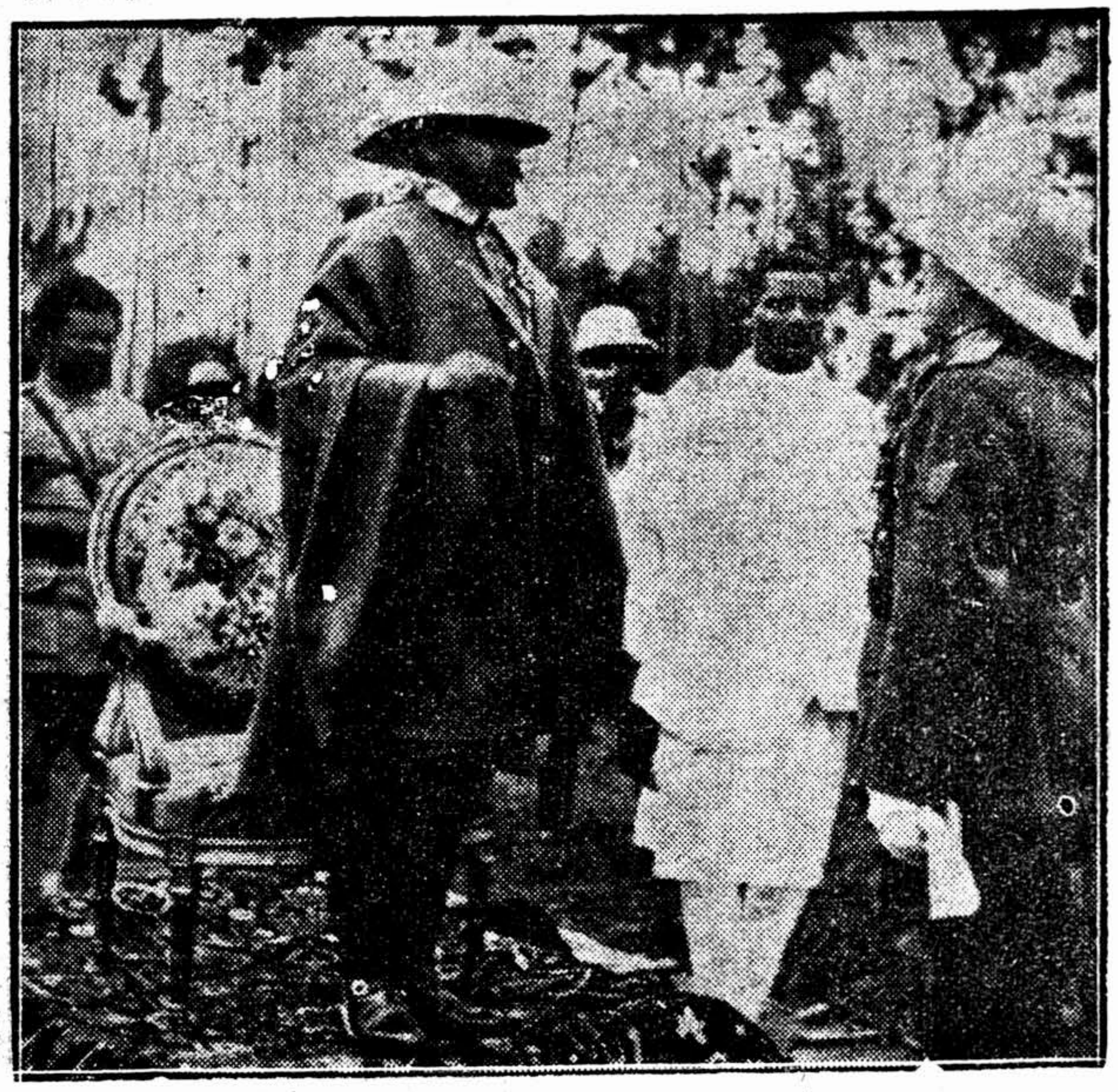
That, of course, explains why ghosts are usually in the shape of some person, or animal, that is welll known. The brain sticks to shapes it knows well.

TELEPATHIC APPARITIONS

Another reason sometimes put forward for the appearance of ghosts is telepathy. That is a science as yet very undeveloped, but it means that thoughts, and images can pass from one man to another without the help of hearing or sight, just as wireless messages pass over the either without wires. The well-known ghost of a dying man, appearing to his longlost son in Australia or elsewhere, can perhaps be explained in that way. The thought of the imminent death, or grave illness, may pass from father to son. And the form it takes in the son's mind may be the image of his father. conjured up by his brain. But it is not a real "apparition" of the father. because it is always a vision as he lad remembers his father—never as the father is. If he nas grown a beard since his son left home, and the lad doesn't know that, the vision never has that beard.

Yet another method of conjuring up ghosts is by hypnotism. This is frequently practised on the stage. Hypnotising is often regarded as a fraud—and.. indeed, it sometimes is. But sometimes it is not. The person taken upon to the stage and hypnotised is really unable to resist the will of the demonstrator. If he is told he has been turned into a donkey. he really believes it, and will bray as loudly as any ass. Similarly, if the demonstrator says that Julius Ceasar is standing before him, then the subject will see Julius Caesar as plainly as he sees the demonstrator.

The seeing of ghosts can always be traced to some direct cause. It need not be weak physique on the part of the victim. He may be perfectly healthy. But if he is weak. then the shock of suddenly seeing a ghost, and not knowing that he has merely seen what his brain told his eyes to see. may cause heart failure. In that case only are ghosts dangerous.



Emperor Haile Selassie decorating Major Dobie, of the Belgian Military Mission, following recent inspection of Ethiopian troops in the capital. Belgian officers are playing an important part in drilling Ethiopian warriors.

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Scene in St. Paul's Basilica, outside walls of Rome, on Sept. 7, when Pope Pius XI addressed 15,000 world war veterans from fifteen countries, who journeyed to Rome to pay tribute to combatants of all nations who participated in world war.

Pundit H. Nagappa Shastri, B.A., who has been delivering a series of lectures in Sanskrit in Bombay, with a view to popularise the study of that language, which, he says, can be learnt to better advantage by Indians than French or any other foreign language.

Abolish Air Bombing

Any Real Defence Impracticable, Says Manifesto By Leading British Scientists

A group of scientists, which includes Sir F. Gowland Hopkins (President of the British Association, 1933), Julian Huxley, Sir Daniel Hall (late Chief Scientific Adviser to the Ministry of Agriculture), Bertrand Russell, and Frederick Soddy (Professor of Chemistry at Oxford), has issued through the National Peace Council a statement criticising the Government's "Air Raid Precautions." The statement says:

We view with apprehension the growing tendency in official quarters of this and other civilised countries to accept the use of aircraft for unrestricted bomb and gas attack on civil populations. We consider this the most barbarous perversion of science and industry that has yet occurred in human history, and we feel sure that if practised it would in a short time lead to the breakdown of civilised life.

In our opinion nothing short of the complete abolition of aerial bombing and of bombing aircraft can prevent this result. The method (implicit in the British Government's air expansion programme) of countering air attack by means of reprisals carries its own condemnation. The acceptance of this principle by our own Government has already increased the general apprehension of air attacks in Western Europe.

Active defence by interceptor aircraft anti-aircraft guns, &c., can admittedly only result in casualties in the attacking force without preventing more than a small fraction of the possible damage. The measures of passive defence actually proposed by the Government—the adaptation of rooms to render them gas-tight but unprotected against explosive or incendiary bombs, the purchase of cheap gas-masks, and the organisation of casualty and rescue services—are grossly inadequate, though they are caculated to produce a dangerous illusion of security. Some slight mitigation of the casualties certain to be caused by a modern air raid may be achieved but this will be small compared with the total loss of life. The only passive defence likely to be technically efficacious is the construction of armoured gas-proof shelters and the provision of closed-circuit oxygen gas-masks and complete vesicant-proof suits for the whole population. Not only would this be impracticable because of the enormous cost involved, but it would be an intolerable burden on the population and destroy all the possibilities for a better life which science rightly applied can offer.

The signatories, in addition to those already mentioned, are:

Professor E. V. Appleton; A. L. Bacharach; Professor George Barger (Edinburgh); J. C. Flugel (Assistant Professor of Psychology, University College, London); Dr. S. Goldstein (St. John's College, Cambridge); John L. Hodgson; H. Jeffreys (University Reader in Geophysics, Cambridge); R. Douglas Laurie (Professor of Zoology, University College of Wales); H. Levy (Professor of Mathematics, Imperial College of Science); Professor J. E. Littlewood; Professor J. R. Marrack (Chemical Pathologist, London Hospital); Professor N. F. Mott; V. H. Mottram (Professor of Physiology Kings' College, London); Joseph Needham (Cambridge; T. H. Pear (Professor of Psychology, Manchester); Dr. N. W. Pirie (Cambridge); Dr. C. P. Snow; Dr. C. H. Waddington, (Christ's College, Cambridge); John Walton (Regius Professor of Botany, Glasgow); R. M. McKinnon Wood (Superintendent of Aerodynamic Research. Royal Aircraft Establishment 1920-34); Dr. Dorothy M. Wrinch (Lady Margaret Hall, Oxford).

The Duke of Kent photographed with his sister-in-law, the Countess of Toerring, soon after the announcement of the birth of a son to the Duchess.

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THE DANCE IN INDIA

Ragini Devi's Contribution

(By "JASPER.")

Srimati Ragini Devi in "Laxmi" with Syt. Gopinath.

Of all the dancers who have essayed to understand and interpret the Classical Indian Dance, Srimati Ragini Devi is easily the most intuitive. I had the good fortune to see her performances with Gopinath, her Kathakali dancing partner, and, having witnessed the 'arty' dance offerings of the recent season, I was enchanted with the beauty of her dances and her brilliant mastery of classical forms including Kathakali.

Some years ago I witnessed a Kathakali performance of a visiting Malabar troupe in Mysore, I was much impressed with the silent dramatic rituals of these clever mime actors in their prodigious and splendid attire.—but I failed to understand their art as 'dancing'—nor did I realize its immense possibilities for renovating the decadent dance art of India;—until I saw the performances of Ragini Devi and her clever partner.

Their programme opened with an exquisite episode from the Radha-Krishna cycle reminiscent of the "Gita Govinda." Ragini Devi as the glamorous Radha revealed appealing transitions from expectation to despair, anger to amorous ecstasy—all told in subtle cadences of gesture, movement and dance. Gopinath, as Lord Krishna, capricious, mocking, beseeching and impassioned, left nothing to be desired in this perfect concord of delight which reached its climax in a pretty "Kreeda Leela" duet.

Then Ragini Devi in the role of a votary of the temple offered a series of enchanting poses and rhythms which drew out spontaneous applause.

Gopinath in the Kathakali "Hunters Dance" acted both the hunter and the hunted, representing timid deer, flying bird, and snarling lion—pursued and conquered by the ruthles hunter with bow, knife and spear. The Kathakali Drum followed each movement and gesture, accompanying the delicate deer movements, speeding the arrow with a twang, roaring like a lion, moaning with the wounded hunter—translating at last the angry thrusts of knife which silenced the king of beasts, and sent the hunter triumphant and happy on his homeward journey. Gopinath's rhythmic actions and postures were a marvel of supple strength and grace, and his command over Rasas as depicted in movement of eye, brow and posture, was vivid and impressive.

Syt. Gopinath in a characteristic movement.

In his "Flight of Garuda" the Eagle God, with bird mask, beak and conventional wings, Gopinath achieved a remarkable evocation of the mythical Bird Vahan of Lord Vishnu. With bird-like grace he swooped down to the stage, preened his feathers with eagle-beak, and spread his wings in flight, gliding, swooping and circling in a way that eagles have. Gopinath has performed this sacred dance annually at his village temple festival—and to see him to be reminded of Garuda, perched gargoyle-like on the roofs of Southern temples.

The next item "Udayanam" (In a Garden) was a marvel of unspoken words revealed in the rhythm and movement of dance. Clad in a sari, Ragini Devi delicately described a garden, suggesting the abundant beauty of nature and the joy of life,—her movements blending with the sweet alap of Veena and the playful rhythms of a "Youvana Dance." With magic grace her supple gestures created opening flower-buds, creeper spirals entwined on trees, bees darting and hovering near, a lotus pool where a swan dipped and spread his wings in rhythmic flexions of enjoyment. The gesture sequences and plastic themes were Kathakali forms to which Ragini Devi has given new facets of aesthetic beauty, flashing a light of understanding upon art traditions—forgotten treasures of the past.

The greatest hit of the performance was the triumphant partnership of Ragini Devi and Gopinath in a "classic" series depicting the divine amours of Shiva and Parvati. In this exquisite dance-poem Ragini Devi and Gopinth perform a pantomime of love in four parts,—Parvati's Penance, Shiva's Shrinagar Tandav, Parvati's Lajja Sringara Lasya and the final "Dance of Union." never before have I been so completely under the spell of illusion. The cosmic grace of this epic dance, unfolded in elaborate mood of gesture and expression, culminating in pure dance, draw me to the realm of eternal memory, where the pure truth and beauty of the soul, is revealed in momentary flights of happy realization.

Ragini Devi introduced the Kathakali art to Bombay two years ago in partnership with Gopinath, accompanied by an expert orchestra. She then toured India in a series of lecture demonstrations and performances, calculated to revive interest in the traditions of the "Natya Sastra" as related to Indian Dancing. Long before this she had learned the Hindustani dances and songs and had studied the "Dasi Attam" from the nautch girls of Mysore and Tanjore, adapting its 'abhinaya' technique to her dances. But it was the epic style of Kathakali which gave her a new freedom in imaginative conception.

Indian connoisseurs including Syt. C. C. Gangoly have been quick to appreciate her conceptions, and to pay tribute to her skill and devotion. When she danced in Calcutta, Poet Rabindranath Tagore invited her to dance before his pupils at Shantiniketan.

From Calcutta, Ragini Devi was invited to give a performance at Andhra University, Waltair, and Sir Radhakrishnan, the Vice-Chancellor, thanked her at the close of her performance.

But it was when she visited the South and performed in the very shadow of the ancient temples that she "challenged conservatism and evoked high praise for her innovations and re-creations," declared Diwan Bahadur S. E. Runganadhan, the Vice-Chancellor of Annamalai University at Chidambaram.

The secret of Ragini Devi's success is pre-eminently due to her deep devotion and perseverance. She believes in learning her art at its humble source. Hence she frequently disappears from public gaze, to seclude herself in a village where she can study her art first-hand from the oldest and best experts. She has pursued her study of Kathakali under the personal supervision of Poet Vallathol, the President and patron of the Kerala Kalamandalam, and under their teachers like Takazhi Kunju Kurup and Kavalapara Narayana Nair, who greatly admired her genius in learning the intricate footwork and elaborate gesture language.

It was while studying at the Kerala Kalamandalam that Ragini Devi discovered the great artistic talent of Gopinath, who is one of the leading experts in Kathakali. She conceived the idea of bringing him before the Indian public as her partner, and he has fully justified her hopes—becoming in a short time, one of the best male dancers of India. Poet Rabindranath Tagore appreciated his rare gifts and his important contribution to the Art of Dance when he wrote to Ragini Devi: "I cannot sufficiently congratulate you

(Continued on page 55).

theme.

OUR SHORT STORY,

Misfortunes Of Bhikho Hendo

(BY R. B. ANDHYARUJINA.)

Several years ago an aged man, apparently, one of eighty, created a sensation on a Bombay Suburban Railway Station. He was drenched to the skin, bare-headed, waring the indigenous rustic "jodas" (ie. shoes), and holding aloft in his right hand, a stump of a broken sword, belonging to a bygone age. He had a beard and a moustache, the growth of which was so sparse and stunted that one could count the number of hairs growing on these manly spots. His scalp, however, was destitute of any growth whatever. His figure was tall, wiry and slightly bent. Shouting and swearing, he came running to the station, brushed past the ticket-collector at the gate, and with the agility of a young man jumped into the first class compartment of a train that was waiting on his side of the platform at that time. Within a quarter of a second, as if ordered by him, the train started, chased, however, by a motely crowd, which included a bulky young Parsi, a number of Victoriawalas and a policeman of the suburban variety, all shouting: "Where is that bald-headed old man? Stop the train!"

That bald-headed old man was BHIKHO HENDO. Bhiko Hendo—it is not a Hindu name. Bhikho Hendo was a Parsi. Bhikho is an abbreviation of BHIKHAJI and Hendo was his nick-name, the origin of which is shrouded in as great an obscurity as the early life of its bearer.

Bhikho was a native of KOLAK, a petty fishing village near DAMAN on the B. B. & C. I. Railway. Just as a lofty peak of a mountain, whose base is cut off from our vision, suddenly appears on our horizon, even so was the coming of our hero in the rustic life of Kolak: No one knew where and how he had passed his early life. This much every soul in the village knew: that he was maintaining himself by weaving Nara, (i.e. the cotton string used in indigenous pants): that he had hoarded gold and buried it somewhere in his house; that he had in his possession a sword that had come down to him as an heirloom. Beyond these facts everything else about him was a mystery, even to the oldest inhabitant of the village, for Bhikho Hendo was more like a moving Sphinx than a living human being.

A Messenger Of Death

If one happened to pass by Bhikho's house a hundred times in the course of a day, one would find his house securely shut in ninety-nine such sojourns. Shut—not because Bhikho Hendo dreaded a robber with a covetous eye upon his reputed treasure; shut—not because he desired privacy: shut—not because he was out of the house or out of the village. It was shut because he wanted to avoid the sight of a monster, more terrible than any that he had heard of either in the recitals of the Shahnameh or the Mahabharata,—the monster being the pet cat of his neighbour! Of all the afflictions of this world, Bhikho dreaded "death" the most! By a strange process of ratiocination he had long come to regard the term, "Bhikho's death," as a contradiction in terms. Since the cat is proverbially looked upon as an object of evil omen, his simple mind gradually came to associate it with death. Hence his aversion for the sight of the cat in question.

It became quite evident to all the villagers that Bhikho's dread of death (and consequently of the cat) increased in direct proportion as he grew in age. And as fate would have it, his neighbour's verandah was in line with his, and so situated that one could pass from the one to the other. And worse still, the cat had a strange propensity to go and sit on the side of Bhikho's verandah. But his worst misfortune was to be afflicted with a neighbour who was so utterly perverse that he could neither be prevailed upon by persuasion, nor bought off by gold, not to keep a cat in his house. Hence Bhikho had resigned himself to endure what he could not cure. Taking the line of least resistence he kept the doors of his house shut except when he had to go out to make his purchases of food and yarn or sell bundles of Nara that he had produced. Hence to him his house was not a prison but a veritable castle.

The occasions on which Bhikho sought to go out of his house were the critical moments of his life. These attempts were almost always preceded by a guerrila warfare of a novel kind between Bhikho and his neighbour's cat. But queer enough, the cat was always an unconscious combatant. It was like this. Whenever Bhikho wanted to go out, he had first to play hide-and-seek at least half a dozen times. First of all, he would stealthily move to the doors like a thief. Then inches by inches he would slowly open the doors, all the while peeping through the widening chink to make himself sure that the "cursed thing" was not sitting on his neighbour's verandah. And it often happened that for days together he would essay to open his doors only to shut them off precipitously at the sight of the dreaded thing. In such emergencies Bhikho would try an escape at night-time. But these nocturnal ventures, however, were attended with special dangers. On such occasions the opening of the doors, causing a creaking sound would at once invite the attention of the wary sentinel of the night,—the cat—and the latter, expecting that a rat might, any moment, run away from the spot, would stealthily approach the doorway and stand there in full form ready to pounce upon its supposed quarry, but seeing Bhikho, instead of the rat, would mew in quick succession, fixing its eyes steadily on those of Bhiko. Terror-stricken at such a proximity of the Spirit of Death, and thinking his death imminent, Bhikho, closing the doors with a violent bang, would speed into his room and begin to chant "YATHA AHU VAEERIO", the holy Zoroasrian Mantra, as loudly as he could to drown the mewing of the cat, to counteract the evil effect of the unexpected two-fold calamity of having had to hear the satanic mewing of the cat and to face the fatal stare of its eyes!

But even when Fate was so kind as to permit him to escape the vigilant watch of his neighbour's cat at night-time,—he would often encounter on the road more than one feline creature, either crossing the streets or passing from one roof to another, because the feline breed flourished in that village, as in others, in spite of Bhiko. So the nocturnal excursion of Bhikho was beset with more serious consequences to his life."

The Hated Village Urchins

But Bhikho Hendo's misfortunes did not end here. Once out of the gaze of the cat, he awaited crucifixion at the hands of mischievous urchins of the village. Anticipating his fate, Bhikho would arm himself with a long stick, a thin dry branch of a pear-tree, which had become an inseparable part of his person. He somehow believed that a pear-stick, if used against his adversaries with full force, and proper words, would have the efficacy of immediately counteracting the evil effect of ominous words uttered by them. Seeing Bhikho coming from a distance, a band of urchins would sally forth from the lanes and by-lanes of the village, and spread round him like a hive of bees, always keeping themselves at a safe distance from the reach of his pear-stick. They would first act the part of mourners, weeping in loud plaintive tones. Then the whole band would shout at the top of their voice the dismal querry: "Bhikaji, when will be the first anniversary of your death?" He was presumed by them to be dead: he was, merely his ghost stalking the earth! No venom of the most deadly cobra could be more fatal to human tissues than the venom of these words to the life-spring of Bhikho. At these words, as if possessed by a spirit, shrieking and shouting, he would chase the messengers of his death and scatter them hither and thither with the help of his pear-stick. But the wild blades almost always eluded the reach of his stick rendering Bhikho's misfortune all the greater; for without the culprits being beaten with the pear-stick, the ominous words continued to hang over his head like the sword of Damocles. Hence Bhikho consoled himself by chasing stray dogs who were sitting of standing in the street, and the poor dogs always suffered vicariously for the guilt of the village urchins. But this consolation was short-lived. The urchins, however, before this propitiation ceremony was hardly over, would appear again at another corner of the street, as if transported there by the Aladin's Magic Lamp, uttering the identical words about the first anniversary of the death of Bhikho. This would enrage him all the more, since this necessitated a fresh propritiation ceremony on the devoted heads of the street-dogs. These street skirmishes were the regular feature of the routine life of the village of Kolak, since Bhikho came there some fifty years ago.

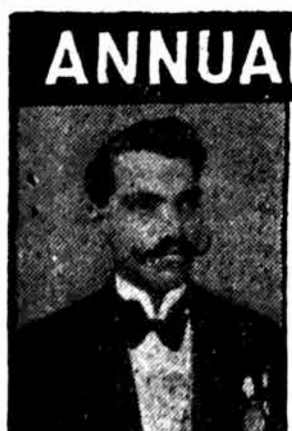
Thus the unnatural dread of death continued to play havoc on the nerves of Bhikho Hendo, till one day his monotony was disturbed by a letter from a distant cousin of his, living in Andheri, a suburb of Bombay. In that letter the cousing invited him to Andheri to witness the opening ceremony of a newly-built Tower of Silence, which Parsis, from every nook and corner of India, were flocking to see, since that would perhaps be the only opportunity in their life-time, to see the inside of a real Tower of Silence, before it was actually used. Like a thirsty man clutching at a glass of water, Bhikho accepted the invitation, and felt himself rejuvenated, almost immortal. Why? It was Bhikho's belief that if he could once see the inside of the Tower of Silence, whether used or unused, he would be proof against such earthly disease as death; at least he would continue to cheat Death for several decades more.

A Memorable Journey

Having completed the preparation of his journey in half an hour, Bhikho started for Andheri—to get a charmed life. To bless his cousin in a concrete form for giving him this opportunity, Bhikho walked on foot from Kolak to the Daman station, a journey of full twenty miles, all the while loudly saying Dooa Tan Darosti, i.e., the Zoroastrian prayer for bringing health, wealth and happiness, for the benefit of his cousin. His luggage contained nothing of note except his pear-stick and the hereditary sword. His journey from Daman to Andheri was uneventful but for a slight incident which was destined to influence not a little the subsequent events of Bhikho's life.

The incident was this. In the

(Continued on page 50)



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A NATIONALIST OF THE CENTRE

Speeches And Writings Of Sachchidananda Sinha

Mr. Sachchidananda Sinha's is in many respects a unique career. I am not referring solely to his title to fame as the real parent of the present Behar province. Of the generation that begot our freedom movement, in these latter days that present such a change in physiognomy as to be almost unrecognisable from the days that are past, that suggest not an organic evolution from the past but almost a violent wrench from it, in thought, in ideals and in the appraisement of political values, he is among the few survivors; but unlike many others that may be mentioned he shares, in a secondary degree, with the venerable Kanauj Pandit the glory of responding to the vital impulses of our days. He was the first Kayastha to cross the seas. And he was the first Indian to hold the Finance portfolio in the Montford dispensation. And though a barrister by profession he embraced journalism and has always preserved the journalist's freedom from particularistic prejudices. There is no profession greater than that of a journalist, said one who is one of the most accomplished of that profession. And it has been Mr. Sinha's signal merit that all through a varied, unique and purposeful life, he has contributed to the heightening of the stature and dignity of a profession which still stands sadly in need of both and which he preferred to either of the two other professions wherein his place was so sure

When a person of this calibre chooses to bring forward a collection of his speeches and writings and gives us the concentrated essence of wellnigh fifty years of unremitting devotion to the public interest, he may be sure of a warm welcome. He had made his mark in deliberative assembles; he had been highly successful in the contentions profession of the law; he had not been less admired or respected in the still more contentious field of journalism; and by common consent he had been a successful administrator of the finances of one of our provinces. This last, by the way, is not so easy a virtue, as the lazy may be apt to think. At least two other journalists had braved the public odium by accepting office, though in the very subordinate role of Ministers, and had not come through the ordeal without a portion of their wings being clipped.

A CHALLENGE.

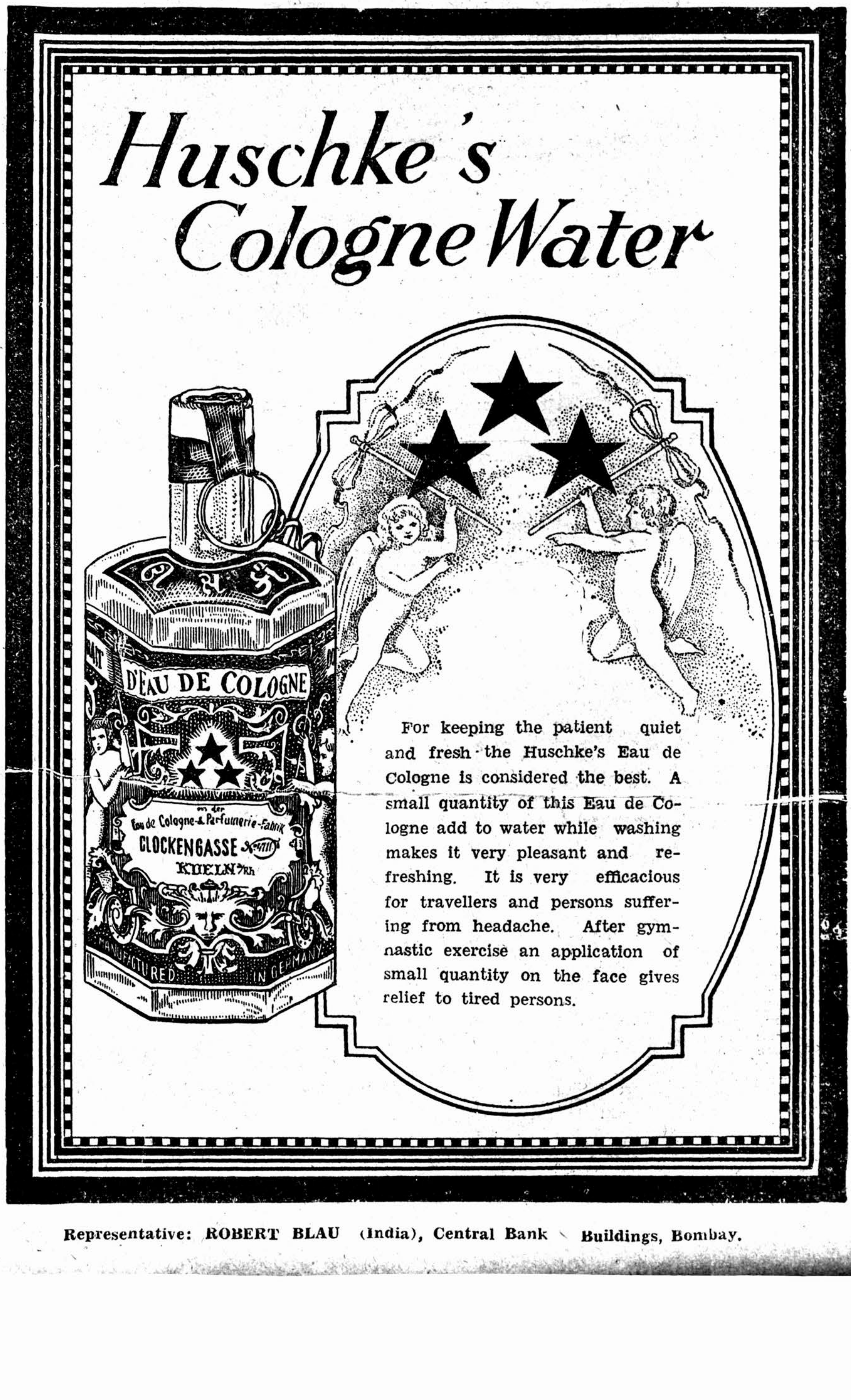
Still, I venture to think, in the atmosphere that obtains to-day, his book is apt to affect the general public more as a challenge. Nothing so changes the face of politics, it had been well said, as the change from one generation to another. The times in which Mr. Sinha's lot was mostly cast were of a far different character from to-day; though it is but the barest truth to say that it is the work of publicists of his colour that made our modern progress in ideals possible. Those were, however, days of judicious calm. To-day it is partisanship that is at the root of all political activity, partisanship too often in the narrow sense Either it is the narrow partisanship of the communalist, dead to all interests except those of blood; or it is the still worse and intolerant partisanship of those who believe they are the sole vendors of political salvation. We have the economists of liberty, of liberty even to create a revolution as the only method of achieving freedom; and there are the friends and upholders of authority, even if it means generously helping in the bastinadoing of one's own countrymen. In an atmosphere like this, to hearken back to sage counsels seems to be to cry in the wilderness; still by the same token no work is more urgent.

The conditions requisite for a healthy national life are readily admitted by all; but when it comes to the field of practice everybody is willing to proceed by a rule of thumb that relegates those outside the ruling faction to the outer court to wait with the Jews and Gentiles. Whatever might have been in the past the merits of this rather easy and irresponsible method, in the new era that is opening out on us, there is the imperative need for recognising that he alone is the true patriot who is in his own person both a liberal and a conservative, a socialist and an individualist, a democrat and an aristocrat. It will be readily conceded that there had been much useless expenditure of effort, a paralysis of the fraternal impulse and disruptive manifestations of hatred and faction. The ironic point lies in the fact that these unlovely features have been markedly prominent, as the national objective had been emerging into greater and greater clarity. The sound and courageous nationalism of Mr. Sinha, that has never been deflected by any personal considerations, that has never worn the label of party and that in these pages is presented with vigour, circumspection and lucidity must, therefore, make its appeal to the reader even in these days when alas! stridency is often mistaken for strength of conviction and bombast passes for statesmanship. The dedication of the volume to Sir Tej Bahadur Sapru, the interesting personal note by the President of the Congress and the foreword by Mr. C. Y. Chintamani, very auspicious combination of so singular a quartette, might disarm the suspicion of the shallow-minded, who are apt to look askance at all those fathers that heralded the freedom movement or who had the misfortune to be born in the late Victorian period.

ABUNDANT QUARRY

I do not think it will be doing the correct thing to quote at length from the volume to indicate my thesis that every page of it instils precisely those lessons that we ought to garner as guides in the epoch that opens on us, whether with the Congress we condemn it in advance but are still determined to canalise it in directions fruitful to us or with other nationalist elements we propose to embrace the reforms with a view to turn the new instruments to good, national purposes. There are 500 pages octavo divided into six parts, covering a very wide range of subjects, administrative, political, financial, social, personal. There is a great deal of judiciousness exhibited in the collection; for there is no attempt made to disinter the mummies of dead controversies. Even the speeches on the Budgets bring out the essential view point of Indian publicists. Those delivered in the Assembly are still unfortunately for us topic of controversy between us and our "trustees." The speech as Finance Member of Behar lays down principles that ought to be got hold of by all our Finance Members. Truth compels us to admit that the contrary has been the case. What a difference it means to the masses when the finance portfolio is held by an able, upright, Indian publicist with sound ideas on finance and with the courage to carry his precepts into practice in the face of that opposition that the civilian

(Continued on page 51)



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MISFORTUNES OF BHIKHO HENDO

(Continued from page 48)

compartment in which Bhikho was travelling, a quarrel took place between two passengers, who soon engaged themselves in a battle royal, using whatever missiles came handy. In spite of Bhikho's most gallant efforts to snatch it back from the grip of the excited combatants, the next stage of the warfare, however, saw his pear-stick broken into several pieces. The dismay of Bhikho knew no bounds: This sudden disaster left him without his one weapon of offence and defence. In the midst of this sorrow, a thought struck his mind: He had the hereditary sword. That more permanent weapon he henceforward resolved to wield in place of the pear-stick. This restored the equanimity of his mind.

At last with the sword held securely under his armpit, Bhikho alighted from the train. Before entering the house of his cousin, Bhikho, however, made bold to cast long and searching eyes in the house of his cousin's neighbour (who by the bye, happened to be an old widow) to make himself sure that she did not keep a pet cat like his own perverse neighbour. But neither the cousin nor the neighbour understanding this queer behaviour of Bhikho, they attributed it to senility. It was at last arranged that the venerable guest and his host should go to the newly-constructed Tower of Silence in a Victoria, which was duly ordered.

The Victoria having arrived at the house of the host, Bhikho began to haggle in the right rustic fashion for the fare of his journey from his cousin's house to the **DONGRIWADI** (i.e., the garden compound at the top of the hill on which a Tower of Silence stands). The Victoriawala after facing a great deal of haggling gave his rates thus: "Sir, the **BHASTA**. (i.e. the Tower of Silence, so-called by non-Parsis in Bombay) stands on the hill. I shall charge you twelve annas for taking you only upto the foot of the hill and one rupee for taking you to the top." Bhikho, however, found these rates too exorbitant and the Victoriawala was forced to give his final rates thus; "Look here, sir, give me 14 annas and I promise to leave you direct in the Bhasta" (the term "leave being a rendering of the Gujerati word, actually used, meaning "deposit"). At these words Bhikho was struck dumb. A shiver of terror ran through his heart, and at the next moment he was in the grip of an uncontrollable rage that kept his frame shaking like an aspen tree.

The Victoriawala, being a non-Parsi, did not naturally understand the difference between Dongerwadi (i.e. the garden compound in which the Tower of Silence stands) and the actual Tower of Silence (i.e. the **BHASTA**) in which the dead bodies are deposited to be devoured by vultures. Hence his blunder in confounding the two terms. This blunder, however, would make a world of difference in the meaning of the dords uttered by the Victoriawala, to the ear of an ordinary person, but to Bhikho, who, as we know, could not conceive of his death even as a remotest possibility, the words of the Victoriawala meant the Day of Reckoning. This explains Bhiko's rage.

Bhikho's mind began to reel. The shades of the cats and the urchins of his village-home receded into the background, and his mind, seized with terror and rage, fancied **YAMA**, the Angel of Death, standing before him. The victoria appeared to him to be the vehicle of **YAMA** in which his victims are carried away. And the victoriawala was **YAMA** himself! The extremely ominious nature of the words combined with his one obsession, that had made his life a misery, wiped out the borderland between reality and fancy. For a moment Bhikho was at his wits' ends, not knowing how to escape from the grip of Death. Then a thought dawned him. The magic wand that he had wielded in his village was gone, but the sword was there. This once more made Bhikho the fighter that he was. He now knew how to neutralize the fatal effect of the dismal words.

Accordingly, he was soon out with his sword. The murderous intent was evident in his eyes His immediate objective was to annihilate Yama, the victoria-walla, and then his wicked accomplice, his horse yoked to the Victoria.

Bhikho Hendo had never wielded a sword in his life-time, but he was detrimented to use that weapon in the same fashion as he used to wield his stick, causing havoc among the urchins and the mongrel dogs of his village.

Having arrived at this decision, Bhikho, with his sword raised like the pear-stick of the Kolak fame, rushed with lightning rapidity at the Victoriawala, who was seated on the elevated perch of his coach. With the "choicest expressions" on his lips, spoken in the patois of his vllage, not quite complimentary to the Victoriawala and his horse, Bhikho, with the agility of twenty, jumped on the coach-step, and raised the sword to cut the driver's scalp into twain. The latter, dazed as he was at at the queer manoeuvres of the old man, seeing him jump on the coach-step, shrieked, threw up the reins and tumbled himself down. Escaping unscathed from the well-directed blow of the sword, he, however, fell down precipitously on the haunches of the horse. The reins fell round the check of Bhiko like a noose. Undaunted by these entanglements, Bhikho dealt a heavy blow of the sword on the back of the horse in conformity with his Kolak-formula. But luckily for the horse, Bhikho was no warrior and had never wielded a sword: hence, instead of striking with the edge. Bhikho struck with the broad blade of the sword, with the result that the centuries old, rusted and dilapidated weapon broke in twain, leaving a small stump in his hand. What with the shriek of the Victoriawala, what with the fall of the latter on his haunches, and what with the heavy blow of the metal on his back, the horse was startled and almost scared to death. With one gallop the sacred horse bolted away as fast as his trembling legs could permit, carrying with him Bhikho, still standing with one foot on the coach-step and the other on the carpet of box, with the rein round his neck and stump of the broken sword held aloft in his right hand. What were the feelings of Bhikho in this predicament, we have upto this day no means of knowing; but they may be easily guessed.

The Victoria, hotly pursued by the hobbling driver, the perspiring cousin and a motely crowd, rattled on dangerously through a zig-zag course, to the utter dismay of the pedestrians and the motorists. The louder the Victoriawala addressed exclamations of endearment to the rebellious horse, the faster the animal scampered. Fast and furious did the coach rattle on till it dashed against the wall of a bridge over a nullah. The terrific impact smashed the coach into bits, sent Bhikho's pagdi (turban) flying into the air and threw with a loud splash the wearer himself into the running waters beneath. The water of the stream being only knee-deep a tragedy was, however, avoided. With the stump of the broken sword still clutched in his right hand, Bhikho struggled violently to be on his feet and at last succeeded in reaching the main road. The pagdi, however, he could not recover, for he saw it sailing away merrily on the waters, and the more he tried to catch it, the faster it sailed on as if to tempt him into greater depths!

Drenched to the skin as he was Bhikho did not turn his footsteps towards his cousin's house, but with the stump of the sword still held aloft in his right hand, ran directly to the station which was near at hand, still followed by the jeering crowd and scrambled into the first train that he saw waiting on his side of the platform; for Bhikho was convinced that his scoundrel of a cousin was in league with the Victoriawala and his satanic horse, and had deliberately decoyed him from his hearth and home on a false pretence to bring about his untimely death by such questionable and violent means as his hireliness, the driver and his trained horse, adopted, with sole intention of inheriting his hoarded gold.

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A Nationalist Of The Centre

(Continued from page 49)

corps know how to exert! The searcher after caustic phrases, playful, lambent irony, the ease and animated moderation that comes to one soaked to the pores in good literature will find abundant quarry here. We are not concerned with it here; nor in truth is Mr. Sinha. These are speeches indicative of the Liberal nationalist outlook on our problems; and the excellencies of style are all by the way. That outlook was never more needed than to-day, as I have more than once stated. Liberalism, to paraphrase a saying of Birrel, is not so much a body of doctrines as an attitude of mind; and it is this attitude that the volume before us serves to emphasise.

Perhaps I do wrong to label Mr. Sinha a Liberal. After all labels are only convenient devices to cloak our inability to place a leading publicist. Still the neglect of even the most vocal set of politicians amongst us to develop in the people wisdom combined with energy attaches considerable importance to this well-considered presentation of facts and opinions on problems that have by no means lost their urgency, even if now and then the reader may part from those opinions. Judiciousness, urbanity, tolerance and breadth of view characterise these speeches and writings; and after all these are not virtues to be despised in the good citizen.

INDIAS' HEROISM.

I shall perhaps do well to illustrate what I mean. All of us are likely to turn more eagerly to the article entitled "The Revolution in India: A Flashlight View." Critics of Non-Co-operation there have been plenty in this country. It recently fell to the present writer to sit for an hour under a very wearisome tirade by an impotant southern leader, who saw nothing good whatsoever in the movement or indeed in any of the works emanating from Sabarmati. Or to recall another famous name of the left wing nationalists, only last March I was gravely assured by another leader that civil disobedience was only inculcating cowardice in a race already cowed down by a combination of adverse circumstances; that racialism was after all the dominant motive in patriotism and that the preaching of love among the races was to nullify the work of a whole generation of Congressmen. So it seems that two dissimilar views could prevail on the recent methods of the Congress both inside and outside its ranks. Compare all this vehement denunciation with the judious calm of the article we have referred to. We detect almost the accents of history in sentences like the following: "The remarkable heroism, calm, courage and admirable patience that we are witnessing daily in the present struggle would have been unthinkable to any one in this country even a few years back. To dare all and to bear all is not possible for all persons in any country and for obvious reasons the least so in our own; but it is being done and the suffering entailed is being borne cheerfully in jail and outside it, not only by hundreds, but thousands, of men and even by large numbers of women, whose selflessness and patriotism, for what they regard as their duty to their country deserve high acknowledgment." Congressmen may not perhaps agree with Mr. Sinha's presentation of the debit side of all this tale of high and noble endeavour. But at any rate there is no gainsaying that the picture is drawn here with fairness and impartiality and away from that deadly contemporaniety that mars all political discussion.

ANTI-COMMUNAL.

The other piece to which I should like to draw the reader's attention is Mr. Sinha's presidential address at the 35th session of the All-India Kayastha Conference, held at Delhi, on the 29th March, 1929. He laid down therein the proper lines on which a communal conference ought to proceed and emphasised that "we should always be anxious that the result of our speech or action is not one which may be calculated to retard the progress of the country in the matter of developing national unity." "I hope that nothing we may say or do on the present occasion shall have the least trace of any such communalism as may be held likely to jeopardise the larger interests of the country." And after referring to some of those hardy problems that used to figure in social conferences, he touches on the subject of invoking State assistance in bringing about social reform. "In so far as social reform can be brought about by means of the expansion of primary education, the imparting of technical education and the development of industries, or the removal of conditions barring our social progress, the people must utilise the resources of the State for that purpose. But I deprecate the tendency in the country to rush to the legislature with all kinds of bills being enacted with a view to eradicate social evils." "To train people to develop ideals of personal liberty and individual responsibility should, in my opinion, be regarded as the fundamental object of social progress, for as Mill puts it, the worth of a State, in the long run, is the worth of the individuals composing it." No bad definition of the objective not alone of social reform, but of every other reform. I trust the critic and impartial student will soon arise who will canvass the various movements for achieving our freedom in the light of the above canon of Mill.

Bihar has reason to be proud of Mr. Sinha and to be thankful that in the days that are about to open on her she has at hand the guidance of a publicist of his great and shining qualities. And Indian nationalism likewise has every right to be proud of him and his works.

S. P. T.

WHERE UNCLE SAM'S GREATEST AIRMEN ARE GATHERED

Crowds look out on the plane-covered Airfield at the Cleveland Air Races where the country's greatest flyers, both civilian and military, are gathered for the many thrilling events.

Harold Neumann, who has already won the Greve Trophy, was awarded the coveted Thompson Trophy which was presented by Ruth Chatterton, the flying movie star, at the Cleveland air races last month. At the right is Roscoe Turner who finished 2nd. L. to R.—Harold Neumann, Ruth Chatterton, Unidentified man, and Roscoe Turner.

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Machines As Field Judges

The XIth Olympic Games To Have Mechanical Devices As Field Judges And Official Time-Keepers

(By Dr. Karl Diem, General Secretary of The Olympic Committee)

That the important functions of judge and time-keeper are to be replaced in part by specially made apparatus at the 1936 Olympic Games in Berlin, is a high tribute to modern mechanical technique. Perfection in every technical detail connected with the Games is the highest aim of those having charge of the arrangements, for it is well-known that defects and mistakes in these details very easily lead to protests and disputes, which are highly detrimental to the atmosphere of good feeling so vital to a festival of this kind.

The new time-keeping device is a product of the Reich Physico-Technical Institute, and consists of a film-camera which makes exactly 100 exposures per second. Every one-hundredth picture so taken is stamped with a time-punch, so that when a runner crosses the finish line, the film has an exact record, to the fraction of a second, of the time when his body breaks the tape.

The Americans used a similar mechanism at the Olympic Games in Los Angeles in 1932, to which has now been added the novel feature, that the film can be developed ready for producing on the screen, within 10 minutes after the race is finished. This film has been specially prepared for the Olympic Games, and is convincing proof of the high standard of efficiency in the photographic industry of Germany. The camera also has an appliance whereby each picture is taken through two stereoscopically arranged lenses simultaneously, so that after the further introduction of one red and one green glass, a much more vivid and lifelike picture appears on the screen.

This apparatus will undoubtedly succeed in dispelling all uncertainty as to the outcome of a race.

Loebner Chronometer

A somewhat different style of time-keeping device will have to be employed for the 50 kilometer walking race, and also for the Marathon Race. For these two events, the Loebner chronometer, the invention of a Berlin clock-maker, will probably be decided upon. One of these chronometers is set up at each of the more important points along the track or highway, as the case may be; —5,000—or 10,000—meter mark, for example, or the turning point on the Berlin Avus motor race course. In each mechanism, there is a time-clock which commences running at the firing of the starter's pistol clock and pistol being electrically connected. When a group of runners or walkers, for example, are seen to be approaching such a mark or turn, a narrow roll of paper tape is inserted into the time-clock, and as this tape unwinds, there is recorded upon it the smallest fraction of every passing second. By means of a special instrument, the judge notes the exact time at which the various runners pass by the point, and it is only necessary for him to note the order in which they pass. The exact time made by each runner can be read off the time-clock tape.

Of course, neither of the above described appliances do away with the necessity or importance of the ordinary stop-watch. When the order in which a 100-meter dash, or any other sprint, is finished is perfectly clear and apparent, there is no need of a cinema picture of the finish. The mechanical device is at hand to refer to principally in cases where the judges cannot reach a decision with certainty. This occurs often enough, and it is only human that sometimes a judge believes that he has seen that which he had hoped to see. In such a case it is of considerable advantage to be able to fall back on the impartial and infallible verdict of the camera's beam of light, or the electric spark.

Scoring Device

Another sport in which unfortunately many erroneous decisions occur, is fencing. Here the reason is that the eye of the referee is not always quick enough to follow every move in the contest, and therefore here again electricity may be made of service. An electric device for scoring points in rapier fencing came into use sometime ago in the international matches, and the Swiss, French, and Hungarians have all developed these devices to a considerable extent. The Olympic Games have now given an incentive to Germany to develop a similar mechanism.

As is well-known, the rapier is a "thrust" weapon. Now, when the point comes in contact with the opponent's body, a tiny spring within the blade is compressed, completing an electric circuit, and causing the showing of a light and the ringing of a little electric bell. The point has been scored with absolute certainty. As yet, we in Germany have not reached the point of being able to apply this kind of device to foils or sabres. The blade of a coil is triangular, like the rapier, but much thinner, so as to make it almost impossible to carry an electric current out to its point. On the other hand, the sabre is not a "thrust", but a "cut" weapon, so that an electric contact at its point would be of no use. It follows that in the Olympic Games, in the foil and sabre fencing an umpire will officiate as formerly.

Generally speaking, all Olympic judges and referees are named by the international sporting and athletic associations, and the Organisation Committee is there for the express purpose of arranging in the minutest detail everything connected with the judging. At the commencement of the Games, the international athletic associations will take over the entire supervision of the judges and referees, as well as the direction of the Games themselves. For this purpose, these associations are already sending representatives from the various nations concerned to Germany, so that he may be in Berlin several weeks before the Games start, and be fully prepared when the time comes for them to take over the control and management of the XIth Olympics.

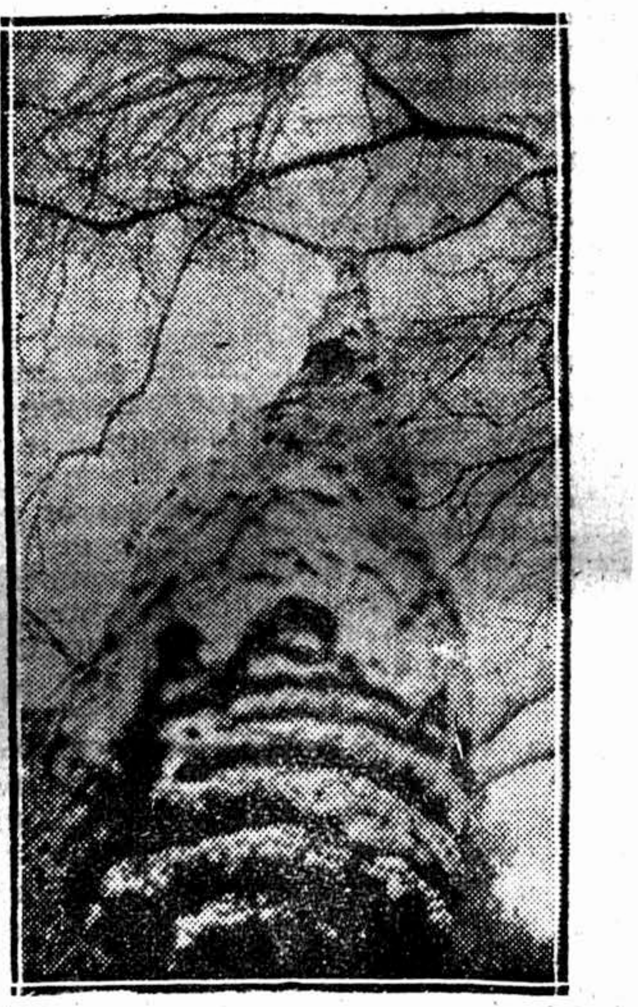
HOME OF THE WASPS

◆

The dagoba-shaped wasps' nest, pictured below, was found suspended on the dead branch of a 'Pala" tree (Mimusops Hexandra) by the side of a forest stream which fed Vakaneri Tank, 28 miles north-west of Batticaloa, Ceylon.

It was about 15 feet from the ground, and measured 4 feet in height, the girth at the base being nearly nest feet.

The nect was composed of tier upon tier of combs, each made up of a single series hexagonal cells which opened downwards. Each succeeding comb was attached to the one above it by several short "pillars".



The material used for making the combs is a kind of paper made from wood-pulp, and manufactured by the wasps from fibres of dry wood which they rasp off an ed decayed tree. These the insects mash with their teeth until they are reduced to a pulpy mass. It is then spread out evenly in layers by their mouth parts, when it hardens and forms a sort of thin, though course, paper.

As a finishing touch, the whole of the nest is protected by a thick paper-covering or envelope which is enlarged from time to time as fresh combs are added.

It is wonderful to think that these social wasps—which, by the way, are the first paper-makers—can build for their communal life such an elaborate and beautifully regular structure which looks a real masterpiece of the architect's art.

When the nest is fully occupied, one dare not disturb it. Instances are not wanting to show that intruders had been all but stung to death by these enraged insects.

S. V. O. S.

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In Defence Of Sex Knowledge

Prof. Julian Huxley And Dr. Maude Royden Give Evidence In Police Case Against Author Of Book

After evidence about the medical and scientific values of a book which the prosecution alleged to be indecent had been given at Westminster Police Court last month, Mr. Powell, the magistrate, adjourned until October 16 the hearing of summonses against Boriswood, Ltd., publishers, of Harrington Road, South Kensington. The summonses alleged that the firm published and sold indecent books, and called on them to show cause why the books should not be destroyed or otherwise dealt with, says the "Manchester Guardian."

Mr. John Robert Turner Morris, a director, was summoned in connection with the publication, and Kenneth William Marshall, an assistant, in connection with the selling of the book.

At the last hearing in August it had been stated that objection was taken by the authorities to four books which were seized when officers searched the offices of the firm.

Mr. W. H. Chitty, defending, then said that with regard to three of the books the defendants had copies which were not published by them. They had no objection to an order for their destruction. The firm pleaded not guilty with regard to the fourth book, and the case was adjourned for expert evidence to be called. Mr. E. B. Knight, prosecuting, for the Commissioner of Police, submitted yesterday that the book came within the meaning of the Act. When the police searched the premises they took possession of 99 copies of a book called "Boy," 12 copies of "The German Prisoner," and 20 copies of "Humanity."

"NOT RECKLESSLY PUBLISHED"

Mr. J. D. Cassels, K.C., who appeared for the defence, said that they had no objection to the destruction of these. With regard to the fourth book, the company did not dispute actually selling it. It was a private company, of which the directors were a Mr. Greenwood, Mr. J. R. T. Morris, Mr. Bond, and Mr. P. Morris. The company carried on a perfectly bona-fide business in publishing poetry and works of fiction. The summonses against them were for the proposed destruction of a work called "The Sexual Impulse," and there would necessarily be a contest on the question of making an order to destroy that book.

The author, Mr. Edward Charles, had written a number of novels and a play. It was important, added Mr. Cassels, that the magistrate should not hold the view that the defendants readily and willingly published obscene works.

The manuscript was read by the directors, was favourably reported upon by the medical reader, and when in proof form was submitted to Professor Julian Huxley, the biologist and writer, who wrote a foreword. The proofs were also submitted to Dr. Janet Chance, the authoress and social worker, who also wrote a foreword. In addition, Lord Horder, who saw the proofs, wrote a letter which he (Mr. Cassels) could show the Court, although he was not in a position to call Lord Horder. "I make these observations to indicate that this book was not recklessly published," said Mr. Cassels.

PSYCHOLOGICAL STUDY.

Mr. Cassels submitted that the book was a technical and scientific approach to the subject of sexual impulse, and claimed that the chapter to which Mr. Knight said chief objection was taken was a psychological study with not a little literary merit. If it were decided that it was obscene an undertaking would be given to sell no further copies, and that in the reprinting or republication the offending chapter would be removed.

Professor Julian Huxley, secretary of the Zoological Society of London and a member of the selection committee of the Book Society, said that he regarded the book as one of scientific and educational value, and also as a study for medical students and intelligent members of the public. It was a book of reference.

Asking how a certain passage could be justified, the Magistrate said, "I call it rubbish."

Professor Huxley: It is a matter of opinion. Mr. Charles, the author, is a literary man.

Dr. Maude Royden, the preacher and social worker, was asked by Mr. Gordon (defending): In your opinion as a minister of religion and sociologist, does education in sex play any part in the general education of adult adolescence?

Dr. Royden: It should do.

Mr. Gordon: For the purposes of general education in sex, is it necessary that there should be books of various kinds available for such education?—I think so.

Without committing herself to all the expressions or theories advanced in the book, Dr. Royden said she thought that the need of some explicit information such as was given in it became great.

Questioned by Mr. Knight, she agreed that the education she referred to should be given to spouses in a proper and nice way.

Mr. Knight: In the case of people unmarried do you not think it is suggestive?—I do not understand what you mean. These chapters seem to have been written with great care. I find from experience that the books which are not explicit are far more exciting and suggestive than those that are explicit. She added that she did not think the book was suggestive.

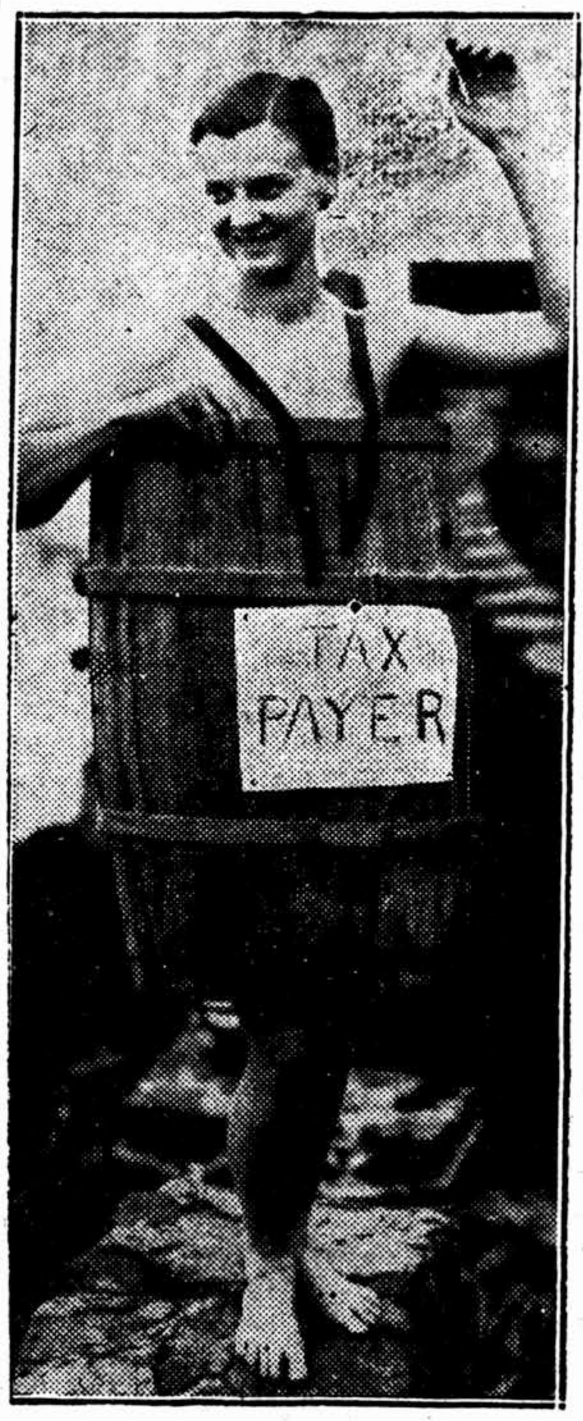
The minister had just married an elderly and rather dour Scot to a woman considerably younger than himself, and after the ceremony he remarked to the bridegroom, "Well, I suppose you'll be going for a honeymoon now?"

"Honeymoon?" echoed the other. What's that?"

"Oh, you know," laughed the clergyman. "A little trip somewhere together before you settle down to married life."

The bridegroom shook his head morosely.

"Na, na," he said. "I dinna hold wi' gallivantin' aboot wi' a strange wumman."



Taxes and taxes, and more taxes, this is the order of the day after day in newspapers. One hears nothing but that the Legislature and the State officials have passed a new tax. In consequence of this the young lady shown in this picture, Mary Parrish of New York, did not hesitate to discard her clothes and get into empty barrel and walk around the town in protest against taxation. People will soon lose everything in taxes and will have nothing to wear and walk around in empty barrels.

MAXIM GORKI'S NEW ENTER PRISE

"A Day Of The World"

Mr. S. Vinogradoff, Press Attache, Soviet Embassy (13, Kensington Palace Gardens, London, W. 8), writes as follows to the "Manchester Guardian":—

Maxim Gorki, the Soviet author, is planning an immense new work of which he is to be the editor. The book is to be called "A Day of the World," and it is to contain material of all sorts illustrating a day in the life of the various countries of the world. The day chosen is Friday, September 27, 1935, and if any of your readers are sufficiently interested I should be extremely grateful if they would send to me all such matter as is indicated in the following list:—

Local evening papers for September 27; local morning papers for September 28; local periodicals published on September 27 or 28; professional or trade publications; house journals, college or school magazines, &c.; pictures of events occurring on September 27; appeals, circulars, leaflets, theatre, cinema, concert, and dance programmes; exhibition advertisements or programmes; announcements of the various scientific, pacifist, religious, cultural, and other organisations; shipping and financial items, horoscopes, astrological predictions, and so on; personal letters from readers describing the ups and downs of this day, September 27.

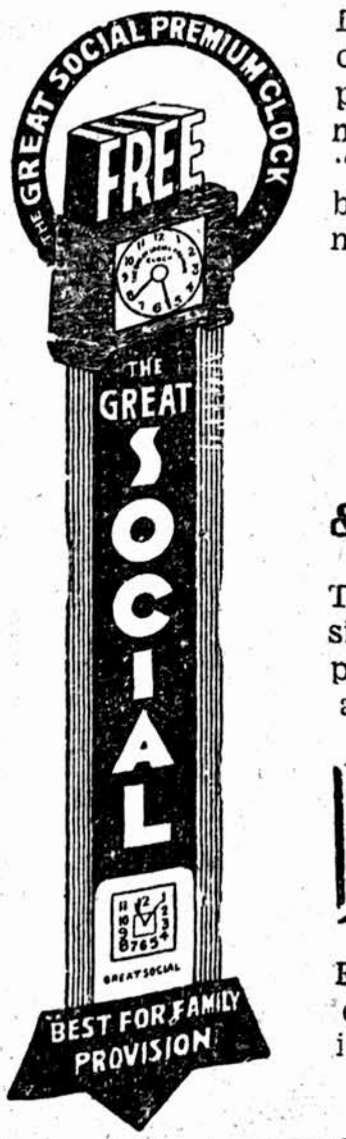
I will undertake to forward all such material to Maxim Gorki, and will acknowledge all contributions sent.—Yours, &c.,

---

At a council meeting there was a discussion regarding the type of milk which should be provided for school children.

The chairman of the Health Committee made the following statement: "What this town needs is a supply of clean, fresh milk, and the council should take the bull by the horns and demand it!"

DIVALI PRESENTS?



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Churchgate Street BOMBAY

INDIA'S NEED FOR RESEARCH ENDOWMENTS

To-day Reorganised Universities Of India Are Turning Out Large Numbers Of Young Men Equipped With Latest Scientific Idea's And Fired With Ambition To Do Scientific Work, But They Find No Place To Work No Future To Sustain Their Efforts

Nobody who has followed the progress of scientific knowledge throughout the past years of the twentieth century can fail to be impressed by the remarkable outburst of activity of the U. S. A. during the post-war period in all branches of intellectual activity. Before the Great War, America, was known as the country of Dollars, and her contribution to science, though noteworthy, was not remarkable. In fact, in the sum total of her contributions she was far behind countries with older tradition like England, France, and Germany. But it is well known that during the post-war period, she has not only crept up to the level of these countries, but, in many subjects, is actually forging far ahead of the old world. Some of the greatest contributions to science in recent years have come from America, and in the list of names of those whose contributions to science have been recognized with the award of a Nobel Prize, are to be found many American names, e.g. those of Millikan, Michelson, Compton, Morgan, Langmuir Urey and others. In subjects, like astrophysics, which require organization, enterprise and finance America has gone so far ahead of the old world that her contributions have actually outweighed those of the rest of the world put together and she is carrying out such types of work as the old world astronomers can only dream of. Before the War the route of the pilgrim of Science was only one way; now it lies both ways of the Atlantic, and, even in some branches, the route has been reversed from Europe to America. To what circumstances can this remarkable growth of intellectual and scientific life in the U.S.A. be due?

Gigantic Trust Funds

It will not probably be disputed that this is in a large measure due to the remarkable group of charitable foundations for educational purposes endowed by her great millionaires. Andrew Carnegie, J. D. Rockefeller, Guggenheim. Lick, Bartol and others. The American universities have been recipients of large endowments which are not included in the above group. We are not aware what may be the total capital of these charities, but they may amount to several hundred crores of rupees. The capital of the Carnegie Trusts alone amounts to about a hundred crore of rupees. The income from these huge trusts is spent in financing a large number of research institutions, helping research schemes, and providing for the research workers. It is doubtful whether, inspite of the remarkable aptitude of the average American for a life of enterprise, his contribution would have been so great if his schemes were not backed by handsome research grants from all these endowments. In fact, a German professor of astrophysics once remarked to the present writer "We had in mind all the great work in the way of the physical and trigonometrical survey of the heavens which the Americans are carrying out with such great success, but we have not the money which they command." Another English professor who had early won a great name in astrophysics did not look through his telescope for years because. he said, his instrument was a mere baby compared to the giant American ones, and used to employ his time more profitably in other fields. The present tension in the world has made everybody nervous about the future of civilization. The grim spectre of war haunts the old world. It is not improbable that if another world war breaks out, the West European civilization may go the way of the forgotten and downtrodden civilization of the East. But the United States of America being free from these old world complications may not only prove to be the torch-bearer for the present civilization, but may actually be the torch-lighter of the civilization to come.

In a separate article we shall review briefly the activities of the Carnegie Institute of Washington, one of the numerous trusts founded by the late Andrew Carnegie, who was born exactly a hundred years ago of poor parents at a small village of Scotland. And in this connection probably it will not be out of place to give a brief sketch of the life and achievement of this remarkable man.

Career Of Andrew Carnegie

Carnegie was born of extremely poor parents in 1835 in the small town of Dunfermline. In 1848, when he was only thirteen years of age, his father, who had suffered much for being a member of a chartist organization emigrated to America in order to escape the harsh treatment to which the labourers who had taken part in the chartist organization were subjected by the British Government, and settled in Alleghani, Pennsylvania. Here young Carnegie worked in humble capacity in different factories and gradually worked his way upwards till he became secretary to Mr. T. A. Scott, one of the managing directors of the Pennsylvania Railroad. In this capacity he acquired a unique knowledge of the management of railways and was one of the first to realize the great part which the railways would play in the future. During the civil war of 1860 in the U.S.A. he accompanied his boss, Mr. T. A. Scott, who was assistant secretary of the war to the front for organizing transport for the Federal Army.

He was the first to introduce the sleeping car in 1864 and with the fortune which he made out of this invention he started his great Iron Works. at Pittsburg, which mainly manufactured steel rails and other railway goods. The railway traffic was expanding enormously in the U. S. A. and being a pioneer, Carnegie was gradually able to amass a huge fortune which was not a little due to favourable protective tariff measures which the Federal Government had imposed. In 1901, Carnegie sold his interest in the various Carnegie Companies to the United States Steel Corporation financed by the great banker, Pierpont Morgan, for a sum of four hundred million dollars and retired from active business. The remaining part of his life he devoted in organizing several charitable foundations.

Carnegie's theory of wealth is summed up in the following sentence:—

"This, then, is held to be the duty of the man of wealth: to set an example of a model, unostentatious living, shunning display or extravagance; to provide moderately for the wants of those dependent upon him; and. after doing so, to consider all surplus revenues which come to him simply as trust funds which he is called upon to administer,...the man of wealth thus becoming the mere trustee and agent for his poorer brethren."

Trusts In The United States Of America

The following is a list of the trusts founded in this spirit:—

Trust	Capital in million dollars
Carnegie Corporation of New York	135
Carnegie Institute of Washington	32
Carnegie Institute of Pittsburgh	28
(This finances a number of cultural and educational departments in Pittsburgh City where Carnegie's Iron Works were located).	
Carnegie foundation for teachers	30
(This is for providing pensions to teachers)	
	225

Besides these trusts there is a Hero Fund (Pittsburgh) with a total capital of ten and a half million dollars for recognition of bravery of those who make heroic efforts to save human life; a trust for International Peace for "speedy abolition of war between the so-called civilized nations."

Mr. Carnegie did not forget the country of his birth; he created various trusts for benefaction of education in Great Britain, particularly in Scotland and his native city of Dunfermline with capital totalling five million pounds sterling.

The Carnegie Institute of Washington is a great combination of research departments located in the different cities of the U. S. A. The institution was reincorporated by an act of the Congress of the U. S. A. approved on April 28, 1904, under the title of the Institution of Carnegie. Washington. It is placed under the control of a board of 24 trustees who meet annually in December at Washington to consider the affairs of the institution in general. the progress of work already undertaken. the iniation of new projects and to make research grants for the ensuing year The board meets once a year but in the meantime the administration is carried on by an executive committee of several members with the president of the institution as the chief executive officer. The articles of incorporation of the institution declare in general "that the objects of the Corporation shall be to encourage in the broadest and most liberal manner investigation. research and discovery. and the application of knowledge to the improvement of mankind." Three principal agencies to forward these objects have been developed.

The first of these involves the establishment of departments of research within the institution itself to attack larger problems, requiring the collaboration of several investigators special equipment, and continuous effort.

The second provides means whereby individuals may undertake and carry to completion investigations not less important but requiring less collaboration and less special equipment.

The third agency. namely, a division devoted to editing and printing books, aims to provide adequate publication of the results of research coming from the first two agencies and to a limited extent also for worthy works not likely to be published under other auspices.

During the year under review a sum of about 1.5 million dollars (about 50 lakhs of rupees) was spent on the different research institutions by the Carnegie Institution of Washington. In many of the research projects the funds were supplementd by additional grants rom the Carnegie Corporation of New York which is the largest in size and scope of all the Carnegie Foundations. According to the Encyclopaedia Britannica (14th edition):

"It exists for the advancement and diffusion of knowledge and understandng among the people of the United States. In 1917 its scope was extended to include Canada and the British Colonies, ten million dollars of its capital being set aside for this purpose. It may spend its large revenue through the other American trusts or through any other suitable channels. .... Forty seven per cent. of its income has been devoted to other institutions founded by Andrew Carnegie; its largest outside application was to the National Academy of Science (five million dollars) of the U.S.A.".

The Tata Endowments For Scientific Work

A parallel to the career of Andrew Carnegie's is found in India in that of the late Mr. J. N. Tata, the great pioneer of industries in the last century and founder of the great Tata Iron Works at Jamshedpur. He was the first to recognize the value of scientific education and scientific research for industrial progress of the

(Continued on page 56)

FROM POVERTY TO POWER

Readers of the Sunday "Chronicle" are invited to narrate briefly the stories of the careers of persons, within their own knowledge, who, though born in extreme poverty, rose by sheer dint of personal exertion and intelligence, to occupy positions of commanding power and influence.

The sender of the most interesting, but entirely true story of such a career will be awarded a prize of Rs. 10.

The story should not exceed 350 words in length and should be addressed to the Editor, "Bombay Chronicle" (Sunday Edition), Fort, Bombay, and sent so as to reach the office of this journal not later than 6 p.m. on 5th November, 1935.

The result of the Competition will be announced in the Sunday "Chronicle" of 17th November, 1935.

The Editor's decision in this Competition will be final and binding on all competitors, no correspondence on the subject of the Award being permitted.

N. B.:—The Editor reserves the right to publish in the Sunday "Chronicle" any or all of the stories submitted by the competitors.

Art And Cultural Tendencies

New Regions Of Gujarati Scholarship

"SHARAD". Yashwant Pandya. Rs. 1-4. Bombay.

Is literature a leisure-time luxury—specifically individual, socially irresponsble? Is it merely scholarly inquisitiveness, the playground for the past? Or, is it the means and the medium for shaping contemporary art, education and sociological culture? There are some of the fundamentals in the questionnaire that occupies the serious attention of the outstanding intellectuals in Europe and America. It appears dominant particularly in the intellectual activities of nations that have enjoyed progressive freedom. The search for social essentials has neither begun nor ended with literature. Science, art, education, politics, industrial economics are all now subjected to the re-examination of their social purpose. The free nations have been driven to it by the historic process. The intellectual jungle of the peneration that seems to be disappearing, despite its towering units, its scattered glories, seems inevitably to overtake and camouflage inconceivably vast areas of social pertilence. The process has been discerned by them. And the intellectuals of the present generation have been making truly heroic efforts to align their activities to the vital, free, open-air sweep of socially purposive, creative, enterprises.

MODERN INTELLECTUAL NEEDS

In India, the process has been all but undiscerned. The intellectual necessities which the free nations have now been compelled to recognise, although the very life-breath of the freedom which India aspires, have not yet here even imperfectly crystallised as the basis of the nation's intellectual aspirations. Consequently, it is difficult to adjust oneself to the discussion of intellectual activities that find their justification, importance and value on the sand-shifts of individualism, uncontrolled and unguided by specific social objectives.

The "Sharad," the Gujarati annual, has, obviously, literary traits which mark out stylish ingenuities, personal peculiarities and lyric fervour. They are apparent in the poems and the essays as well as in the criticism which tends to turn pen-craft to detect subtleties rather than evaluate literary art or cultural achievements. But the "Sharad" also indicates the emergence of the new tendencies in Gujarati literature. They can be observed in the short stories, in the dramas, in the increasing attention to art and beauty, in some of the gentle sarcasms on life.

SINCERE LITERATURE

The straight, frankly unvarnished, biographical sketch of Ranjiram Vavabhai for example by Syt. Jayasukhlal Mehta is also a departure towards healthy sincerity in literature. Syt. Mehta writes with a charming simplicity and disarming candour.

Syt. Z. Meghani's "Badmash," Syt. Jitubhai Mehta's "Muflis" tend towards graphic delineation. Syt. Dhansukhlal Mehta's "Pavitratani Vedipar" is a thoughtful picture. Syt. "Dhumakatu's "Tofan" and Shrimati Saudamini's "Nava Joda" touch tender feelings. Syt. "Dhumakatu" helps us to sympathise and understand the child mind. For, he talks of what the child experiences and the adults miss. But it is Shrimati Saudamini who reveals in an incident narrated with the utmost directness and unpretentious approach the despairing helplessness of frustrated aspirations and love. It has at once intellectual integrity and the vitality of life that is newly native.

Syt. Jyotindra Dave's "Kadava" Syt. Gagan Vihari Mehta's "Venari Alam," Srimati Hansa Mehta's "Prajana Pratinidhi" P. Thakor's "Premukha Padethi," R. Vyas' "Ek Nibundha," K. Chavada's "Nava Griho," Ranu Thakkar's "Akhbari Ramanayan," Raman Vakil's "Pasordni Ghelsha" are critical features which are beginning to be more or less stabilised and are a new sequence to the literary essay-writing evident for example in Anantrai Ravat's "Santna Shabda," or in "Kalidasni Natyabhavana" by Dolarray Mankad.

OUTSTANDING FEATURE

Syt. Ambalal Purani's article on Einsten is another rather uncommon feature in Gujarati literature. Perhaps, the most noticeable feature of the "Sharad" annual are the articles on art and beauty. Syt. D. Kalekar's essay on "Saundarya Diksha" is an individual reaction to fleeting impressions of beauty. Syt Gijubhai's "Roopa" is similar in approach and mixes up the jargon of sentimental Havellism. Srimati Ghilavati Daru's article is less pretentious. It is not entirely free of some of the popular misconceptions But it is informative in aim, not vaguely speculative like the ingenious essay writing of Syt. Kalekar and Gijubhai.

Srimati Madri Desai's article treats of an extremely difficult subject. She writes on "Sculpture in Gujarat." Sculpture, as art, has not yet begun to obtain understanding from writers of philosophic-cum-romantic platitudes on art. Her article is, rightly distinguished by its unconventional attitude and, is necessarily informatively emphatic.

Syt. Ravishankar Raval's article on the "Young Painters of Gujarat" indicates the tone and manners of special pleading which deprives it of much of its significance and value. Gujarat now waits and has waited long and in vain for the information from her intellectuals that could widen definitely appreciation of art rather than the clever but irrelevant personal elaborations about the artists.

A VITAL INSTRUMENT

The "Sharad," in giving prominence to short stories, to dramas and comments on incidents in daily life and particularly, in the importance to informative articles on art in Gujarat it has offered has decidedly advanced one step towards the path which one day will lead to intellectual conditions in Gujarat that can make of art education literature and culture a dynamic instrument of national and social uplift, an instrument of creative enterprises, social objectives.

KANAIYALAL VAKIL.

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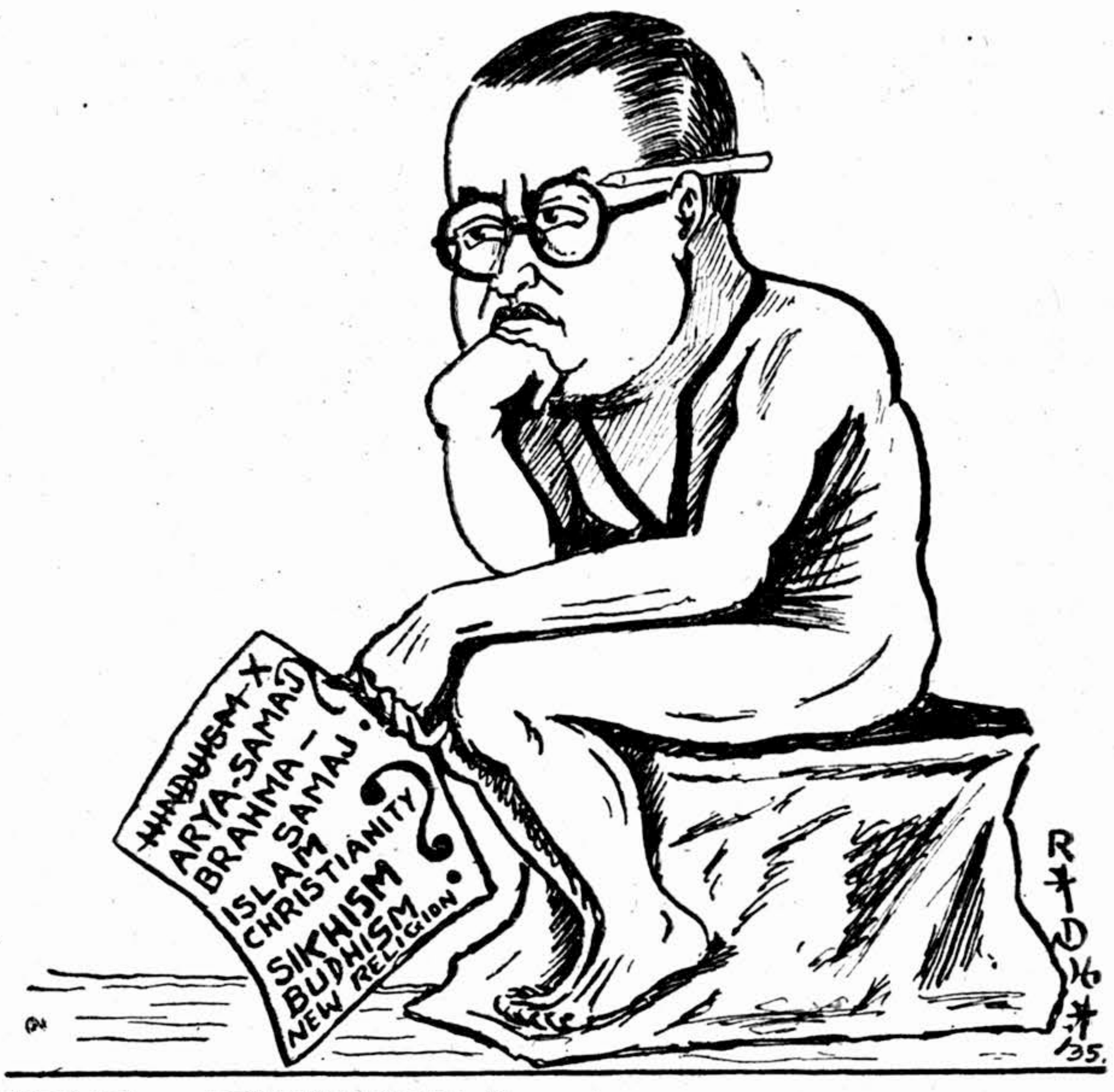


"THE THINKER" AFTER THE FAMOUS STATUE BY RODIN.

WIVES FOR SALE

◆

Because a poor Irishwoman living in New York was homesick, her husband suggested that she should put him up for sale; the minimum price to be £300, cash. There is only one snag in the agreement for him: young women cannot be considered. Raising cash by the sale of a husband is rare, though wives are often disposed of for lump sums. In New York, three years ago a husband sold his young wife for no , less than £1 000 (5 000 dollars at par). Another man in Berlin bought his sweetheart from her husband in instalments for £30. He paid only £20, when he tired of the girl, refused further payment, and offered to return her. Wives are sold more frequently than most people imagine. A middle-aged Hoboken philatelist so'd his attractive wife for £140, drawing up and signing a formal document which was witnessed by the Public Notary. The money was to be paid in five instalments, but when the police got wind of the affair the contracting parties as well as the Notary were arrested.

THE DANCE IN INDIA

(Continued from page 47)

for your marvellous discovery of Gopinth. But for you he would have perhaps remained unknown and his wonderful art neglected. He is a real artist and I am sure there are not many who could rightfully take their stand by his side either in India or abroad."

Having finished her Indian tour, Ragini Devi now proposes to fulfil her desires of returning to the West where she first made her name as an exponent of Indian Dance and song, with a troupe of Indian dancers and musicians. Lovers of Indian Art who have seen her performances will wish her great success in her desire to bring a great art to a wider world.

RATIONALISATION IN THE KITCHEN

◆

Queen's One Bath A Month

"If one considers the condition of even the palaces of old, when Queen Elizabeth was restricted to one bath a month, we can realise how much science has advanced in the amenity of daily life," said Harriet, Lady Findlay, when addressing the women's session at the annual conference of the British Commercial Gas Association in Edinburgh.

Improving the housing conditions of thousands of families, she said, involved the human problem of giving these people a new start in life. In the routine and drudgery of a working woman's life, leisure to develop resources was hard to find unless the new houses were constructed and fitted to save the needless labour that old-fashioned conditions created.

SAVING THE PURSE.

It was no use recommending people to instal modern devices unless it was to help the domestic budget, or, at any rate, not to be an extra burden. They must save not only the legs of the housewife, but also the purse.

It was no good when advocating the uses of gas to plead smoke abatement or extra leisure to those who could not afford to avail themselves of it, nor understand how to get the most out of it.

Miss Persis Wingfield said the question of rational planning was being terribly neglected. Even in the exhibition bungalows, the kitchen often represented a jig-saw puzzle, with everything fitted in cleverly, but apparently without any thought of a rational circuit of work at all.

"I can still go into new houses and find that the kitchen is just that odd corner, which is left over when all the rest of the house has been planned," she said.

The superintendent of a Sunday-school was explaining the story of Elijah and the prophets of Baal: how Elijah built the altar, put wood upon it, and cut the bullock in pieces and laid them on the altar.

"And then," said the superintendent, "he commanded the people to fill four barrels with water and to pour it over the altar, and they did this four times. Now, can anyone tell why all this water was poured over the bullock on the altar?"

There was silence for a few moments; then one little boy spoke up: "Please, sir, to make the gravy."

India's Need For Research Endowments

(Continued from page 54)

country, and set apart 30 lakhs of rupees with which the Indian Institute of Sciences, Bangalore, was founded. His worthy sons the late Sir Dorabji Tata and Sir Ratanji Tata followed in the wake of their illustrious father and supplemented the initial charities by further endowments. Unhappily, the direct line of the Tatas is now extinct, but their properties have been invested in charities amounting to, as rumour says, five to six crores of rupees

The terms of these charities are generally not known to the public, but from press reports it appears that a large part of the charities is devoted to educational work. The Tatas have given handsome endowments to the London School of Economics, and the Physical Chemistry Department of the Cambridge University, and it appears that a large number of foreign savants get handsome donations from the Tata Charities; Indians have not been of course totally forgotten. A few Indian scholars in different universities are recipients of Tata Charities.

There is a marked difference in the spirit of the ministration of the two charities. Andrew Carnegie earmarked most of his charities for America, the land of his adoption. Of course the country of his birth which his parents left owing to persecution, and the greater world beyond were not quite forgotten. The benevolence of trustees of the Tata Charities extend over the whole world and India appears to come only for that part of her share which her political importance entitles her to claim. Our great religions have not preached the doctrine of world charity in vain! Well, India is India and America is America!

Need For Further Research Endowments

We have given this short history of the foundation of the Carnegie Trusts and contrasted it with the Indian Endowments in order to bring home to the minds of the rich men of India the need for liberally financing scientific research which is to-day largely a matter of organization and finance. Without suitable libraries, laboratories, and research grants, even the most acute brains are unable to achieve anything. To-day, the reorganized universities of India are turning out a large number of young men equipped with the latest scientific ideas and fired with the ambition to do scientific work but it is a sad tale how they find no place to work, no future to sustain their efforts and with a sad heart have to turn to humdrum vocations merely to keep the wolf out of doors.

It may seem fantastic to some of our readers that poverty-stricken India should be asked to emulate the country of dollars; but is it not a fact that inspite of general poverty of the masses India contains some of the richest men in the world? In fact, it was recently stated in the daily press that out of 20 richest men in the world not less than five belong to India.

Probably we need not labour much to prove that there is no dearth of rich men in India who can, if they so wish, give handsome endowments in aid of higher research. But it is well known that many of our rich men prefer either to hoard or bequeath their children, and the vision of the few who are charitably disposed rarely goes beyond the range of medieval charities like the founding of temples or dharamsalas, sanctuaries for worn out cattle, or of communal charities. There are a large number of men who can be induced to part with their surplus wealth if they are assured of some honour from the Government.

Some of these foibles of human nature are not the exclusive property of our country, but they are to be found in all countries. In fact, even in a great and advanced country like England, this tendency does not appear to be absent. Sir J. J. Thomas complained in a lecture some years ago that in England there were fewer charitable endowments for education than in America, because there was a tendency amongst wealthy men in England to buy 'honours' with their surplus while in America, there being no honours, the only way to gain distinction was by giving money in charities. In fact some of the Dominion Governments (the Canadian, for example) have found it necessary to abolish 'honours' by legislation.

In India the evil is very rampant but the greater evil is the medieval mentality which our people have still to outgrow. They have still to be convinced that if poverty is to be successfully combated it can be done only by the greater diffusion of scientific knowledge, and by the adoption of scientific methods to agriculture and industry. And this cannot be done solely by the Government. India's rich men must reach to the moral height of Andrew Carnegie who held that "To die rich is to die dishonoured," and we may add that to leave millions for your childen or successors which they have not earned themselves is not only to spoil their future but is in most cases actually to push them along the road to perdition!—"Science and Culture" (Oct.)

HYDERABAD ARCHAEOLOGICAL WORK

Roman Coins Of Claudius And Antonius Found

(From Our Correspondent.)
HYDERABAD (Dn.) (By Mail.)

The survey of important new monuments and the conservation of old are mentioned at length in the Annual Report of the Archaeological Department. H. E. H. the Nizam's Government for the year ending 1341 F. (ending October 1932.)

WORK ON AJANTA.

In the beginning of 1341 Fasli the Director submitted a proposal to Government stating that since the creation of the Department a great deal of material has been collected and published on the history, art and archaeology of the Dominions, but as it is scattered in different publications to which the ordinary student does not have easy access, it is desirable that the material should be rearranged according to subject and published in book form. The proposal was accepted by the Executive Council.

SURVEY OF MONUMENTS.

Two pre-historic graves—Cairns —in collaboration with Mr. K. B. Cordington, Keeper of the Indian Section, Victoria and Albert Museum, London, were excavated at Raigir in Nalgonda district by the Assistant Director, Archaeological Department.

The cairn are of various sizes, and the cists contained fragments of human skeletons, skulls of which were sent to the British Museum for ethnological study.

NEW FRESCOES.

A thorough scientific treatment were given to some new frescoes discovered in caves X and XVI at Ajanta. Among the constructive work carried out at Ajanta may be mentioned the repairing of the passage between caves XX and XXI and the furnishing of the lower storey of cave VI with a door and two windows. Another important centre where conservation has been carried out is Bider. In all, a sum of over Rs. 10,000 was spent during the year on the conservation of the Bider monuments.

TOMBS.

Repairs were started to the tombs of the early kings of the Behmani dynasty at Gulbarga. These monuments are of great importance historically, being the tombs of the founder of the Behmani dynasty and his immediate successors. Other works of conservation include repairs to the group of temples at Ramappa; repairs to the mosques in the Fort of Elgandal; and the conservation of the mosque of Premamathi at Hyderabad.

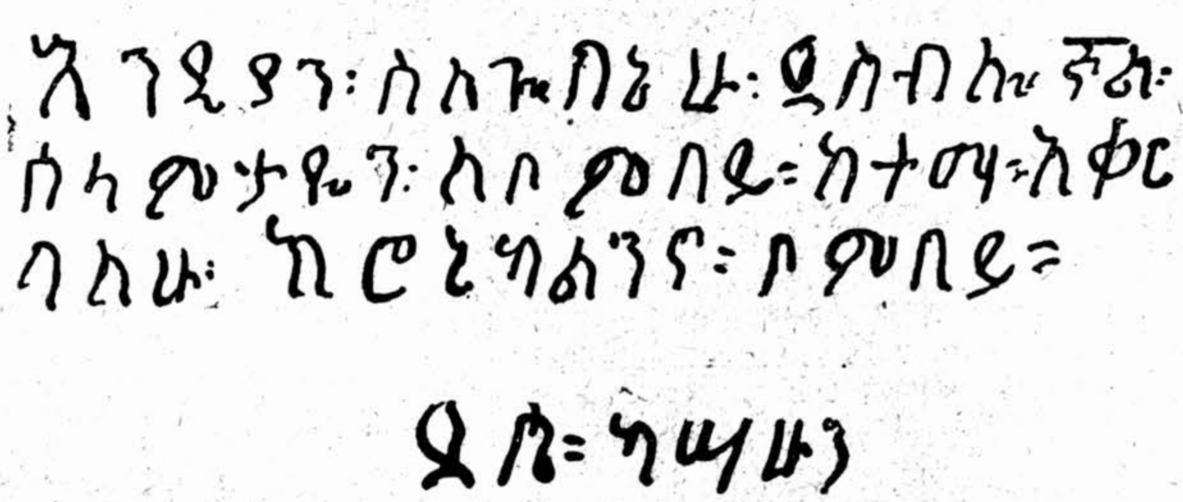
EPIGRAPHY AND NUMISMATIC.

One inscription belonging to the reign of Ali Adil Sha of Bijapur (1557-1580 A.D.) was found at Yadgir. 959 coins were acquired. 3 gold coins found in Suryapet Taluk, Nalgonda district, and received as treasure trove are Roman coins of special interest, one of these belongs to Claudius (41-54 A.D.) and the other two to Antonius (138-161 A.D.) up till now coins of only one Qutub Shai King, Abdullha Qutub Sha were known, all of one type. But now one more variety of that king and two varieties of another Qutub Shai King, Mohamed Quli Qutub Shah, have been discovered for the first time.

A new geological section was added to the museum, and with a view to arousing interest in Art at large, two exhibitions were arranged in the Museum. Rs. 49,866 were spent on the Department of monuments, Rs. 30,541 on the Printing of Vol. 2 of "Ajanta", Rs. 71,303 on the maintenance of the Department and Rs. 20,765 on the maintenance of the Museum.

ABYSSINIAN YOUTH'S GREETINGS

Mr. Dessie Kassahoun, the Abyssinian youth, who arrived in Bombay on Tuesday last, and who has left for Bangalore to take up the Teachers' Training Course, gave a representative of this journal, the following message of greetings in Amheric, the State language of his country:



Translated, the message reads as follows: "I am glad to come to India. I offer my greetings to the "Bombay Chronicle."
—DESSIE KASSAHOUN.

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CENTRAL PROVINCES COUNCIL PROCEDURE

◆

Governor Assents To Amendment Of Standing Orders

(From Our Own Correspondent)
NAGPUR, (By Mail)

The Governor has assented to the amendment of Standing Orders 20 and 21 of the Central Provinces Legislative Council as passed by the C P. Legislative Council on 17th August 1935.

The amended Standing orders run thus:

"20. If the President is of opinion that the matter proposed to be discussed is in order, he shall read the statement to the Council and ask whether the member has the leave of the Council. If objection is taken the President shall request those members who support the motion to rise in the places, and if fifteen or more members rise accordingly, the President shall intimate that the motion, will be taken at 4 o'clock or if the President with the consent of the Member of Government in charge of the Department concerned so directs, at any earlier hour at which the business of the day may terminate unless in the meantime the Governor disallows the motion under rule 22 (2). If less than fifteen members rise the President shall inform the member that he has not the leave of the Council.

"21 (1) If the debate on a motion to discuss a matter of urgent public importance is not earlier concluded, it shall automatically terminate on the expiration of two hours from the time the discussion begins and thereafter no question can be put.

(2) No speech during the debate shall, except with the permission of the President, exceed fifteen minutes in duration:

Provided that the mover, in opening the debate, and the Members of Government in charge of the department concerned, when speaking for the first time, may speak for thirty minutes."

"MADE IN INDIA" STAMP ERASABLE

◆

"Mr. Ghose's" Offer From Japan

MADRAS, Oct 25

The Southern India Chamber of Commerce has received a letter from the Consul-General for Japan at Bombay stating that the Osaka Manufacturers' Association, which is alleged to have offered to supply cotton goods to Indian merchants with the stamp of their origin printed in erasable ink, was run by Mr. Ghose an Indian

The Southern India Chamber of Commerce made representations to the Government of India some time ago that the Osaka Manufacturers' Association had offered to supply goods to Indian merchants with the stamp of their origin printed with erasable ink so that they might be erased and the words "made in India" might be stamped instead on the goods.

The Consul-General for Japan has since heard from the Japanese Foreign Office in Tokyo that the Osaka Manufacturers' Association was being run by a Mr. Ghose without the collaboration of any Japanese citizen.

Mr. Ghose was warned in 1934 by the Osaka Police for some alleged misconduct The police inquired into the matter referred to and Mr. Ghose has since left Japan for India.

The Consul-General also states that the Osaka Manufacturers' Association has ceased to exist.

DOHAD WORKERS AND B.B. & C.I. GRIEVANCES

◆

(From Our Correspondent)
DOHAD, Oct 25

A public meeting of the Labour Union Dohad was held yesterday, when the prominent local Vaidya Mr. Ishwarlal, presided. The following resolutions were passed unanimously:—

This public meeting declares its emphatic protect against the action of the B.B.C.I. Ry Administration in appointing over 3000 new hands on this Ry without previous Rly experience and ignoring the claims of the retrenched hands for re-employment.

This meeting in view of the statement by the Administration that 581 men will be required to implement the hours of employment regulations from November next, urges upon the Administration to employ all the retrenched hands still on waiting for the purpose.

This meeting strongly supports the move of the fellow workers at Ajmer and Parel workshops in their agitation against the closing of the workshop on Saturday at Ajmer and the threat given to close at Parel.

This meeting protests against the high-handedness and indiffierent policy adopted by **Mr. W. Duncan A.E.E.** Dohad towards the workers in the Electrical Department in matters of leave, passes, increment, fines etc.

Mr. Marcel Fernandiz, the Secretary of the Union, Mr. Harilal Shah Secretary Dohad Congress Socialist Party, Mr. Balkrishnna Shah Secretary, Local Congress Committee spoke regarding the resolutions.

MAN SETS HIS CLOTHES ABLAZE

◆

MADRAS, Oct. 25.

Unable to bear the acute asthma from which he was suffering, Alexander Doss (38) committed suicide by setting fire to his clothes, which he had soaked in kerosene oil.

This was the verdict recodded yesterday at an inquest held by Inspector Doraiswamy Nayudu on the body of Doss, who died on Tuesday night at the Royapuram Hospital.

Evidence showed that Doss had been suffering from scute asthma for some years. On Monday night he was reading the Bible near the fire place. While his wife was away, he poured oil on his clothes and set them ablaze. He was demoved to hospital in a precarious state and died next day.

DEVELOPMENT OF NAVSARI PORT

◆

Would Assist Factories In Whole Of Gujarat.

AHMEDABAD, Oct. 26.

Addressing the annual meeting of Baroda Millowners' Association the President Rajratna Bhailal Amin protested against the proposed forcing of all factories in the State to import goods, particularly cotton, through the ports of the state with a view to increase the State revenue.

Through import duty, the President said, factories would suffer a great deal if such compulsion was enforced. He, however, hoped that the development of Navsari and Billimoria ports would assist, not only factories in Baroda State but the whole of Gujarat. —A. P.

The South African Health Conference will be held at Durban on November 24 and subsequent days. Major General C. A. Sprawson will represent India at the Conference.

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Muslims Must Co-operate!

◆

KHAN BAHADUR ISSUES A RULE

League Adherents Asked To Work Reforms

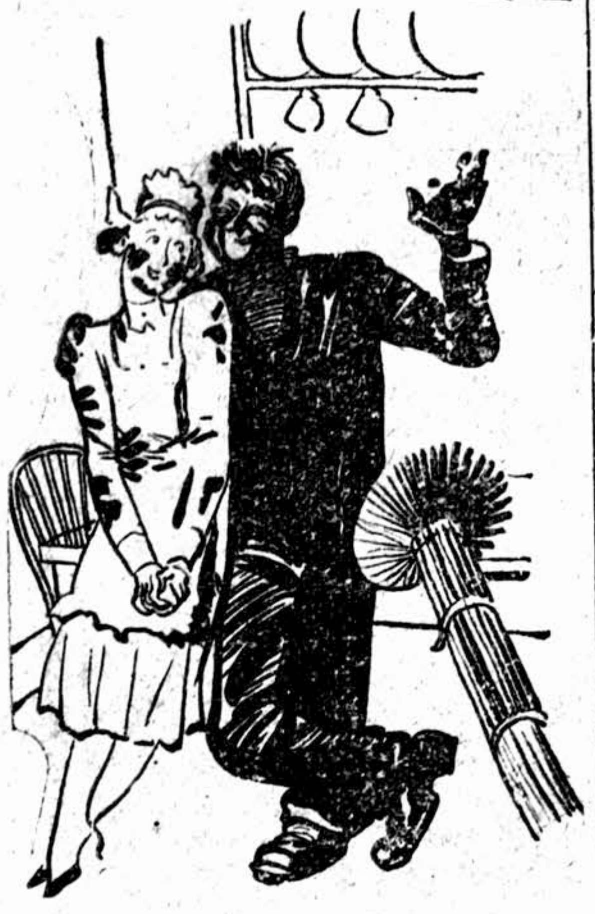
LUCKNOW, Oct. 26.

"The time has arrived for us to join hands with other communities without losing our individuality or even forsaking our distinctive plan of work, to work together for the benefit of the country and to form political parties in the new legislatures on non-communal lines.

"A Committee should be appointed to negotiate with non-Muslim parties with a view to arriving at an agreement with regard to Muslim safeguards. We should also try to settle communal matters on a provincial basis.

"No communal settlement has been possible up to this time because efforts have always been directed towards making an All-India settlement which, from the inherently impossible nature of the task, have always proved infructuous."

In these words Khan Bahadur **Hafiz Hidayet Hussain, C.I.E., M.L.C.**, defined the future policy of the Muslims in the course of his presidential address at the annual session of the U. P. Provincial Muslim League, which has been revived after eight years of inactivity. He also pleaded for the support of the All-India Muslim League and its provincial branches, "for after all the League is the one organization whose doors are open to Muslims of varying hues of political thought and who could say that an Ansari or an Abul Kalam are less enthusiastic for Muslim welfare than any of those who are to-day dubbed as Muslim communalists?'



Darling, for the present we will keep our engagement quiet.

PLEA FOR CO-OPERATION

Continuing, the President referring to the new constitution said: The duty of Indians of all shades of thought should now be one of co-operation and constructive statesmanship and after all the constitution is not unworkable and no gain would accrue to India following a policy of negation and sterility.

"IRONY OF FATE."

Outlining the work before the Muslims, Hafiz Hidayet Hussain said: "The Muslim must be active, must be organized, must be informed and permeated with true spirit of democracy, must be a force for the good of the community and the country. His allegiance to the Government of the country must be of a very deferent character to what is used to be. He must learn the dignity of sacrifice and true patriotism. It is an irony of fate that the Muslim, cosmopolitan both by teachings of history and religion, and catholic by natural instincts, should have been driven to seek for safeguards and that for this reason the combined force of the community in the service of the country should have at times been dissipated, though it cannot be denied that in the fight for freedom and in the position in which India finds itself to-day the Muslim share is considerable.

"NOT OF MUSLIMS' OWN SEEKING."

It cannot also be denied that not even tardy recognition has been given to the community by the sister communities of India for its sacrifices, and, therefore, the position in which the community finds itself is one forced upon it, and is not of its own seeking.

The work before the Muslim community of these provinces is, first, to secure its adequate share in the services of the State, and of all statutory self-governing bodies, and secondly, to secure protection of Muslim culture and promotion of Muslim education, language, religion, personal laws and Muslim charitable institutions, and also to secure due share in the grants-in-aid, both in education and industries. The instrument of instructions to the Governor which under the new Constitution will have the force of law and the regulations to be framed under the rule-making powers should enunciate these rights of the Muslims. They are essential for the security of Muslim economic, social and religious life as also for their political existence.

PROPER ORGANISATION URGED.

No programme of work for the Muslims can, however, be implemented without the Muslims being properly organised. The need for this organisation is all the greater in these provinces considering the orientation of the Government that is going to be, the proportion of the Muslims in population and the importance, both social and political, of the community. It is urgently necessary that Muslims should formulate and act on a definite policy for the direction of their actions. Without a powerful organisation, there is fear of the Muslims being used as pawns in the political game of the country. An organisation such as the one I am advocating should reach the masses, and, above all, every effort should be made through this organisation, to improve the economic condition of the Muslims, for economic sanctions are more necessary for the life of the community to-day than even political sanctions. I want District and Tehsil Muslim Leagues to be formed and the message of the League to be conveyed to every home and hearth."

In this connection the President made a special reference to the invaluable services rendered by H. H. the Aga Khan, for what he had done for the country in general and for the Muslims in particular, and said: "His Highness is a unique personality in the Muslim community, and occupies a position of the greatest dignity and eminence abroad."

COMMUNAL QUARRELS.

As regards Hindu-Muslim quarrels, Hafiz Hidayet Hussain said: "It would be profane to say that religion is at the bottom of these quarrels. The causes, in my opinion, are partly economic, partly psychological and partly political." "I hope I will not be taken amiss," he continued, "if I venture a word to my Hindu brethren. You form an overwhelming majority—nobody can dispute your right to rule in the provinces, where you are in a majority. But it should never be forgotten that the problems of India are permanently linked to, and pivot on, the vexed question of minorities. The minorities have, therefore, to be treated justly, and in a spirit of accommodation. For after all, the right of the majority to rule is subject always to the necessity that it does not outrage the feelings of the minority. This applies with all the greater force in a country like India where the majority is a permanent and unchanging numerical majority and could never become a minority; and a minority like that of Muslims is in many cases a racial, religious and permanent minority, and could never aspire to become a majority. It is, therefore, not the demand of patriotism that the Muslims may be made to inwardly feel a complete sense of security and of confidence in the future government of the country, a feeling that their rights are safe in the keeping of the majority? What then is the purpose in keeping alive the controversy over the Communal Award, which was not of the seeking of the Muslims and does not half meet their demands? How is the best interest of the country promoted by making an issue of it in electoral campaigns?

We all, Hindus and Muslims, want real Swaraj for India. This Swaraj cannot be attained without real Hindu-Muslim unity, which implies a change of heart on both sides, and without solution of the Hindu-Muslim question which connotes accommodation and toleration on either side."

The speaker then referred to the Government of India Act, and the Shahidganj Mosque affair.—A.P.

ARYA SAMAJ OFFER TO AMBEDKAR

◆

CAWNPORE, Oct 24

Mehta Jaimani, a Vedic Missionary, has addressed the following letter to Dr. Ambedkar:—

"I have read your statement made at the Conference. I myself feel the inhuman treatment meted out to Harijans, and if you read my presidential address at the Punjab Provincial Harijan Conference you will find that I have dealt with all the problems. I have worked in this line for the last 35 years, though quietly and in my own way. I tell you, dear friend, that you will not find a better spiritual religion than the Vedic Religion to which all the Savants of the world are coming.

"I send you my book 'Sublimity' of the Vedas', and I tell you that during my tours all the world over I have found that Westerners, American and others are anxious to drink from the spiritual fountain head—Vedic Dharma.

"How unlucky, therefore, that you should think of giving up the proud heritage. By all means carry on crusade against untouchability. You will certainly appreciate efforts of Mahatma Gandhi.

"I invite you to join the fold of Arya Samaj which admits of no untouchability whatsoever, so much so that many so-called untouchables are employed by us as teachers and preachers. One is Principal of a great Arya College in the Punjab (D. A. V. College, Hoshiarpore). That will solve your difficulty. We shall see who then considers you untouchable. May I send you the literature of the Arya Samaj and its glories and principles as propounded by the greatest Seer of age—Maharishi Dayanand Saraswatee".—United Press.

FRAGRANCE

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SPLIT AMONG NON-BRAHMINS

Executive Committee Meeting, Reported, Held In Camera

(From Our Correspondent.)
POONA, October 25.

Serious split is reported to have taken place in the rank and file of the Bombay Presidency Non-Brahmin Party, whose ship seems to have foundered on the rock of provincialism.

A meeting of the Executive Committee of the party, it is reported, was held on the night of 22nd instant at the residence of Dewan Bahadur S. T. Kambli, Minister of Education. About 16 members, the majority of whom were non-Brahmin M.L.C.'s attended the meeting. Mr. B. V. Jadhav, ex-Minister and Mr. Rawoot who are respectively the President and Secretary of the party were conspicuous by their absence. Dewan Bahadur Kambli, as Vice-Chairman of the party, it is stated presided at the meeting.

At the very beginning of the deliberations certain members raised the question of the validity of the meeting on the ground that sufficient notice had not been received by certain members of the meeting. It was also contended that several members of the Executive Committee, who, numbered in all 26, had not received intimation of the meeting at all. Absence of Messrs Jadhava and Rawoot also aroused suspicion in the minds of some members.

KAMBLI RULES OUT OBJECTION

It is stated that Rao Bahadur Angadi moved a resolution in the meeting to the effect that the meeting was valid and that it should proceed with the work before it. Several members are reported to have protested against such a resolution being moved before the preliminary objections had been disposed with. Dewan Bahadur Kambli, however, it is understood, did not uphold these contentions and put to vote, Rao Bahadur Angadi's proposition which was carried by eight voting in favour of it, five opposing it and two remaining neutral.

Sardar Thorat (Ahmednagar), S. S. More, Jedhe and Bahirat, these four are then reported to have staged a walk-out from the meeting being dissatisfied at the procedure adopted.

Despite the fact that the recent meeting of the non-Brahmin party had decided to hold the non-Brahmin Conference in Poona, this meeting is understood to have passed a resolution deciding to hold the non-Brahmin Conference at Dhulia. The meeting was held in camera.

ILLEGAL USE OF CIVIC WATER

LAHORE, Oct. 24.

On a complaint made by the Lahore Municipality, the local police arrested Sardar Partap Singh, proprietor of the Partap Ice Factory and Partap Saw Mills on charges of making illegal use of Municipal water.

He was produced yesterday before Sh. Ghulam Mohamad, Magistrate First Class, who released the accused on a bail of Rs. 1,000.

The accused is also being tried for the alleged theft of 11,000 units of electric energy.—United Press.

Gulam Mahomed To Captain Sind Team

KARACHI, October 26.

The Committee of the Sind Cricket Association at their meeting selected Mr. Gulam Mahomed to captain the Sind Team in the match against the Australian visitors next month.—United Press.

RESTRICTIONS ON KARTAR SINGH

Punjab Govt. Not Ready To *Reconsider Withdrawal*

LAHORE, October 25.

Replying to Mrs. Lekhawati Jain in the Punjab Council yesterday the Finance Member said that Sardar Kartar Singh of Montgomery was served with an order under section 3 of the Punjab Criminal Law Amendment Act on 24th November, 1933, restricting his movements within the limits of the Revenue Area of Okara and asking him not to leave this limit without the previous permission of the District Magistrate, Montgomery.

The Finance Member further added his case was reconsidered by the Government for the withdrawal of the restriction order in December, 1933, and in January, May, June, August, 1934, and in January and May, 1935. Five representations had beeen received from him by the Government to the effect that he had never done any act of violence nor associated himself with subversive activities of the terrorists. Government had no information about the details of Kartar Singh's business. "Government do not intend to reconsider his case at present. The order will be withdrawn when the Government was satisfied that the reasons justifying its imposition are no longer valid."—United Press.

84,000 Lamps At Gaya Temple

CALCUTTA, (By Mail).

The historic temple at Buddha Gaya will be illuminated on the coming New Moon night with 84,000 cocoanut oil lamps. The individual who is organising this gigantic illuminaton, perhaps for the first time in the century-old history of the temple, is a pious Buddhist woman of Ceylon named Mrs. Badhrabati Fernando, who has come all the way with a party, and every detail of the programme has been settled.—A.P.

Justice Rangilal of the Punjab High Court paid a visit to the Gurukula University, Kangri, Hardwar.

EXCHANGE FLUCTUATIONS IN CUTCH

Sequel To Italo-Abyssinian Hostilities

RAJKOT, (By Mail).

Businessmen in Cutch have been viewing with dismay the violent fluctuations of the exchange ratio between the British rupee and the Cutch kori following the outbreak of hostilities between Abyssinia and Italy. The rate of 448 Koris per Rs. 100 which prevailed in Cutch before the actual outbreak sank as low as 412 Koris at one time, and now fluctuates between 415 and 420 knots per Rs. 100.

The instability of the exchange ratio has served to accentuate the economic crisis caused in the piece goods market at Anjar and elsewhere in Cutch by the return of several cartloads of Japanese Taffeta which could not be sent to the Kathiawar markets through the Rann of Cutch owing to the stiffening of the frontier customs cordons. The failure of the monsoon at Khambhdi and elsewhere in Cutch and the consequent rural exodus have further aggravated the situation by intensifying unemployment in towns. Conversion of Rupees into Koris is still going on apace in the expectation that the exchange ratio will sing as low as 390 Koris to Rs. 100.—A.P.

Judgment In Siroha Murder Case

JUBBULPORE, Oct. 24.

Observing that "as it is not clear from the evidence on record that the accused had the intention of committing the murder of the deceased" Mr. J. N. Hasker, Additional Sessions Judge, Jubbulpore, found the accused guilty on the charges of culpable homicide not amounting to murder under section 304 I. P. C. and rioting under section 147 I. P. C. and sentenced Shital and Kishore to 5 years' R. I. each on the former charge and six months' rigorous imprisonment each on the latter and Pancham and seven others to 3 years' and six months' rigorous imprisonment on the same charges. The sentences will run concurrently.

The facts of the case, according to the prosecution story, were that the accused at the instigation of Tarachand, the 'malguzar' of village Ramkiriya, in the Sihora tehsil, waylaid and assaulted the deceased Kandhilal brutally on July 16 last. The deceased was brought down here and admitted into the Victoria Hospital, where he succumbed to his injuries four days later. The accused were committed to the Sessions to stand their trial on the charge of murder.—United Press.

KASHMIR MAHARAJA IN CAR CRASH

Vehicle Wrecked In Attempt To Avoid Accident

KASHMIR, Oct. 26.

The Maharaja of Kashmir met with an accident to-day while driving to Higham for a duck shoot.

His Highness received a few bruises and a bad shaking but Kanwar Bhim Sen, controller of Shikarkhana, who was driving the car, and the chauffer were seriously injured, while the A.D.C. sitting by the Maharaja's side escaped unhurt.

The accident occurred 15 miles from here. Apparently the driver in trying to avoid an animal on the road swerved to one side and the car crashed into a tree and was wrecked.

The engine was smashed, the front wheel, knocked off and the windscreen of triplex glass was splintered to smithereens. His Highness was taken back to the palace, suffering from shock. Kanwar Bhim Sen who was badly cut about the face was rushed to a nursing home in Srinagar where he was attended to by Col. Miller who later reported that no serious ill effects are likely.—A.P.

Key To Origin Of S. I. Languages

BANGALORE, October 25.

A stone inscription in Kannada script believed to be of the [illegible]th century A.D. of the Kadamba period, has been unearthed near a village in Belur.

This inscription, it is understood, will help in understanding the origin and growth of the South Indian languages.—United Press.

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A BOMBAY DIARY

By--.The Observer

After Madras

The A.I.C.C. meeting has come and gone, and the cordiality and amity, that were evident among all shades of Congress opinion in Madras have not only confounded the cities, but come as a welcome surprise even to the Congressites throughout the country. Jeremiahs were not wanting who foreboded a serious split over the acceptance of office issue; a battle royal was expected over this, and a sharp tussle over that. The prophets of gloom, however, were sorely disappointed by the spirit of reasonableness and discipline permeating the proceedings of the A.I.C.C. The agenda was disposed of expeditiously and the almost unanimous voting on the main resolution regarding the acceptance of office, must have, indeed, come as a revelation to many. Now the members of the A.I.C.C have dispersed to their various provinces, except Baboo Rajendra Prasad who is touring the southern presidency.

Inevitable Differences

The cordial atmosphere in Madras, however, must not be misunderstood to mean the end of all differences of opinion. They are bound to exist in every healthy political organism. Indeed, the A.I.C.C. has expressly stated that it did not desire to place any ban upon discussion. It is thus very natural that the divergence of opinion may come to a head here or there, and the recent change of office-bearers in the United Provinces Congress Committee is a case in instance. "This, however, far from being a sign of decadence or disintegration is an expression of the vitality of the Congress organisations in the country. As Messrs. Sri Prakash and Rafi Ahmad Kidwai say in their joint statement: "Politics is naturally becoming more and more serious as the stage is being set for the final national struggle for freedom and it is inevitable that there should be sharp differences of opinion regarding the methods of work in Congress ranks.................. We (however), stand together in mutual affection and mutual esteem to fight for the common cause."

Opportune Time

Dr. Ambedkar's threat to sever his connection with Hinduism, continues to be the theme of endless discussions. The doctor himself, though he is inundated with appeals, prayers and entreaties, gives no inkling of his next move. Perhaps, he is busy weighing the comparative merits of the various "spiritual tenders" that zealous proselytizers are showering upon him. Meanwhile it is becoming plain as a pikestaff that the Harijan community as a whole will have nothing to do with Dr. Ambedkar's egregious lead. Here and there a few conversions might take place, but that is not going to solve the problem. It is not by a change of faith, but by rousing the conscience of the caste Hindus to the iniquities they are perpetrating in the name of religion that the Harijans can be sure of their upliftment. It is much to be hoped that the present excitement and enthusiasm instead of being dissipated in futile protests and appeals is constructively utilised for furthering the Harijan cause. This is a psychological moment, indeed, to start a country-wide propaganda for the abolition of untouchability.

The Spur

With the new constitution looming on the horizon, various activities are discernible among the 'soi-disant' leaders and the non-descript parties in the country. The Liberals only last week emphasised their determination to stand by the constitution, and to accept office. During this week certain Muslim "leaders" met at Budaun under the presidency of Moulana Shafi Daudi and professed to give a lead to their community. The real anxiety underlying such activities is not difficult to find out. The provincial ministries, needless to add, provide an irresistible attraction to many of our free lance politicians. The loaves and fishes of office are the spur that are driving many of the dark horses of Indian politics, and as time passes by still further feverish activity will be apparent in various camps.

The Bombay Council

The Motor Taxation Bill is running its tortuous course in the Bombay Legislative Council, and with Government assured of ultimate victory in any circumstances the public have little interest left for the proceedings of Council. In Bombay city at any rate this Bill is viewed with thorough resentment, and the representation made in this connection by the Bombay Corporation, proves to the hilt the iniquitious character of the Bill. The crop of amendments that is being at present dealt with, is mainly of a filibustering nature. With Government's attitude what it is, little hopes can be entertained of modifying the bill. And thus its passage is merely a question of time.

The Late President Patel

Glowing tributes were paid to the memory of late Sjt. Vithalbhai Patel in the meeting held at the Jinnah Hall on Tuesday. It was declared that the Congress House will be henceforth called Vithal Sadan in honour of the departed patriot. One, however, wishes that the proposal to errect a statue at a suitable place is seriously considered soon. Bombay has a particular reason to raise such a memorial, considering that it was as the Mayor of this city that Vithalbhai first came into prominence. The services he freely rendered for our civic welware must be gratefully acknowledged by a fitting statue, like that of Sir Pherozeshah Mehta which stands in front of the Corporation Buildings.

Will Britain Force India To Become A "Lost Dominion"?

◆

We Must Capture Legislatures And Expose India Act, Says Assam All-Parties Conference President

SIBSAGAR, (By Mail.)

"The coming New Constitution is essentially a British Constitution. It is demonstrably in the interests of Great Britain and Imperialism. It is conceived in a spirit of deep distrust of the people of India and of further domination over India. It is evidently against the best and real interests of the people; and no attempt whatsoever was made to secure the "agreement" and the "active good-will" of the people of India as was vainly desired in the declaration of the Prime Minister. This unwanted Constitution—this bond of slavery, is now sought to be thrust down the throat of poor helpless India. The British Paliament has as ever remained the arbiter of India's destiny.

The present imperialistic Indian policy of His Majesties Government, if allowed to be pursued further will ultimately make India a 'Lost Dominion'. The Indian National Congress has, on behalf of the peoples of India, rightly 'rejected' the Constitution."

Thus declared Mr. M. Tayyebulla presiding over the Assam All-Parties Conference to-day in course of his address.

ASSAM'S DUTY

In the course of his presidential speech Mr. Tayyebulla further said: "What is true of the whole of India must be also true of Assam. The best safeguard for Assam is Responsible Government.

"We often hear now-a-days of 'special' Assam problems. In fact, we have assembled 'to devise ways and means of safeguarding the interests of Assamese people'.

"Financially, Sylhet is a permanently deficit district of Assam.

"Assam must, therefore and for 'administrative convenience' be reconstituted into a federal unit by the separation of the district of Sylhet (excluding the Jayntia Parghanahs and Tea Areas) before the inauguration of Federation.

"I would commend to this conference the following programme for acceptance and execution by the people of Assam: To capture the legislatures in the next general elections; resist the Imperialistic Indian policy of His Majesty's Government pursued through the Constitution of India Act; and remove the various obstacles that from time to time present themselves in the way of our national progress and development."—A.P.

A married young man of 20 of Gaya district, is reported to have committed suicide at Bhagalpore by taking arsenic. He left a chit in his pocket stating that owing to repeated disappointments in getting a job and other difficulties he thought it wise to put an end to his life.

THE LATE TAKI MAHARAJ

◆

Feeling References At Jogeshwari Function

Feeling references to the death of Taki Maharaj at the age of 89, were made by speakers at the annual gathering and prize distribution ceremony of the Jogeshwari schools held at Saraswati Baug last week.

Mr. Warty who presided at the function stated that the late Taki Maharaj was a very learned man, who after retiring from Government service about 25 years ago, devoted himself entirely to the services of God. He was a man of highly devotional nature but would be best remembered by his two books, the "Purusharthadipika" in Marathi and English commentary on the Gita.

Several speakers spoke on the occasion on topics connected with education. The report of the Jogeshwari schools showed continuous progress under their able and enthusiastic teachers. The students played their part well in the entertainment programme. The schools are to be closed for a day in memory of Taki Maharaj.

COMPLETE
THE
PICTURE
COMPETITION
will close on
6th NOVEMBER
Send Your Entries Without Delay

Sports Jottings From Here And There

Right Of Representation And Control

(BY J. C. MAITRA)

A Moot Point For Clubs

Some time ago I had promised to discuss the constitution of the Western India Football Association Limited in these columns. In view of the controversy now raging over the question of the representative character of the W. I. F. A. Ltd., and the I. F. L., it has become imperative for me to fulfil my promise at this juncture. I hope all the clubs directly interested in the game of soccer in this city would study this article carefully and make up their minds as to whether they should allow the game to be controlled by a body of men who are not representatives of the soccer playing clubs in the city or the province as in the case of the W. I. F. A. Ltd., or should take upon themselves the management of their affairs as is offered by the Indian Football League.

W.I.F.A. As A Club

According to the Memorandum of Association of the W.I.F.A. Ltd., its first object is stated to be, "To afford to its Members all the usual privileges, advantages, conveniences and accommodation of a club". If implement this object the Council of the W. I. F. A. Ltd. has opened a bar at the Cooperage which I understand is being well taken advantage of by some of the very active members of the association with a view to the promotion of the game of Soccer and other games as is stated to be the third object of the association. It is clear from the above that the main object of the promoters of this association was to make it a club of individual members.

Constitution Of W. I. F. A.

Article of Association No. 1 of the W.I.F.A. Ltd., is stated to have declared for the purposes of registration to consist of 500 members. And Article No. 4 states: Members of the association shall consists of:—

(a) Such persons not exceeding 24 in number as the first Committee may invite to become Members . . . . and

(b) "Such other persons who having been duly elected by ballot in the manner hereinafter provided, etc."

It should be noted here that while the Memorandum of Association permits football clubs and their members to affiliate to the association, there is nothing in the articles which provides for their automatic membership. On the other hand, clubs are not entitled to become members of the association.

Committee Of Management

Now let us have a look at the composition of the Managing Committee and how it is elected:

Article 23 states: "The association shall be managed by a Committee consisting of the President, two Vice-Presidents, an Honorary Secretary, an Honorary Treasurer, or in his stead a Joint Honorary Secretary, and twelve other Members of whom three shall be co-opted and three shall be Life-Members as hereinafter provided for. All members of the Committee other than the co-opted members shall be Members of the Association.

While Article 24 provides that "the Committee (with the exception of the three Life Members and the three Co-opted members) shall be elected by a ballot of the members at the annual general meeting"; Article 25 lays down that "the three Life Members shall be appointed from time to time by the Committee and who shall not be subject to retirement". Article 23 further empowers the Committee to co-opt three persons as members of the Committee for the year.

An Anomaly

I am sure it is now clear to the meanest understanding that while under the present constitution it is possible for a body of men who are altogether unconnected with football or football clubs to take over the management of the W.I.F.A. or. as in the present instance, for the members of one particular club to monopolise it. the clubs who are really the backbone of the association have no voice whatsoever in its management. This is an anomalous situation which the affected clubs should not allow to continue for a moment longer. I could accept this dictational position of a group of individuals if they were conducting a professional's club or a tournament for professionals. But for amateur clubs this is absurd. It is up to the latter to see that the rights and privileges which they enjoyed under the old W.I.F.A. are restored to them without delay.

Darbhanga Conference Fiasco

A few days ago a letter from C. Jayaswal appeared in the "Chronicle" repudiating my suggestion that Moin-ul-Huq could not truly represent Bihar at the Darbhanga Conference. It is an admitted fact that there is no controlling body in existence in Bihar covering the whole province. On the other hand, most of the tournaments in Bihar are affiliated to the I.F.A. As for the Premier Football Tournament in the province, I am afraid Jayaswal has lost sight of the Darbhanga Shield which is universally acknowledged to be at the head of all.

Question Of True Representation.

I do not for a moment wish to underrate the contribution of Moin-ul-Huq to the sport of Bihar and that was undoubtedly the reason why the I.F.A. invited him at all to the Conference. But I was given to understand on good authority that he had nothing to do with foot-ball at present. Whatever his connections might have been in the past I should like to be further convinced about it. In any case, my contention against his authority to represent the whole province stands, even if we accept all that Jayaswal has said in his favour. The question was, could there be a true provincial representative in the absence of a controlling body embracing the whole province? I am sure none of those who gathered at Darbhanga, with the exception of one or two, could claim to speak for the whole province they hailed from. In the circumstances, plural representation according to the importance of each province was the most judicious and equitable thing. I trust the I.F.A. will bear this in mind when they call the Conference again next January.

ODDS ON PEGASUS SHORTEN AGAIN

Negundo Is Doubtful Starter For Cambridgeshire

(SPECIAL CABLE)

LONDON, Oct. 25.

The following is the Cambridgeshire call-over:—

17 to against PEGASUS.

21 to 2 against FINALIST.

100 to 9 against LAW COURT.

18 to 1 against BRITISH QUOTA

20 to 1 against BOETHIUS taken and offered.

22 to 1 against O'GRADY offered. 25 to 1 taken.

25 to 1 against NEGUNDO taken and offered.

25 to 1 against MONICO offered 28 to 1 taken.

25 to 1 against WYCHWOOD ABBOT offered. 30 to 1 taken.

28 to 1 against ALMOND HILL.

30 to 1 against GUNGOAT taken and offered.

33 to 1 against CAYMANAS offered. 35 to 1 taken.

33 to 1 against PEPINO TRIGOVERDE and FAITES VOS JEUX offered. 40 to 1 taken.

35 to 1 against VALERIUS.

40 to 1 against THE BLUE BOY HIGHLANDER WILLIAM OF VALENCE taken and offered.

40 to 1 against PLYMOUTH SOUND. INFLATION. COMMANDER III and LORDLING offered, 45 to 1 taken.

66 to 1 against FLAKE taken and offered.

M. Boussac. the owner of Negundo, stated that his horse was a doubtful starter.

The "United Press" learns that the annual meeting of the Advisory Board of the Imperial Council of Agricultural Research meets from February 10 to 15.

CZECHO-SLOVAK TENNIS VISIT

MADRAS, Oct. 25.

It is understood that the Central European Lawn Tennis Team consisting of Messrs. Menzel, Gaska, Artens and Barowoski, who have been invited by the All-India Lawn Tennis Association to India in the coming cold weather, are scheduled to play in Southern India Championships of 1936 in the last week of February.

An International Match "Central European team versus Madras" will also be held after the tournament.

The team will play exhibition games at Bangalore, Trichinopoly, and Guntur. The visitors are coming direct from Bombay after participating in the Western Indian Championships.— United Press.

Quadrangular At Surat

SURAT. October 24.

The Quadrangular Cricket Tournament played under the auspices of the South Gujrat Cricket Association, Surat. commenced this morning in fine weather. Hindus played against the Rest to-day. The Rest winning the toss batteed first and scored 109 runs in their first innings.

The Hindus who went in next, collected 101 runs for the loss of eight wickets when the stumps were drawn for the day.—A.P.

SECOND DAY'S GAME

SURAT. Oct. 25.

In the South Gujerat Quadrangular Cricket Tournament in the second day's play, the Hindus were all out in their first innings for 107 runs. The Rests Collected 144 runs in their second knock, W. Sailors being the top scorer with 63. Hindus had made 17 runs for the loss of two wickets in their second innings when stumps were drawn for the day.—A. P.

The Rest Beat Hindus

SURAT, Oct. 26.

Hindus were defeated by The Rest, by 99 runs, in the first round of the South Gujerat Quadrangular Cricket tournament. The remaining 8 wickets of the Hindus collapsed to-day, within 80 minutes for the addition of only 30 runs.

Almeida and Pareira were successful bowlers, the former secured seven wickets for 20 and the latter three for 18.—A. P.

The Viceroy leaves to-morrow night by train for Dehra Dun to open a School. Sir Zafarullah Khan. Sir G. S. Bajpai, Messrs. Spence and Hydari are among other officials who are attending the opening ceremony.

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NEW YORK COTTON 5 POINTS DOWN

Liquidation And Hedge Selling

GOLD AND SILVER QUIET

Wheat And Linseed Easy But Rubber Steady

BOMBAY, Oct 26

On Saturday cross rates ruled quiet.

NEW YORK COTTON A SHADE EASIER

The New York cotton market ruled a shade easier on account of liquidation and some hedge selling despite news of weather disturbances in Texas.

BULLION QUIET

London gold and silver ruled quiet. **GRAINS EASY**

Wheat and linseed were easy on favourable weather reports. Jute and rubber were steady.

NEW YORK STOCK EXCHANGE FIRM

The London Stock Exchange was closed. The New York Stock Exchange was firm.

COTTON

LATEST NEW YORK COTTON PRICES

(MARCH 1936)

New York, Oct 26

Previous closing	10.97
To-day's opening	10.97
Difference	unchanged
To-day's closing	10.92
Difference	—.05

LIVERPOOL COTTON

(MARCH 1936)

Liverpool, Oct 26

Previous closing	6.08
To-day's opening	6.10
Difference	+.02
To-day's closing	6.10
Difference	+.02

BROACH EXPECTATION

New April May	Rs. 214

N. Y. COTTON MARKET

New York, Oct 26

With week-end developments showing no important change the market lacked stimulus and prices were inclined to ease under week-end liquidation and hedge selling but the improved technical position and some news of weather disturbances in texas checked the decline with consequent narrow movements.

Trading in March commenced at 10.97 i.e unchanged from previous closing. The market opened quiet but steady with very little outside enquiry prices thereafter coming under liquidation and some hedge selling with March falling to 10.91 and eventually closing at 10.92 with a decline of 5 points.

NEW YORK COTTON

New York, Oct 26

The following were the opening ranges:—

December (10.96/10.97) 10.95/10.94
January (10.88/10.88) 10.93/10.93
March (10.94/10.93) 10.97/10.97

LIVERPOOL COTTON

Liverpool, Oct 26

The following were the rates at **12-15** p m

American October (6.22) 6.23
American December (6.12) 6.14
Egyptian October (8.61) 8.53
Egyptian November (8.56) 8 48

BOMBAY COTTON

Bombay, Oct 26

Broach Cotton for Apr-May delivery moved between Rs. 213-12 and Rs. 214-12 at night. The rate at 10-40 p.m. was Rs. 214 with New York closing futures 5 points down.

INDORE MARKETS

INDORE: Oct. 26.

Yesterday midnight Broach A/M. closed at Rs. 214-4. Closing N/Y. 3 up. To-day Broach A/M. opened at 214-4. Steadied scattered buying at Rs. 214-8. Jota Rs. 6-8. Five difference Rs. 2-4. Difference Ten Re. 1-8. Fatak Rs. 2-8 difference. Turnover small due to Diwali festival. Sell high shares. Malwa Rs. 78. Kalyanmal Rs. 140 and Hukamchand Rs. 193.

EXCHANGES

LONDON-NEW YORK CROSS RATE

Latest Quotations

T. T. NEW YORK ON LONDON

New York, Oct 26

Previous closing	4.91 1/2
To-day's opening	4.91 1/2
To-day's closing	4.91 5/8

T. T. LONDON ON NEW YORK

London, Oct 26

Previous closing	4.91 7/16
To-day's opening	4.91 9/16
To-day's closing	4.91 9/16
Difference	+.00 1/8

FRANC RATE

London, Oct 26

Previous closing	74.54
To-day's opening	74.54
To-day's closing	74.54
Difference	unchanged

LONDON EXCHANGES

London, Oct 26

London exchanges opened with the sterling dollar at 4.91 9/16 and then eased to 4.91 7/16 therefore showing steady tendency but closed again at 4.91 9/16.

Franc opened at 74.54 and remained practically stationary.

LONDON SILVER

London, Oct 26

The market was steady.

	Last price	To-day's price
Spot	29 5/16d	29 5/16d
Forward	29 3/16d.	29 3/16d

LONDON GOLD

London, Oct 26

Gold per ounces (£7-1-6 1/2) £7-1-6

DISCOUNTS

London, Oct 26

3 months (5/8 to 11/16 per cent) 5/8 to 11/16 per cent

4 months (3/4 to 3/4 per cent) 3/4 to 3/4 per cent

6 months (3/4 to 7/8 per cent) 3/4 to 7/8 per cent

CROSS RATES

London, Oct 26

London on Bombay (1-6 1/8) 1-6 1/8
Paris on Bombay (5.62 3/4) 5.62 7/8
New York on Bombay (37.20) 37.18
Berlin on Bombay (0.92 1/2) 0.92 1/2
London on Milan (60.31) 60.45
London on Shanghai (1-4 7/32) 1-4 1/4
London on Kobe (1-2 1/32) 1-2 1/32

BOMBAY BULLION

Bombay, Oct 26

Silver opened quiet at Rs. 67/3, 67/7 and 67/12. The market was very quiet in the absence of any important activity abroad and also due to holiday atmosphere and finally closed steady at Rs. 67/4, 67/7 and 67/12.

Gold opened steady at Rs. 34/15/6. 34/15/6 and 34/15/6. Trading was dull and featureless while foreign advices did little to relieve prevailing quietitude. Prices closed steady at Rs. 34/15, 34/15/3 and 34/15/9.

COMMODITIES

LIVERPOOL WHEAT

Liverpool, Oct 26

Liverpool wheat opened steady with December at 76 5/8 and March 73 1/4. The enquiry was somewhat limited with very little business passing owing to the absence of speculative interest.

CHICAGO WHEAT

Chicago, Oct 26

Chicago wheat opened steady with December at 0.99 7/8. Prices eased due to the lack of outside support and commission house selling influenced by favourable weather reports.

LONDON MARKETS

London, Oct 26

The rates at 3-30 p m were as follows.

METALS.

Tin (£225 1/2 buyers £226 sellers. Firm) closed

Linseed (£17 15/16 buyers £18 sellers. Steady) closed

Electrolytic Copper (£39 1/4 to £40) closed

Glasgow Iron (£70) closed

JUTE.

New Crop Oct Nov (£18 1/8 value) £19 1/16 sellers

Dunlop (Oct.-Nov. (£22) £22

Lightning Oct-Nov. (£20 1/4) £20 1/4

SILVER CABLES

Bombay, Oct 26

The following cable information was received from London to-night:—

"America and India bought. China sold. Market steady."

TEA.

Indian Pekoe (0-11 3/4) 0-11 3/4
Indian Pekoe higher (2-3) 2-3
Ceylon Pekoe (1-0) 1-0
Ceylon Pekoe higher (2-5) 2-5

RUBBER.

Spot (6 7/16 paid and buyers) 6 1/2 paid and value

January March (6 9/16 paid and sellers) 6 5/8 paid and sellers

LINSEED.

Linseed Bombay October-November (£13 1/8 sellers) £13 sellers

Linseed Calcutta October-November (£12 5/8 sellers) £12 9/16 sellers

Linseed La Plata October (£10 3/16 sellers) £10 1/8 sellers

Groundnut Coromandal October (£13 7/8 sellers) £13 7/8 sellers

BROWN BOLD LINSEED

May 1936 Delivery.

(Through Bombay Grains and Seeds Association).

Bombay, Oct 26

	Rs.	a.	p.
Rates at 9-0 a.m.	7	2	3
Rates at 12-0 noon	7	2	3
Rates at 3-0 p.m.	7	2	3
Rates at 5-0 p.m.	7	2	3
Rates at 6-0 p.m.			
Rates at 8-0 p.m.			
Rates at 10-0 p.m.			

WHEAT AND LINSEED

Closing Quotations

Bombay, Oct 26

	Rs.	a.	p.
Wheat January	4	14	3
Wheat May	4	12	0
Linseed May	7	2	0

The tone was steady.

LONDON STOCK EXCHANGE

London, Oct 26

The Stock Exchange was closed today.

NEW YORK STOCK EXCHANGE

New York, Oct 26

The following were the closing rates: General Motor (dol 51 7/8) dol 53 3/8

Anaconda Copper Mining (dol 21 1/2) dol 21 1/4

U. S. Steel-Common (dol 46 7/8) dol 46 7/8

U. S. Steel Preference (dol 110 3/8) unquoted

GOVERNMENT SECURITIES

Bombay, Oct 26

3 per cent 1951/54 97/8
3 per cent 1941 102/8
3 1/2 per cent G P N 92/12
3 1/2 per cent 1947/50 103/6
4 per cent 1943 107/4
4 per cent 1960/70 108
4 1/2 per cent 1955/60 113/12
5 per cent 1939/44 108/13
5 per cent 1940/43 109/13
5 1/2 per cent 1938/40 108/13

TAX-FREE

5 per cent 1945/55 Loan 117/12
4 per cent 1953/63 Mysore 106
5 per cent 1955 Mysore 116/8
5 1/2 per cent 1938 Mysore 108
6 1/2 per cent 1935 B D L 100/1

CORPORATION LOANS TAXABLE).

4 per cent B P T 1974 103
4 per cent M Deb 1974 102
5 per cent M Deb 1959 112
6 per cent M Deb 1954 126/8
6 per cent K P T 1956 126/8
6 1/2 per cent B I 1937 104

LONDON MONEY MARKET

Firm Tone In Rubber

(SPECIAL CABLE)

LONDON, Oct. 26

MONEY MARKET: Increased demand for Stock Exchange purposes combined with clearing banks during most days recalling funds from the market caused credit supplies to be quite usable.

DISCOUNTS: After the market missing a major portion of last week's treasury bills more determined effort was made to obtain the full quota of the latest issue which was successful although some sacrifice in the average rate was necessary.

Rubber was firm to-day in sympathy with America. Other commodities were featureless.

Wall Street opened firm. The outlook was encouraging.

COLABA OBSERVATORY. BOMBAY.

Summary of Meteorological Observations during 24 hours ending 8 a.m. of October 26, 1935.

Change of 8 a.m barometer in past 24 hours plus .041 inches

Temperature (dry bulb) at 8 a. m. 79.2 degrees

Temperature (wet bulb) at 8 a m. 76.2 degrees

Maximum temperature during 24 hrs 87.8 degrese (1.2 below normal)

Minimum temperature during 24 hrs 77.0 degrees (2.5 above normal)

Relative humidity at 8 a.m. 86 per cent.

Direction of wind at 8 a.m. ESE

Velocity of wind at 8 a.m. 4 miles per hour

Total movement of wind in 24 hours 77 miles

Velocity of maximum gust of wind during 24 hours 11 miles per hour

Extent of cloud at 8 a.m. (the whole sky cloudy eq. 10) 8

Rain in 24 hours 0.00 inches

Total rainfall during the month 0.11 inches

Total rainfall during the year 80.51 inches

Weather remarks: Distant lightning.

OFFICIAL BAROMETER READING

On October 26 at 8-7 a.m. local time (8-46 a.m. Indian Standard Time) and temperature 84.1 deg. F., a mercury barometer without index error at mean sea level would actually read 30.11 inches and a compensated aneroid 29.90 inches.

For correction of ships' instruments please subtract from the above official barometer reading 0.001" for every foot of elevation of the instrument above mean sea level.

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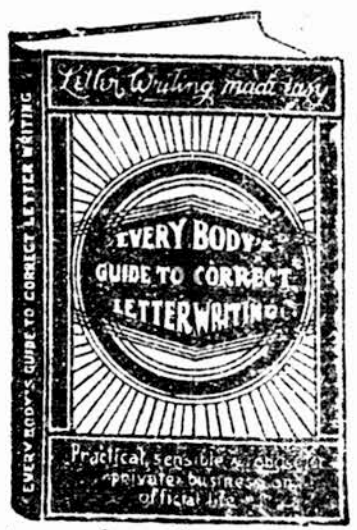
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New Year Prospects On Stock Exchange

EXIT GAMBLERS; ENTER INVESTORS

Crisis And After; Brokers Must Play The Game

(By OUR COMMERCIAL CORRESPONDENT).

BOMBAY: Saturday.

On the eve of the Hindu New Year Day, there was a fairly large attendance on the Local Stock Exchange. Being Diwali Mahoorat Session, the market opened at 7 p.m. with a steady tone. There was scattered business with better enquiry for Hydro-Electric shares. Tata Iron and Steel shares opened steady and fluctuated within a narrow range.

It seemed as though the operators were consolidating their position, and this was partly responsible for the absence of any display of enthusiasm usually associated with "Mahoorat" business.

FALL FROM PEAK-LEVEL.

Many forces have conspired to bring about the present state of the market. A period of bullish enthusiasm, cleverly marshalled by astute operators was responsible to lift the market to a peak level, as witnessed in Tata Steel Dfds. touching round about Rs. 746, the highest record for the last decade. The gold flight resulting in cheap money was a common factor this year as it was in the last. To this were added huge sums released on account of the maturity of loans.

WAGES OF SPECULATION.

The technical position having improved, the buoyant enthusiasm sequel to improved position of Steel and other major industries attracted investors as never before, with the result, the market practically jumped without any break. This naturally involved the accumulation of a weak interest, which would have had a clean purge, had not the silver boom given them a longer lease. The gradual decline, sagging and utter collapse, sequel to "Bear raids" were the wages of the orgy of unchecked speculation.

THROWN OUT-OF-GEAR.

The Stock Exchange machinery being thrown out of the gear, the exchange authority was forced to intervene, with the result, the market has its equilibrium restored, and is on the way to normality.

The position to-day is not at all discouraging in spite of the fact that many were caught napping in the boom, while the reckless burned their fingers at the altar of speculation.

It looked as though it was an anomaly that the price of Steel shares should have collapsed at a time when bullish factors, like the Continental Steel Cartel materialised after prolonged negotiations, but to these who could see the situation beyond their nose, the reason was quite intelligible.

LEGACY OF CRISIS.

The market already in a seriously overbought state refused, to be forced into further purchases, despite all bullish factors. Thus it was exactly at the peak of the crisis, the solid foundations of normality were laid, which would ultimately prove to be a valuable legacy bequeathed by the dying year. A retrospect shows that prices all round have reached their normal levels. With gamblers having made their exit after their gains or losses, it is time that genuine investors made their entry through the front door and contributed their share to the healthy growth of the market.

THE WEAK SPOT.

The absence of a wide-spread market and the consequent narrow trading conditions are the only weak spots in the present day market. This condition will disappear, if the genuine investors take to the market in right earnest. After all, one wonders whether the public is properly using the glut of cheap money in the right way. With encouraging condition of our industries, the cure for the slump and depression, lies in our own hands. The will to invest with reasonable expectation to secure dividends is a major factor that conduces to the smooth working of the Stock Exchange. For capital appreciation, there is nothing to beat the present market.

A WORD TO BROKERS.

The review of the year will not be complete without a parting word of warning to the brokers, who have of late become the target of attack from all quarters. It is natural if reckless clients blame the brokers for their own sins of speculation, but the matter assumes a grave aspect, when the brokers stand convicted by the Exchange authority of shady tactics and questionable practices. A broker loses his own fair name and brings down the morality of the market, if he directly or indirectly allows, abets or encourages his clients to cross the border-line of pure business into the deep waters of gambling.

NOT A TIPSTER OR TOUT.

It is alright for the President of the Stock Exchange to say that there is no remedy against the evils of gambling as there is no check against over-eating. But the genuine broker will have to play the part of a doctor by preventive and curative methods instead of allowing the body politic to go to pieces. If a patient over-eats, one does not understand why the doctor should fatten the calf for him. If the broker plays the game and refuses to allow himself to be deflected from his legitimate business to play the role of a tipster or a tout, many of the ills in the present day market will be conspicuous by their absence.

PLAY THE. GAME.

It is not a good augury to the fair name of brokers that the Exchange Authority should go on bended knees to the Government for sanction of emergency powers to control the activities of its own fraternity. We know that this move has nothing to do with the decent crisis in the market. But the very fact that there is a demand for ordinance powers shows that there is something rotten in the State of Denmark. We do not desire to be hard on brokers and sub-brokers who have contributed not a little to the growth of the Bombay Stock Exchange, but we do want them to play the game and avoid foul play in the market.

WANTED WALL ST. STANDARD.

We are not prophets, but the time is fast coming when Bombay will ere long be the financial centre of the world. Signs are not wanting of the early advent of the happy event. But will the brokers' fraternity prepare for the happy event, by raising the commercial morality and establish a code of honour on par with Wall-Street and London? Be bullish about your fair name, be bearish in your ambitions, and the market will take care of itself.

TEXTILE MILLS

Bombay, October 26.

100 Ahm Advance	302	8
500 Bombay Cotton	40	0
260 Bombay Dyeing	763	4
250 Bradbury	100	0
100 Century	230	10
100 Central	260	10
100 Colaba	138	0
100 Coorla	95	0
250 David	60	0
250 Dawn	340	0
1 E D Sassoon	0-5-0	
100 Finlay	126	4
100 Gokak	175	0
100 Hindustan	1750	0
100 Indore	77	8
100 Khatau	77	8
100 Kohinoor	200	0
250 Laxmi	665	0
100 Madhavji	[illegible]	6
250 Madras United	40	0
1000 Morarji	810	0
250 Model	50	8
50 Mysore	95	0
200 New Great	133	2
100 Oosmanshahi	55	0
100 Phoenix	300	0
25 Sassoon Silk	35	0
1000 Sholapur	2200	0
50 Simplex	73	4
100 Swadeshi	163	2
100 Swan	93	2
25 Tata	8	0
500 Vishnu	1300	0
1000 Western	750	0

BANKS.

50-100 Baroda	97	0
25-50 Central	34	6
500 Imperial	1440	0
125-500 Im. Con.	380	0
50-100 India	124	0
100 Reserve Bank	124	8
5 Union	5-4-6	

CEMENTS.

10 Bundi	35	8
70 Gwalior	115	0
160 Indian	465	0
40 Katni Def.	2050	0
100 Katni Ord.	367	8
75 Okha	257	8
10 Punjab	24	0
100 Shahabad	485	0
70 United	124	0

INSURANCE

15-100 Jupiter	11	6
15-75 New India	38	12
200 Oriental	4165	0
10-100 Vulcan	7	0

ELECTRIC.

100 Ahmedabad Old	147	8
1000 Andhra Valley	1595	0
10 Ajmer	10	8
60 Bombay Tram	144	11
100 Bombay Suburban	170	0
10 Broach	11	12
100 Karachi	221	4
100 Poona	218	12
100 Surat	190	0
100 Tata Hydro	161	4
1000 Tata Power	1512	8

RAILWAYS.

500 Ahm. Prantij	865	0
100 Amr. Patty	119	12
100 C. Province	87	4
100 Dhond Baramati	97	8
100 Gujarat	71	0
100 Mandra Bhon	92	0
100 Pachcora Jamner	92	8
100 Sara Sirajgunge	93	8
500 Tapty Valley	757	8

MININGS

10 Shivrajpur	32	0
30 Tata Steel Def.	547	8
75 Tata Steel Ord.	142	0

MISCELLANEOUS

100 Alcock	219	6
50 Belapur Sugar	334	6
150 Bombay Steam	288	12
125 Bombay Burma	367	8
50 Bombay Burma Conty.	128	2
8sh. Br B. Petrol	3-13-6	
100 Bombay Telephone	102	0
100 Indian Bleaching	108	2
160 Indian Radio Dfd.	515	0
100 Ind Radio Ord.	487	8
1000 Port Canning	695	0
15 Scindia	12	15
30 Premier Construction	76	4
25 Tata Oil	18	4

PREFERENCE

7 p.c. Andhra Valley	1382	8
6 p.c. Bombay Steam	298	12
7 p.c. Bombay Trams	80	8
5 p.c. Central India	522	8
7 p.c. Katni 1st.	131	4
7 p.c. Katni 2nd	137	8
7 1/2 p.c. Punjab Cement	14	2
7 p.c. Tata Hydro	138	12
7 1/2 p.c. Tata Power	1402	8
6 p.c Tata Steel 1st	176	4
7 1/2 p.c. Tata Steel 2nd	155	0
5 1/2 p.c. Tata Mill	13	0
7 p.c. Vishnu	647	8

BOMBAY COTTON

Bombay, Oct 26

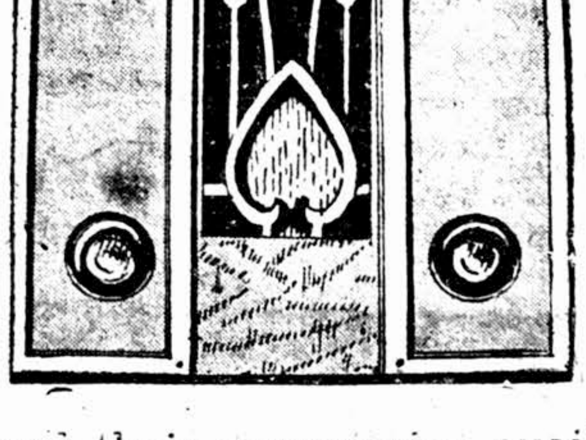
The local market ruled quiet but steady to-day and Broach A/M fluctuated within a narrow range of annas eight. New York opening was unchanged and quotations at 9-30 p. m. were as under:—

Broach A/M Rs. 214/4
Oomra D/J Rs. 194/4
Bengal D/J Rs. 149/4
Bengal March Rs. 150

SPECIAL REDUCED RATES

RADIOS

On the Occassion of DIWALI Holidays.



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Attempt On Life Of Turkish Dictator

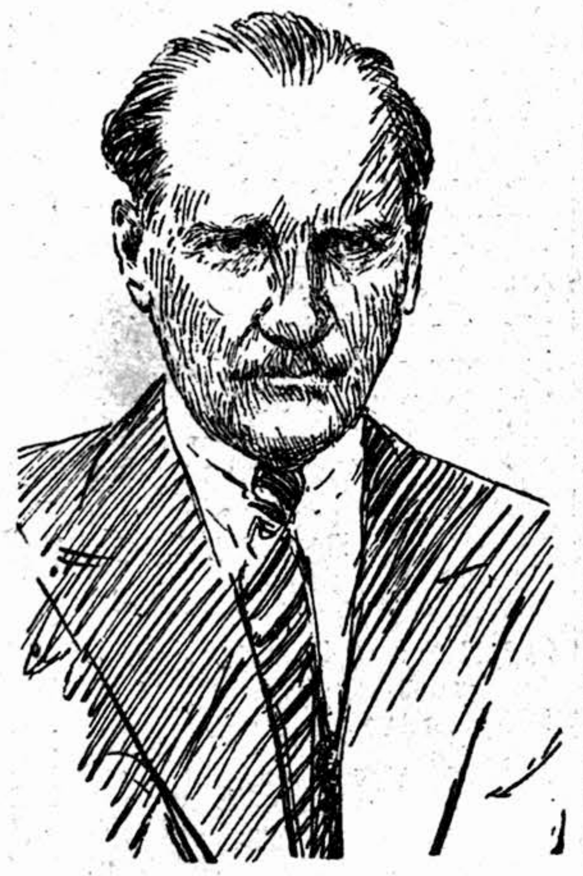
Two Brothers Said To Be Bitter Opponents Of Kemal Arrested

AMMAN, Oct. 25.

An alleged plot to assassinate Kemal Ataturk has led to the arrest here to-day of two brothers, Adham Beg and Rashid Beg as a result of investigations by Peake Pasha, the chief of the police in the Trans-Jordan.

Adham Beg was the right hand of Kemal Pashaa in the revolution but later became a bitter opponent of Kemal, fought against him for the Greeks and was subsequently expelled from Iran, it is alleged, at the request of the Turks owing to the suspicion that he was connected with the Kurdish revolt.

Three Circassian ex-officers of the Turkish army have also been arrested at Jerusalem on suspicion.



KEMAL ATATURK

DICTATOR ORDERS WEDDING

Kemal Ataturk, dictator of Turkey, has been given the role of fairy godfather by setting up a young married couple in a home.

The bride, Refia Ahmed, is said to be the most beautiful girl in Turkey. She is a native of the Sivas district, famed for Turkish blondes.

She was discovered by an impresario, who wanted to take her to the Brussels International Beauty Contest

Her peasant fiance, Selim, was furious, and wrote to the dictator that his law which forbids Turkish girls to accompany strangers to foreign competitions was about to be broken.

Under Arrest

A limousine drew up two days later outside the peasant cottage where Refia lived, and a moment later she was being driven under arrest to the capital, where Selim and the Chief Turk were waiting for her.

Ataturk rated the girl roundly and told her that her duty was to her own race.

He ordered her to marry Selim the following day, and, as they tremblingly went away, he slipped £700 in the girl's hand as a wedding present.

CLAIMS ON QUETTA MERCHANTS

KARACHI, October 25.

Mr. B. M. Staig Earthquake Commissioner, who arrived here yesterday, received a deputation of four prominent merchants on behalf of the Commission Agents' Association who submitted their claims on Quetta merchants with whom they had dealings. Mr. Staig promised to suggest to A.G.G. to allow two representatives to present their case before the Consultative Advisory Committee, which meets at Quetta on October 28.

Sir G. H. Hidayatullah, Haji Abdulla Haroon, Members of the Committee are leaving to-night for Quetta halting 'en route' at Shikarpur to ascertain residents' views.

Mr. Staig is leaving for Delhi to-night.—A.P.

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KOLA ASTIER

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"Untouchability On Its Last Legs"

KAVITHA SUPPORTS MY CLAIM, ASSERTS GANDHIJI

POONA, Oct. 26.

"Let not Dr. Ambedkar's just wrath deject the reformer, let it spur him to a greater effort for, whilst it is true the number of workers against untouchability has greatly increased, there can be no doubt that the number is yet too small to overtake the prejudice of ages. Nevertheless, the movement which has attained the proportions that the anti-untouchability campaign has attained and in which the slightest untoward incident can attract world-wide attention cannot but be on its last legs. Humanity will not suffer it any longer" says Mahatma Gandhi in the course of a signed article in to-day's "Harijan."

Gandhiji adds, some critics have not hesitated to observe it was preposterous for me to claim in answer to Dr. Ambedkar's threat to accept some other faith rather than die a Hindu, that untouchability is on its last legs despite Kavitha. Indeed Kavitha itself supports my claim. Kavitha has gone on ever since its birth, living peacefully till the over-zealous worker not knowing his own limitations, had put up with Kavitha Harijans who dare send their children to the local school though he knew there was opposition from Kavitha swarnas. He had hoped, as had happened elsewhere that the Harijans had successfully asserted their right to send their children to public schools. But the Kavitha swarnas showed they had not recognised the time spirit.

Proceeding Gandhiji says only a few years ago a Kavitha incident would have attracted no notice. Also a few years ago, Harijans themselves could not be induced to resist untouchability on any account whatsoever. It was part of their faith as it was of Swarna's faith. Phenomenal though the progress of the anti-untouchability movement has been, Kavitha and the like showed, it had not yet affected the majority of Swarnas in many places. The fact was a warning to the reformers and the Harijans that much had yet to be done before the hard hearts of the Swarnas melted.

Their Meek Submission.

Referring to the Kavitha incident, Gandhiji says, "I have to note with shame and sorrow that even the Kavitha harijans no longer to agitate for their rights. They have meekly submitted to swarna impudence. Despite all help offered they would not leave Kavitha.

In conclusion Gandhiji says, "even if change of faith, not on account of its inherent inadequacy but because of its unreasonable prejudice, many of its followers were justified in the present circumstance, it can but defeat the cause intended to be served.

WEAKENING THEIR RANKS

The secession of stalwarts like Dr. Ambedkar can but weaken the defences of Harijans. We know as a matter of fact that non-Hindu Harijans no matter how eminent they may be, are not able to help Hindu Harijans. Indeed they are a class apart, still in their adopted faiths. Such is the hold the untouchability of the Indian type has on the people in India.—A. P.

UNITY TO COME BY MUSIC

Mr. Jayakar Draws Moral In Eulogising Prof. Manjikhan's Art

The sixth and the last of his series of concerts was given on Friday night by Prof Manjikhan at the Shanker Shet Hall at Thakurwar. The attendance for this last performance was very good prominant among those present being Atiya Begum Mr. M. R. Jayakar; and Khan Saheb Alladiya Khan, father of Manjikhan.

Mr. M R. Jayakar presenting a purse of Rs. 5,000 to Prof. Manji-Khan on behalf of the organisers of the Concerts, praised the quality of music that was rendered by Prof. Manjikhan. It was very rarely that Bombay had occasion to hear chaste and high class music and the select audience present ought to be thankful to Mr. Vithaldas for arranging yearly a concert, when experts in the art were invited to sing.

The speaker referred to the fact that there were more expert musicians among the Muslims than among the Hindus and said that most of the Indian "Ragas" with Hindu songs were sung by Muslim artists with such purity and science that the audience was spell bound.

Mr. Jayakar referred to the failure of the delegates to the R.T.C. to arrive at a settlement regarding the communal question and said that Englishmen, there did not believe that there could be any sort of unity between the two big communities of India. The speaker very much wished that those Englishmen could be present at the concert to realise that there was more unity than diversity among the two communities. Musicians did not believe in communities

The speaker believed that the different communities in the country would become more compact and closer through the higher Art of Music than through Pacts like the Poona Pact. He saw a very bright future for Indian scientific music.

The speaker once again thaked Prof. Manjikhan for his high class performances and hoped that he would continue to do his good work.

BAN ON IMPORT OF MATCHES FROM CUTCH

State Declared Foreign Territory For Tariff Purposes

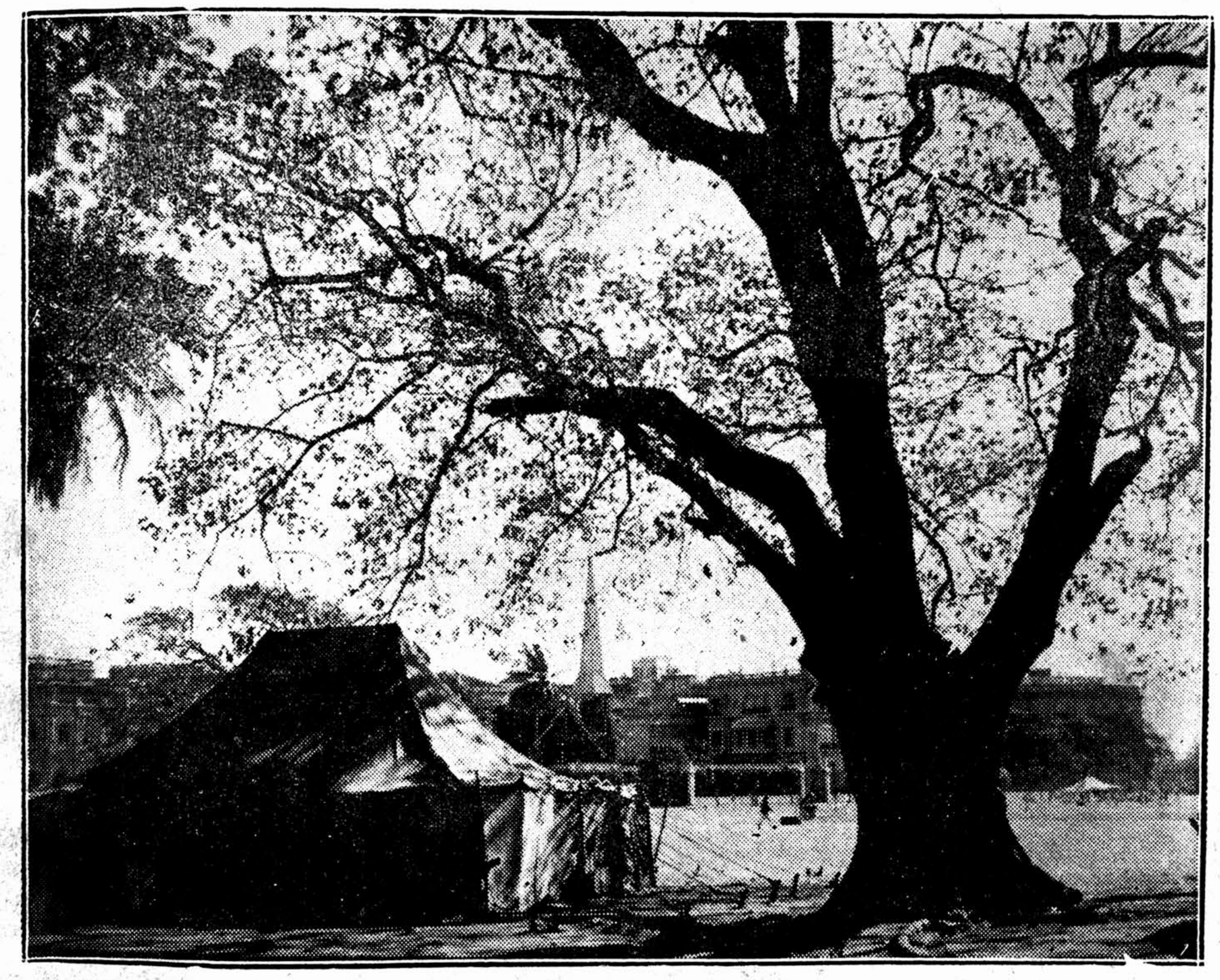
NEW DELHI, Oct. 25.

Important tariff and excise notifications published in the Gazette of India prohibit the bringing of matches into British India from Cutch State. Cutch State has been declared a foreign territory for the purpose of Section 5 of the Tariff Act. On all articles imported into British India from that territory custom duty will be charged except on sugar, salt and alcoholic liquor produced in the said territory.

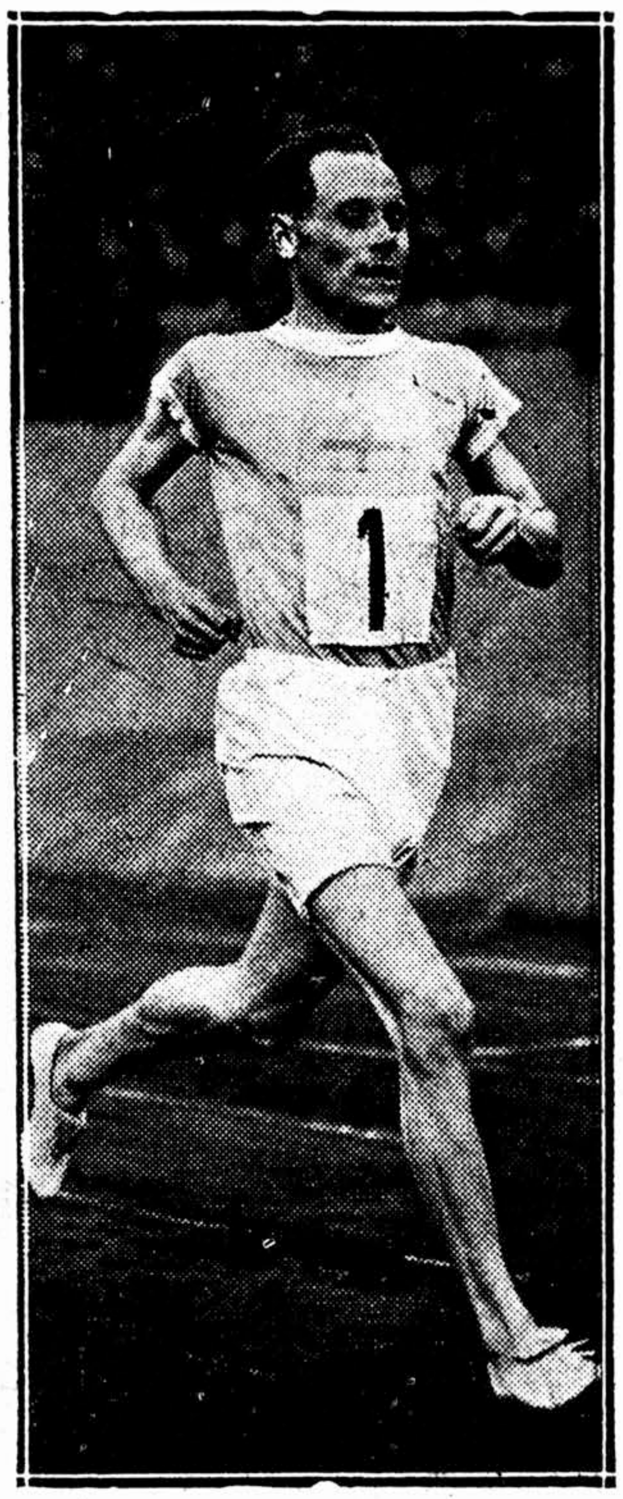
Another notification states that the following States or estates have authorised the Government of India to, levy customs duty on articles entering their territories:

States of Tharad, Varahi, Radhanpur, Patdi, Bajana and estates of Suigam, Limboni, Masali, Baruand Khilana, Jhanjham, Virnosari, Korda, Mambnoli, Gokhantar, Unadi and Jhinjhuwada.—A.P.

CITY'S CHARMING WAYSIDE GREEN



A view from Cruickshank Road. (Photo by P. K. Shah).



PAAVO NURMI. His various records in long distance running will probably be broken, but it is doubtful if anyone will ever again equal his achievements.

General Kondylis (in civilian clothes), leaves military hospital in Athens after he has been stripped of his military decorations for opposing the Greek Royalist 'coup d'etat.'

A Chinese funeral is an expensive affair which often reduces the family to poverty. Photo shows a funeral procession with colourful paraphernalia accompanying it.

Drinking the health of Don Juan, son of ex-King Alfonso of Spain, and Princess Mercedes at their marriage in Rome, when the ex-King gave a grand reception in their honour.

Charles Wakefield Cadman (3 rd from left), famed pianist-composer of U. S. A. in the role of a Red Indian chief—"Chief Odowa Waste," meaning Chief Beautiful Music—at Indian village in California Pacific International Exposition. With him are some real Indian chiefs.

REGD. NO. B. 1065

Sunday, October 27, 1935

LUCKY NUMBER

Nº 606422

The Bombay Chronicle

(SUNDAY EDITION)

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24 OCT. 1934

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

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REGD. NO B. 1065

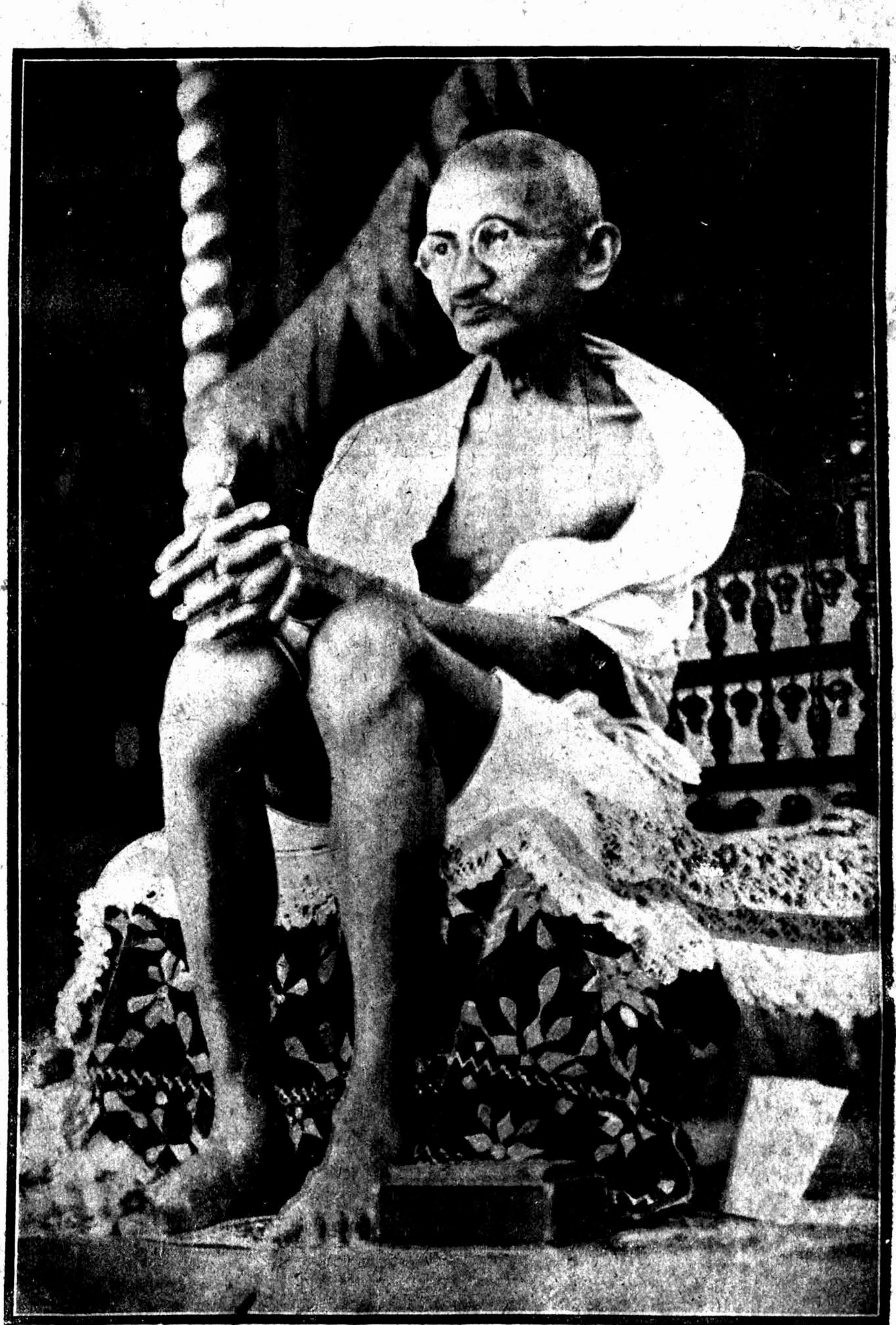
The Bombay Chronicle

FOUNDED BY SIR PHIROZESHAH M. MEHTA IN 1913

Special Congress Number

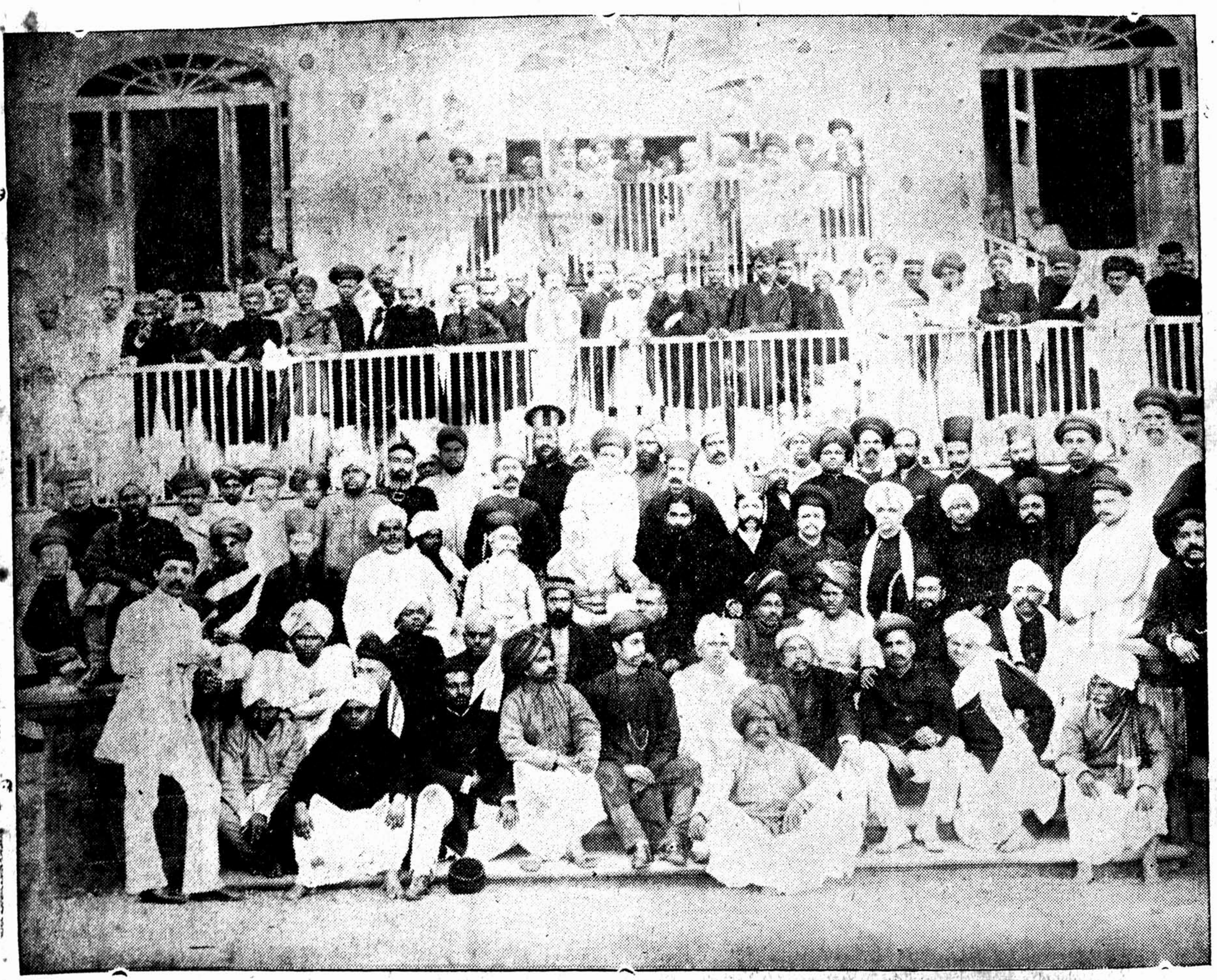
BOMBAY, OCTOBER, 1934

India's Beloved Leader

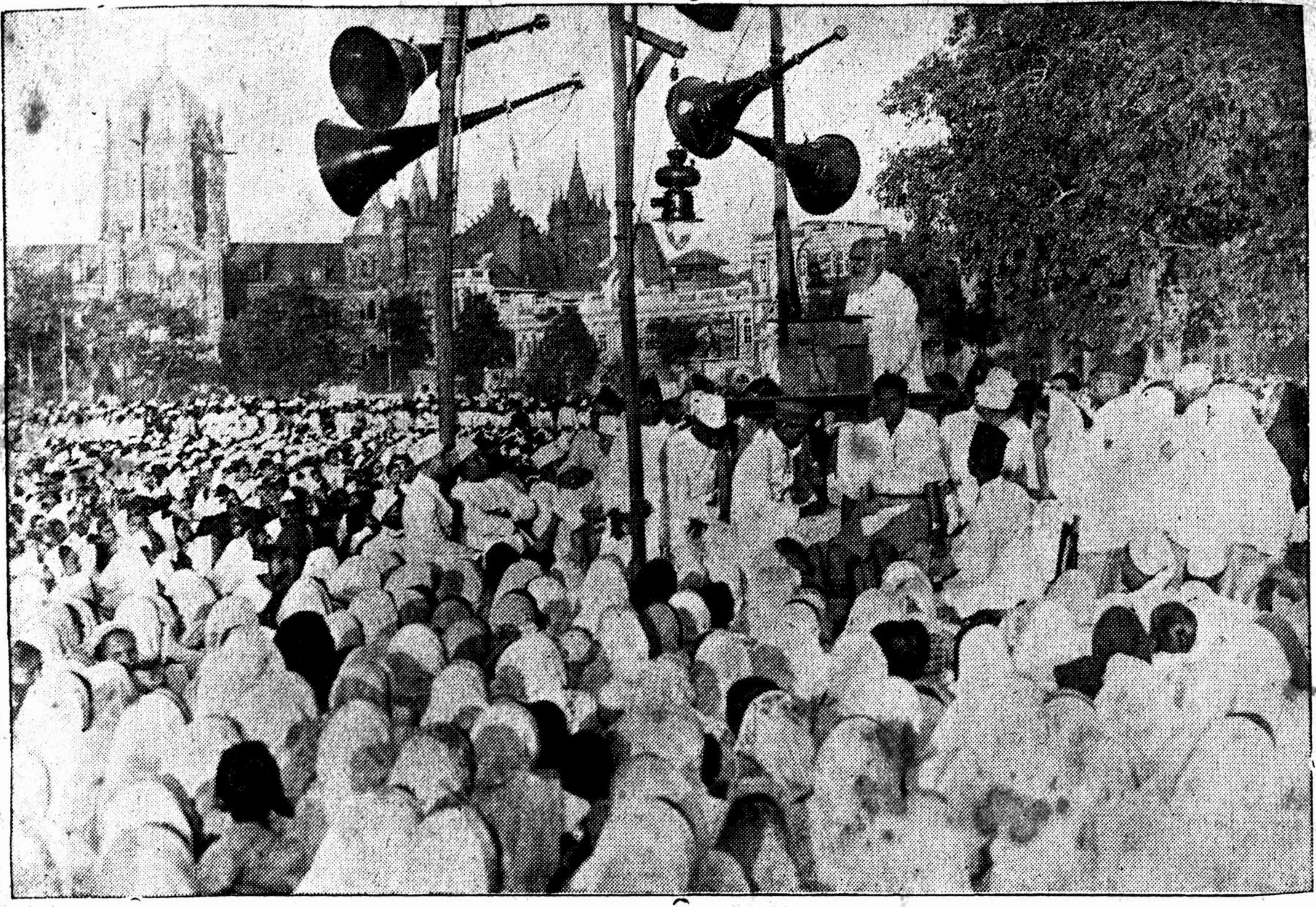


THE SUPREME QUESTION THAT AGITATES THE MIND OF EVERY INDIAN TO-DAY IS WHETHER GANDHIJI WILL OR WILL NOT RETIRE FROM THE ACTIVE LEADERSHIP OF THE CONGRESS.

BIRTH OF THE CONGRESS



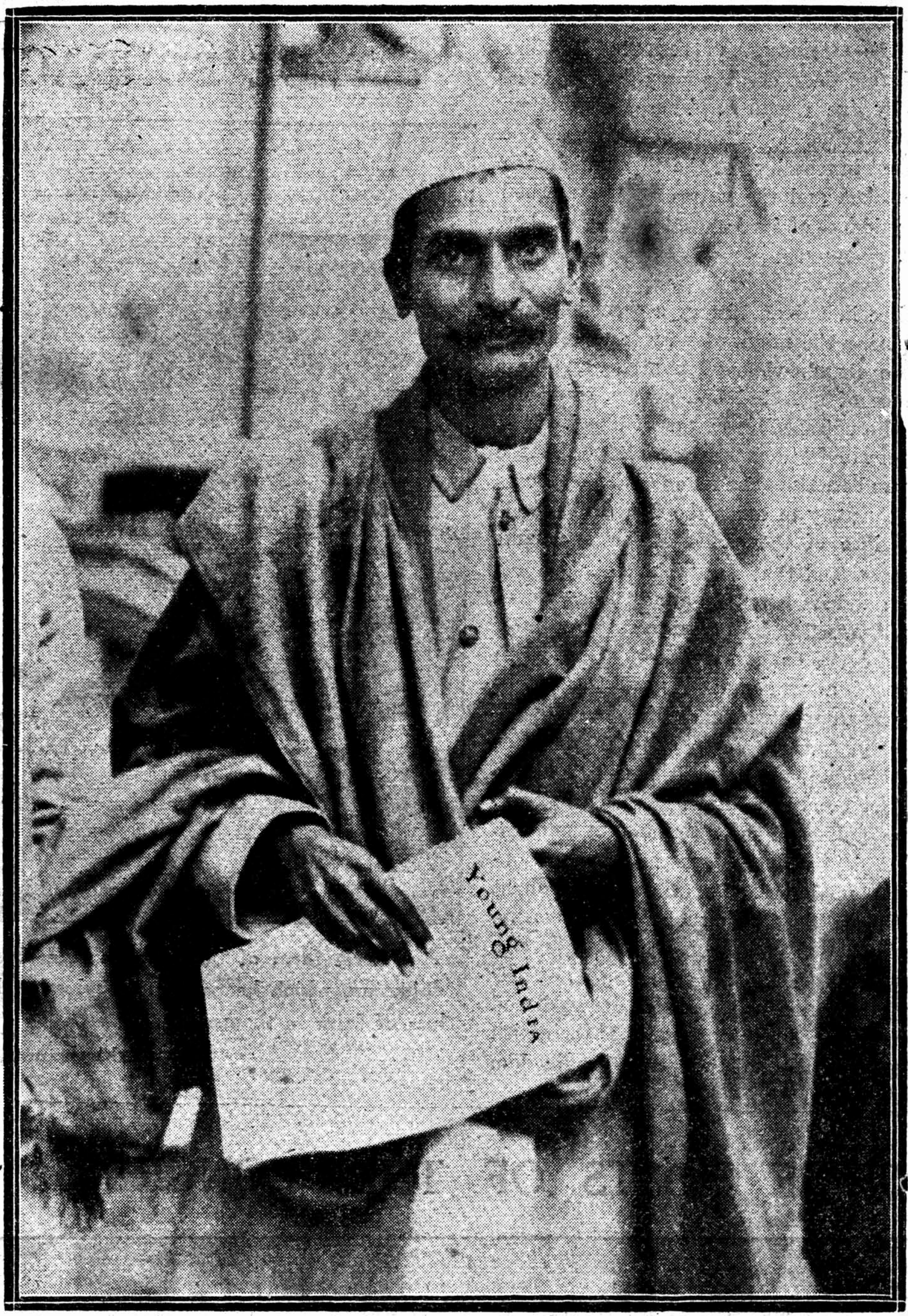
Delegates and Visitors to the Inaugural Session of the Indian National Congress which was held in Bombay in 1885. Photo shows: Mr. A. O. Hume in the middle of the 3rd row from bottom, seated on his right being Dadabhai Nowroji and on his left, W. C. Bonnerjee, President of the Session, Pherozeshah Mehta, K. T. Telang and others.



Vithalbhai Patel addressing a mammoth gathering on Azad Maidan (Bombay) soon after his resignation of the Presidentship of the Legislative Assembly in 1930.

24 OCT. 1934
BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

Chosen of The Nation



Babu Rajendra Prasad

Who will preside over the 48th Session of the Indian National Congress in Bombay.

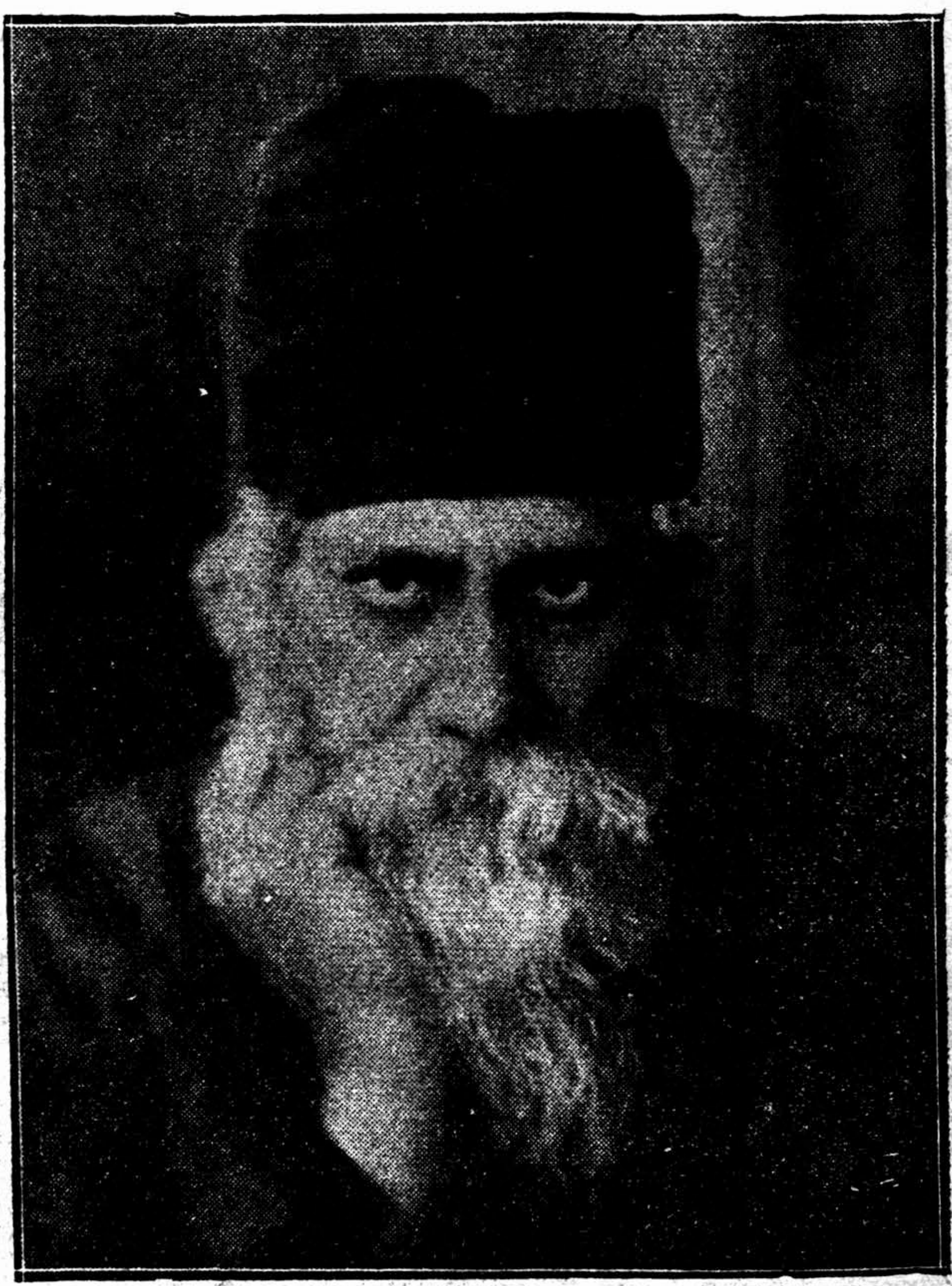
INDIA'S FAITH

FOUR years have passed since the last Congress Number of the "Bombay Chronicle" was published. During this period the most memorable chapter in the history of Modern India has been written. A future historian of India will record that, despite defeat and humiliation, the country made greater progress, in these four years, towards the attainment of the goal of freedom than it had made during the preceding forty-four years of political agitation by the Congress. Those, who allow themselves to be overwhelmed by a sense of defeat, do not seem to realise the immensity of the task which the country had undertaken and the nature of the method which, under the guidance of its beloved leader, it had adopted to fulfil it.

For the first time in human history a great but suppressed nation, opposing the might of a vast and powerful Empire, sought, through non-violence, to attain an object which, the experience of mankind had shown, could not be attained except through shedding rivers of blood. It is true, India has not yet won freedom by non-violence, but the very extraordinary and ruthless character of the measures adopted by the bureaucracy to crush the Congress as well as the devoted sacrifice of thousands of her sons and daughters has demonstrated that non-violence is not less potent than violence and its triumphs are no less assured to those who are well versed in its technique and are fully prepared for all the demands it makes on them, than are the triumphs of a war waged with arms. To a distracted and war-weary world India has demonstrated the efficacy of a new and matchless weapon. Judged, therefore, in the right perspective, her efforts, during the last four years, have not been in vain. The policies and programmes of the Congress may undergo revolutionary and drastic changes but their basis—non-violence—will remain unaltered. For those, who direct the counsels and influence the decisions of the Congress, are convinced that for India non-violence is the most effective method of winning her freedom and retaining it. Their faith in the efficacy of this method has been strengthened by all that has happened in the last four years. If their faith is justified by the logic of events and India wins her freedom through non-violence, she will have made the greatest contribution recorded in history to the cause of peace among the nations of the world.

SYED ABDULLAH BRELVI.

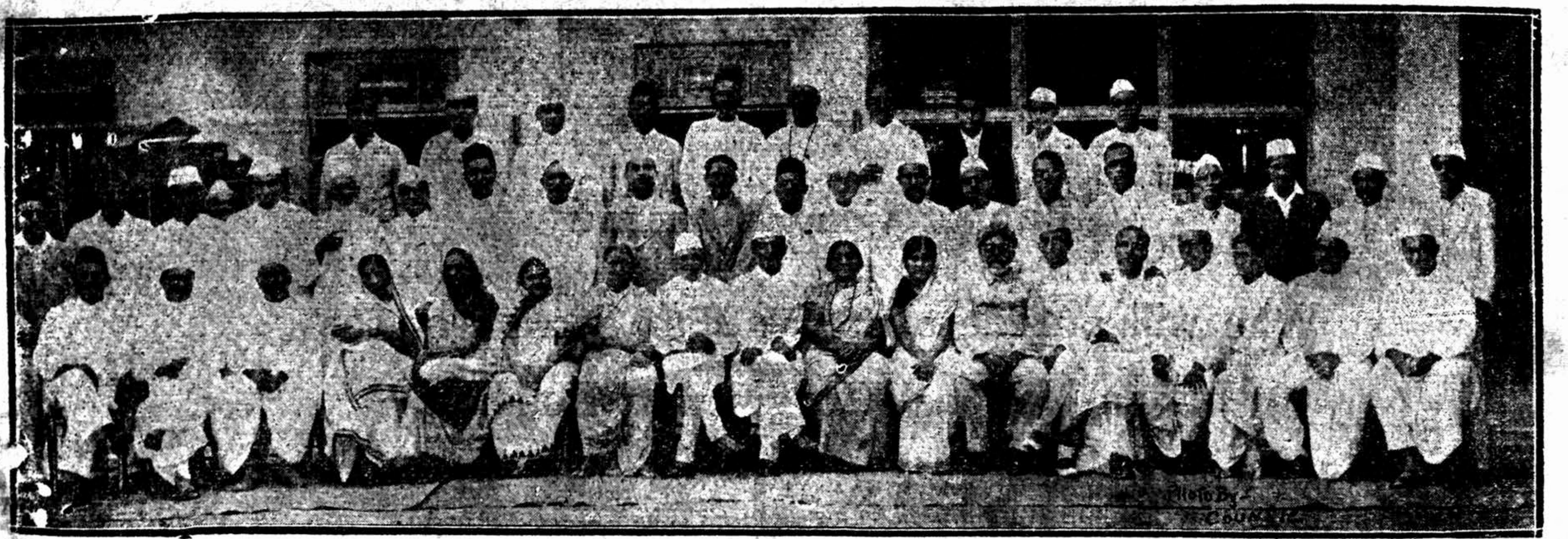
TRUE BONDAGE



The worst form of bondage is the bondage of dejection, which keeps men hopelessly chained in loss of faith in themselves.

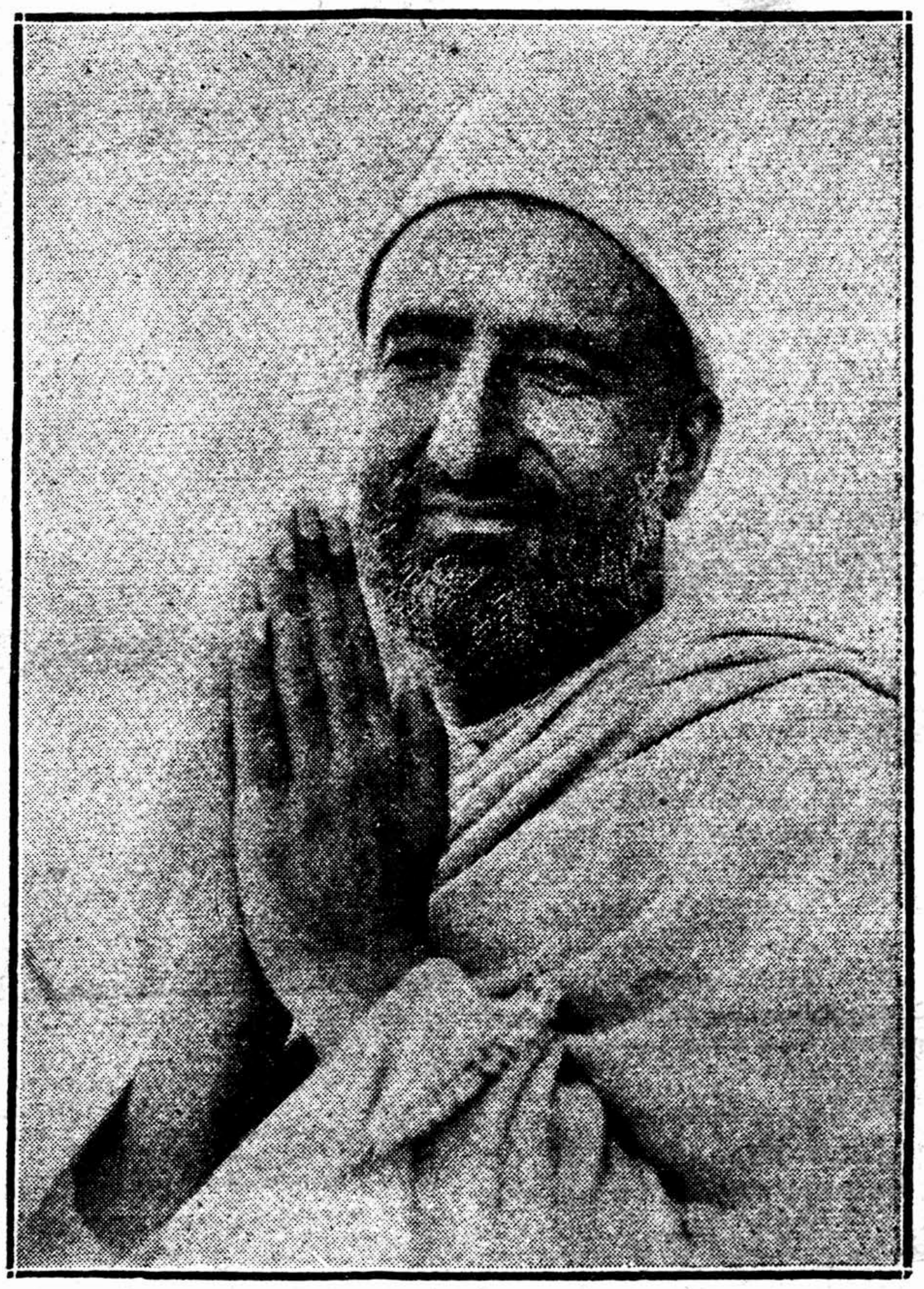
—Rabindranath Tagore.

CHIEF HOSTS OF THE CONGRESS



Members of the Working Committee, and Office-Bearers of the Sub-Committees, of the Reception Committee of the Bombay Session of the Indian National Congress.

" KHUDAI-KIDMATGAR "



Swaraj is not possible without Hindu Muslim Unity and this unity cannot be brought about by compromises. It must come out of love and respect for each other.—KHAN ABDUL GHAFFAR KHAN.

Momentous Nature Of Present Session

By K. F. NARIMAN.

HOST-IN-CHIEF OF CONGRESS

Khurshed F. Nariman, Chairman of the Reception Committee of the Congress.

EVERY City that has the privilege and national honour of holding the Plenary Session of the Indian National Congress, always claims that that particular Congress held in that City, was the most momentous, historical, vital, etc. ; its citizens feel that by such extravagant description, they enhance the importance of their city, and hence for a Bombay citizen to say that this 48th session of the Congress is memorable and in many respects unique, would also be considered as a self-praise, not of the function or organisation, but of their city, a mere effusion arising out of civic pride. But a little closer scrutiny will convince an unbiassed and dispassionate reader, that apart from the particular venue selected, for the historic occasion, independently on merits, this Congress will be remembered by future generations for many novel features, that were not noticeable in any of its previous sittings. The Congress assembles in regular business-like deliberative sessions after an interval of three long years, in the place of its birth, and this co-incidence appears the happier when we realise that this session is very nearly, if not actually, the Golden Jubilee Session ; the auspicious celebration of fifty years' existence will begin a few months hence. Therefore, it is in the fitness of things that its fiftieth year, should be ushered in through the 'Gateway of India' and the celebration of the Golden Jubilee should commence on the silvery moon-lit shores of Bombay the Beautiful; Worli village, in close vicinity of Abdul Ghaffar Nagar, is the only surviving fishermen's village, out of the nine such hamlets, that formed the first nucleus of the present-day "Urbs Prima in Indis," the second city in the Empire. The old Portuguese Fort at the other land's-end of the village, visible from the Nagar, is one of the ancient historical land-marks of the City and the fishermen villagers claim to be the oldest inhabitants of this modern city. A delegation of fishermen from this village, on behalf of the village community, came to bless the auspicious occasion, when the foundation ceremony was performed, and breaking a cocoanut on the rocky-soil and with a handful of rice, showered sincere blessings in their rustic style, that these shores on which, according to their village legend, the 'Toppiwallas' had first landed, would also be the shores from which 'Swaraj' would spring up. So saying they sprinkled red-powder and rice on the National Flag-staff. It was a simple but impressive ceremony and illustrated how widely and deeply the message of the Congress had penetrated into rustic and simple, but sincere and honest hearts of the Indian villagers. They further maintained that uptil a few years ago, the villagers of Worli village used to take pride in the fact that their ancestors had helped the 'Toppiwallas' in landing on these shores ; but now their aspirations were to implant 'Swaraj' on the very soil. That is an auspicious coincidence.

A TRAGI-COINCIDENCE.

Now we will refer to another rather unhappy and tragic co-incidence connected with the same function ; on 22nd October we will observe the first death anniversary of our beloved and revered leader late President Vithalbhai Patel. By mere accident the two dates, for the sessions and his first anniversary practically coincided. This takes our memory back to about 18 years ago when the Congress Session was held in the City for the last time ; Deshbhakt Vithalbhai Patel was the Chairman of the Reception Committee. I still remember his impressive figure on the rostrum, bearded and with a Fez cap, truly nationalist in appearance as well as in action and deed, his loud stentorian voice ringing through the vast pandal. I was then a mere youthful stray visitor to the Congress, who had managed to scrape in the Pandal in a remote corner and though, in those days, there were no loud-speakers, still this 'human loud-speaker' could be heard distinctly in every nook and corner of that huge Pandal. I believe it was a special session held at the Maidan in Fort when Syed Hassan Imam presided. Had he been alive to-day, he certainly would have occupied in course of time a place of greater honour. The country feels and moans his loss particularly at this critical juncture.

That reminds me of another, a lucky coincidence During the last generation there have been three sessions of the Congress held in the City and in all the three, a prominent and distinguished Beharie presided : Lord Sinha in 1915, Hassan Imam in 1918 and Babu Rajendra Prasad in 1934. That proves and demonstrates the close affinity and association between Behar and Bombay.

Another novel feature of the Bombay Congress is the birth of the Socialist Party. For the first time in the history of the Congress, an organised political group makes its appearance with a fundamentally different outlook and ideology, and correspondingly more radical programme and policy.

Thus, in many respects, the Bombay Congress will go down in Indian political history as a memorable and unique political event, the greatest and most important political event in the country for the year.

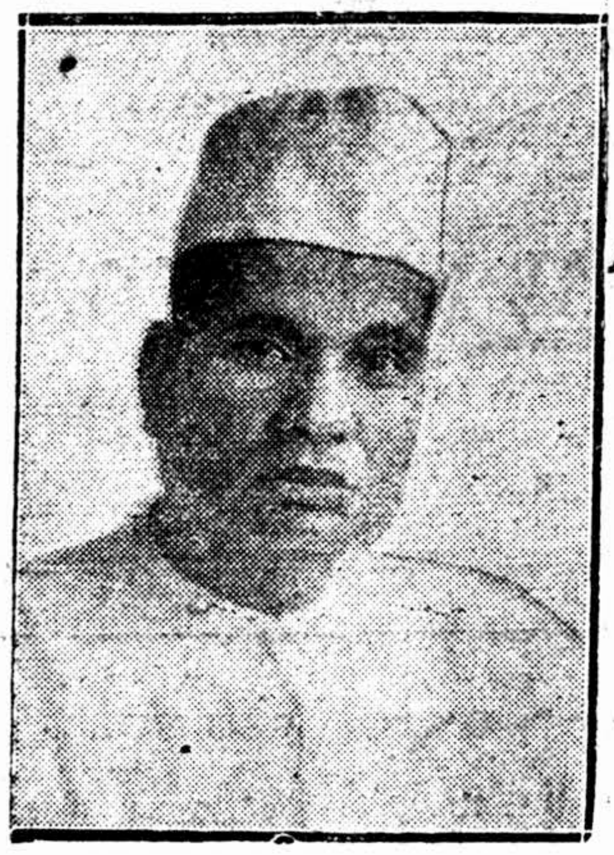
Let us hope that this happy political forecast from the illiterate Worli villagers, will come true and this historical shore, that is so far known, in old civic records, as the first landing place of foreigners, will henceforward be famed as the sacred soil where the most memorable Congress session was held and where seed for Swaraj was planted.

LEADERS' MESSAGES FOR OUR SPECIAL CONGRESS NUMBER

To carry a Great War of Freedom to Victorious Issues Depends Not Merely on the Wisdom and Foresight of Brave Generals, But on the Incorruptible Courage, Discipline and Loyalty of the Entire Army. Ours is a Life and Death Battle for National Liberty. Our Supreme Need To-day is an Indivisible Unity of Purpose and Action Both in the Stirring Hours of Crisis and the Dull Hours of Our Daily Routine.

—SAROJINI NAIDU.

Whether in the Congress or outside the Congress, I should like Congressmen to understand that I shall always remain of the Congress.—M. K. GANDHI.

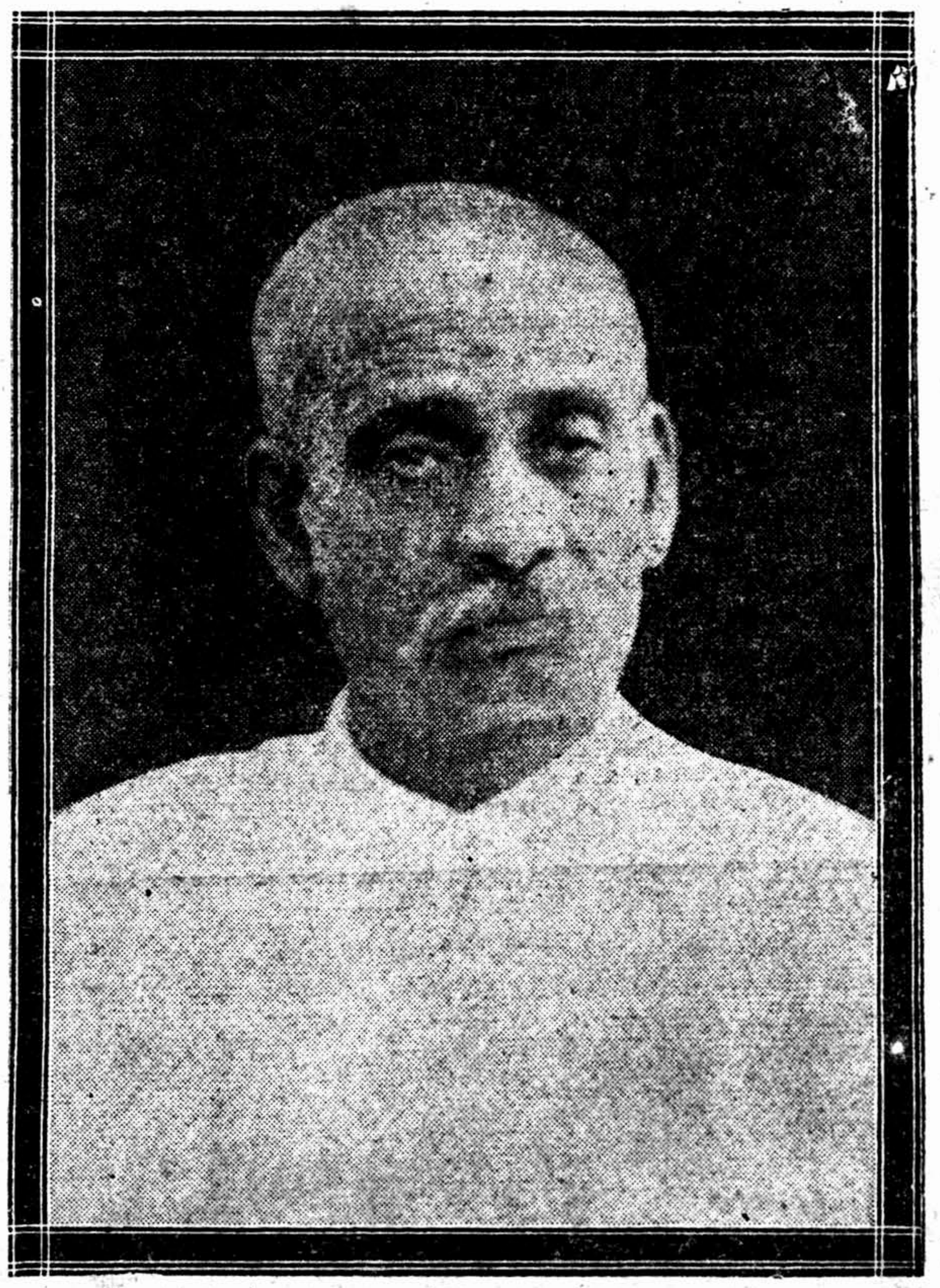


Seth Jamnalal Bajaj.

"CHRONICLE" AND CONGRESS

"The Bombay Chronicle" has always stood by the Congress and I am sure it will continue to do so in future

—Jamnalal Bajaj



The Congress has reached a stage when, if it is to maintain the progress in its march to Freedom, Congressmen must agree to work together on any programme that may be passed by the majority. Unity in action is of the greatest need to-day. Congressmen must sink all personal differences, party prejudices and work whole-heartedly for the successful prosecution of the Congress Programme.

—VALLABHBHAI PATEL.

TRUE DEMOCRACY

Whilst there are differences of opinion, their ventilation is natural and legitimate. The use of extravagant and harsh language and intolerance for the opinion of others leads to acute differences, division, disintegration and chaos. I would like groups in the Congress to show greater consideration towards each other and, when once a decision is arrived at in the Congress, to loyally abide by it. If every minority ignore the decisions of the majority and act on its own democracy would not be possible.

—M. A. ANSARI.

Congress Sainikas

Smart-Looking And Well-Trained Women Volunteers

MISS SAFIA SOMJI COMMANDANT OF WOMEN VOLUNTEERS.

ONE of the charming features of a Congress gathering is the women volunteer corps. Not only does it make a striking scene with its fiery splash of "Kesaria," but also attracts public interest and wins Admiration by its varied and arduous labours. At a superficial glance a volunteer corps may seem a very simple affair, a mere collection of few scores of women dressed up in orange saris, scattered about in the Congress pandal to help women to their seats, provide delegates with drinking water, find the missing husbands for the wives or direct the wives to their respective husbands and perform several other functions in the Congress Nagar and Pandal. But few people realise or even guess the enormous structure that is needed to train up an efficient volunteer corps, the labour expended the complex divisions, the strenuous training and last but not least the disciplined life to which each and every member of the corps is subjected. Therefore, a brief glance at the volunteer corps which is at present working under the Reception Committee would surely be of interest ond also educative value to the public.

The number of women on the roll so far is :00, but this number, of course is not retained in one big confused mass. It has been found from experience that systematic division into various sections is most essential for successful working. So the following units are made. Ten women with one Naik in charge make one dasta. Three dastas, that is 33 women, form a platoon with an officer in charge. Three platoons compose a company with a company officer at the head. The entire corps is to be divided into two companies each with a company officer in charge.

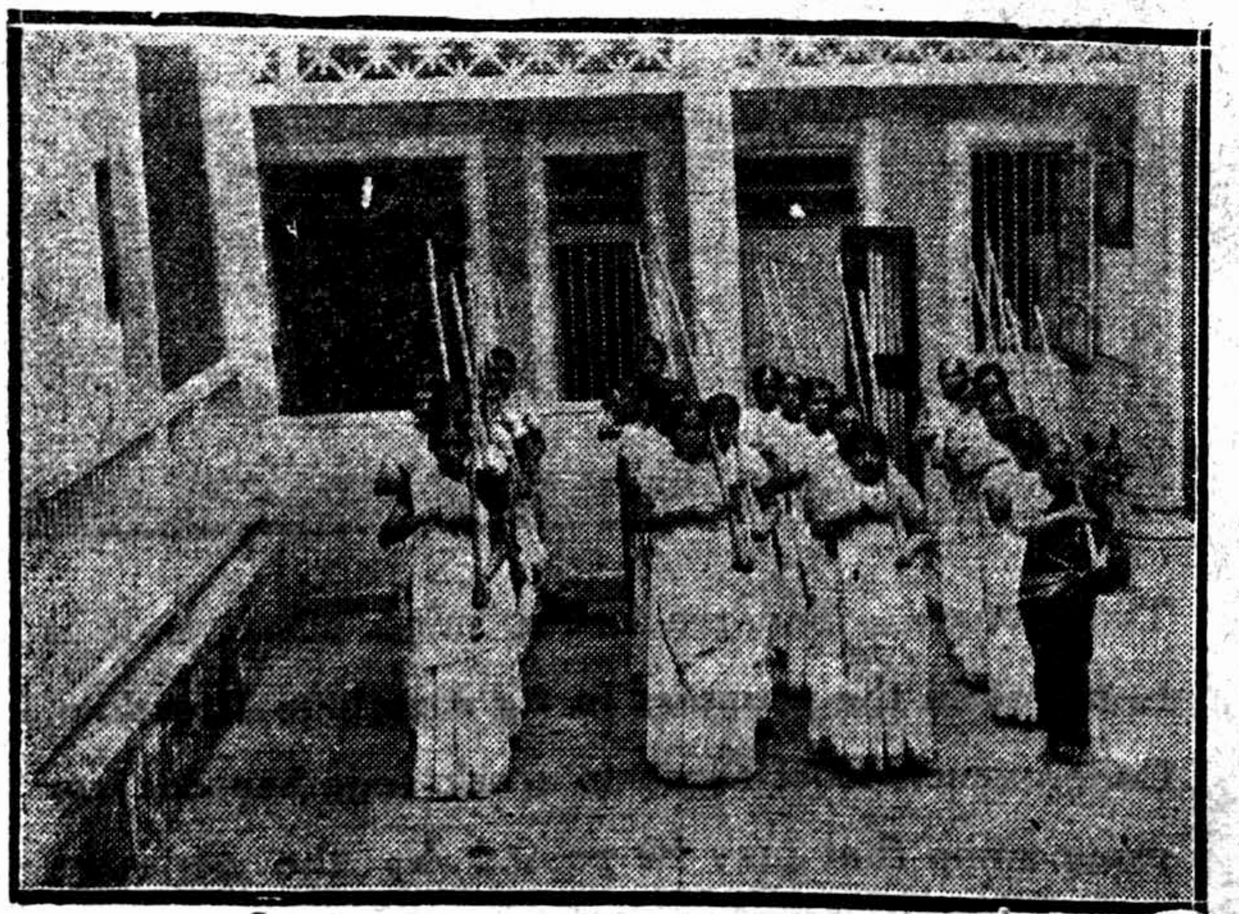
Sound health, with a willingness to serve and a readiness to observe the rules, has been the main guiding factor, the only criterion which govern all such organisations. There are a good many students who have enlisted. It may surprise many people to know that the training of the volunteers began as far as back as 30th July. So the Officer-in-charge can to-day proudly display not only an army but a trained and efficient one. Though the training camp for the Sainikas closed formally on the 11th, a few special classes are being run for some of the late recruits that they may be brought up to the standard of others.

TRAINING CLASSES.

This gives one an idea of how much importance is attached to the training. It is only they who have to deal with this heavy and onerous task are able to lay the right emphasis on this part of the training and grasp its full significance. Training classes were conducted at Dadar, Parel, Worli, Santa-Cruz, Ville Parle, Fort and a special one for students at Jinnah Hall. Besides these there were two general ones for small groups varying from 8 to 20.

It is not necessary to go into the nature and details of the training given,

(Continued on Page IV)



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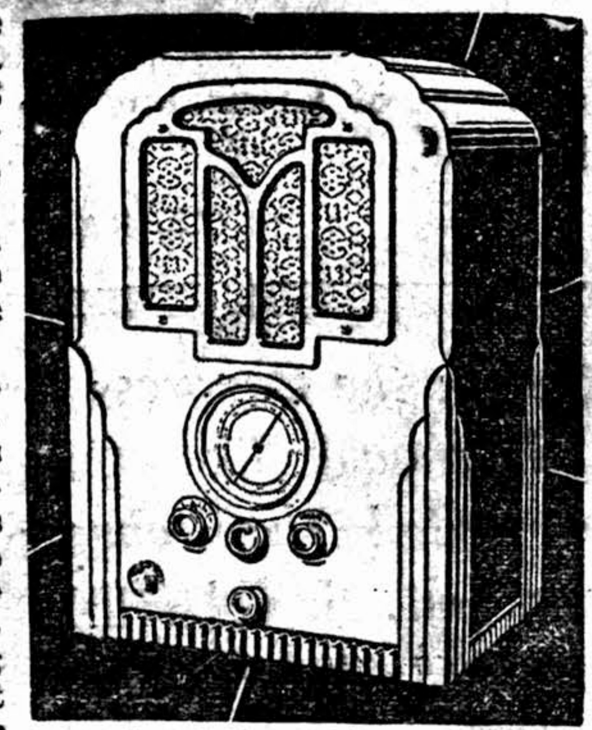

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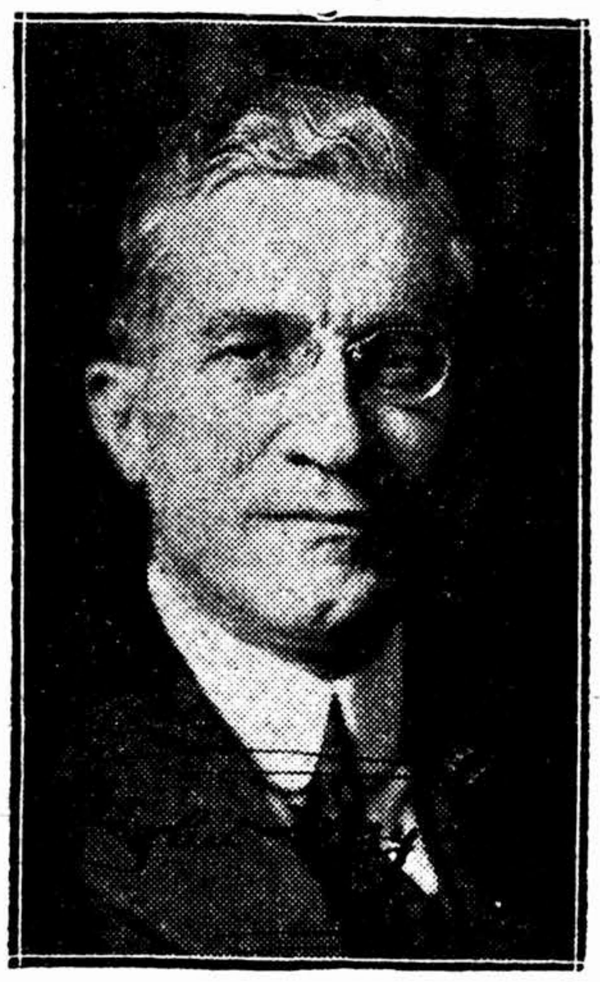
Not Only For Themselves And Their Own High Destiny But Also For Men Everywhere Must Indians Fellow Pathway In Which Under Gandhi's Inspired Leadership They have Learned To Set Their Feet.

(By Dr. JOHN HAYNES HOLMES),

RUMOURS keep drifting to this country that Gandhi's Satyagraha policy is in danger of repudiation by the Indian people. I do not believe these rumours ; I think I know whence they come, and why. But I have no doubt that there are Indians, tired, impatient, and perhaps disillusioned in the long struggle for *Swaraj*, who would gladly abandon the Mahatma's programme for something more direct and decisive. If there be such, let me exhort them to stand fast by their great leader—if not for India, then for the world and for mankind. For do you realize, my Indian friends, what Satyagraha means to us here in the West in our struggle to save a civilization racked with violence and hate ?



DR. JOHN HAYNES HOLMES

Out of the Great War of 1914, there emerged a pacifism which promised to be one of the few compensations of that vast calamity of arms. Thousands of persons, in every belligerent country, refused to take part in the war for reasons which have become an impressive part of the history of our times. Thus, they were persuaded that the war was a struggle between imperialisms, and thus involved no issues which were worth an expenditure of blood. They felt as well that, even though there were some issues of genuine significance involved, the resort to arms was not only unwise but fatal, since war never settles anything. In the last analysis they were convinced that the price of war is so heavy—its waste and destruction, its agony and death, so uncontrollable and irreparable—that its evil is altogether out of proportion to any conceivable good it may achieve. War is " the sum of all villanies," the complete act of social and racial suicide, and nothing can justify its use as an instrument for the settlement of international disputes. This was the conception out of which modern pacifism was born. Everything that happened during the War, and especially after the War, seemed to justify this conception. In the fight and fury of the combat, and in the utter futility of the peace that followed the combat, men seemed to be discovering anew the ineffectiveness of violence, and in contrast the beneficence and truth of that gospel of love which prophets of religion, from the beginning of the world, have proclaimed as the one great law of life.

CHOICE BEFORE THE WEST.

Then, as though to dramatize the issue, and open up what might be a new era in human affairs, there came Gandhi, the Indian Mahatma, the supreme statesman and saint of pacifism. It seemed to us as though we were finding an answer to the problem of war, and

(*Continued on page* 87)

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FAILURE OF SOCIAL DEMOCRACY IN THE WEST

Beware Of Confusing Pure Socialism With That Which Masquerades In The Guise Of Socialism But Which Is Really A Hand-maid Of Capitalism And Imperialism

(By KAMALADEVI CHATTOPADHYAYA).

INTEREST in Socialism is sweeping through the country to-day like a great wave of unobstructible force. Socialistic thought, though still in its embryo in India, shows a potentiality and promises to develop into a rushing cataract that will wash away the silted mud that forms the bed of sleepy stagnant waters. All new thoughts bring with it a fresh breath, a youthful ardour of a keen curiosity that are so healthy for the growth and progress of mankind. But in the early stages when new thought is still only a bright startling ray whose prismatic colours are hardly visible or distinguishable and, therefore, nebulous and strange, many shades may be attributed to it, which, though not wholly false, are not wholly true either. And thus whenever friends have opened a discussion with me on Socialism or the desirability or the undesirability of its making its appearance in India, I have traced in their conceptions and arguments a strange confusion which no doubt is inevitable at this stage.

But the most obvious fact which stands out when one attempts to reduce the confused medley to any order, is that most people are very much inclined to mix up Socialism with Social Democracy. Viewed superficially they seem similar with a common phraseology which is equally misleading. Even a slight acquaintance with the two reveals a very different state of affairs. The two are vitally different. Their very fundamentals differ, so also their methods and technique of work and needless to say their objectives. But most people in India seem to regard these dissimilarities as very superficial and thus confuse the entire issue. It is, therefore, not surprising that so many of our good friends mix the Congress Socialist Party up with the British Labour Party or the Social Democratic Parties of Europe without realising that the two do not stand on the same plane and the differences that divide them are too deep and fundamental to be so easily brushed aside. A brief study of Social Democracy would not, therefore, be out of place at this juncture when the Indian public is so anxiously trying to imbibe Socialistic principles.

REFORMIST TENDENCIES

The term Social Democracy as it is now used, once stood for the same revolutionary principle as Communism. It embodied the revolt of the working classes against Capitalism. The outbreak of the War, however, brought about a vital change of affairs. Many of the Social Democrats who had until then stood for undiluted Socialism went over to the Imperialists and in the name of "national security" betrayed the cause and the working classes. This no doubt was inevitable. Throughout the history of all such struggles we find similar sifting forces working out their own schemes. The stragglers and the doubters, the weak and the half-hearted, in the face of such crises betray their true character and get quietly dropped out of the real onrushing force of the movement. and thus when it became necessary for Lenin to abandon the Second International in 1917 and form the Third International, the term "Social Democrat" was also formally repudiated since it had now become associated with a type which had shed every vestige of its old revolutionary character and the term 'Communist' was adopted.

Since then the Social Democrat has come to mean the highly respectable, frock-coat Labour man with a clearly reformist tendency who runs the officialised non-revolutionary labour parties. Thus the Social Democratic Parties, though they were created to express workers' revolt against Capitalism, have now assumed a purely reformist character that aims at *modifying* the present Capitalist States. These parties hope so to alter the nature of capitalism as to make it tolerable. They hope with dams and walls, with fresh outlets and new bridges, to make an unworkable system workable. A steady maintaining of moderation and a flexible attitude of compromise,—this is the psychological basis of Social Democracy. This is where it differs so vitally from Communism which stands for the complete reduction of the present anarchy and the flood of uncontrolled private profiteering to method and order by the establishment of a Socialist State. While Communism means the establishment of a classless society, Social Democracy only contents itself by offering opposition to capitalism or wringing concession out of it,—at certain stages it almost assumes the appearance of a subtly or a suitably trimmed Capitalism with some pretty socialistic ornamental frills,—such as instanced in a Coalition Government.

KAMALADEVI CHATTOPADHAYA

POST-WAR PHASE

The rise of Social Democracy as the player of an important role came only after the War when the horror of the havoc wrought by the protracted agony of an Imperialistic War set the stage of a great European revolution. Crowns and sceptres fell like meteors an dthe masses, driven into the consciousness of their victimisation by the ruling classes, rose like a volcanic force, driving fire into the very heart of a chaotic and dilapidated capitalism. In many countries it was a leaderless force, for we have seen how the outbreak of war had seen the shameless betrayal of the masses by these top-hat leaders. They who had sworn by Marx and declared pacifism their religion, had turned as blood-thirsty as the most orthodox of Imperialists and were violating not only their own sacred principles but the much avowed ideals they had so continuously placed before the masses. The end of capitalism seemed imminent when, for the second time, Social Democracy came to the rescue of Capitalism. Instances are not wanting as in the case of the German revolution, when Social Democracy showed the same suspicion and hatred of a real proletariat in power and thus did not hesitate to copy capitalism in the use of violent repressive measures to put down the mass movements.

This sudden appearance of Social Democracy in the role of a prop of capitalism gave it a new and important significance. The critical position of a battered capitalism assigned to this new element a definite role and let it direct its force into the necessary harmless channels.

A strangely misleading situation has thut been created by the rising of a force apparensly anti-imperialistic and often as the saviour of the masses, wielding political powers in several countries, even holding office in the name of the working classes and yet in reality hardly even rubbing the bloom of capitalism. In fact the last decade since the close of the war has truly been called the age of Social Democracy. In which country of Europe has it not played some important part or another? It has held office and tried to make the world believe that it had put Socialism in power. But in reality, it was not even the effigy of Socialism that ever came into office. It was merely a caricature. Capitalism was having a sly laugh. Thus while Social Democracy performs many functions, its main work is to cater to the subjective need of the workers in the developed capitalistic countries. They satisfy the workers' need to dream of Socialism, whilst remaining tied to capitalism. Not only does it fulfil this by securing concessions and relief for the workers, but also by being a sufficiently dominating party in the parliaments of almost every country of Europe. It has at times exercised a massive control over the workers.

GERMAN EXAMPLE

Germany is a fine example of this. Post-war Germany was supremely dominated by the Social Democratic Party. Without its support it seemed almost impossible for any party to hold office and remain in power. It has been truly said that capitalistic Government in Germany would have been well nigh impossible without the tremendous power that the Social Democratic Party was wielding. It was the Social Democratic influence that made the workers mouldable and amenable to the continuous and taxing demands a shattered capitalism went on making on them. It performed the successful task of feeding their imagination with verbal socialism and pic-

(Continued on Page 73)

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Nation Must Stand Solid Behind Congress in Assembly Election

Record of Present Assembly has been Most Ignominous and Harmful to Country but New Assembly must assert National Will to Freedom

(By S. SATYAMURTI)

THE present Assembly has adjourned . " sine die." It will soon be dissolved, and will die. When it dies, it will die unwept, unhonoured and unsung.

The record of the present Assembly is one of unrelieved gloom. It has not represented the voice of the Nation in any single matter. It has been content to be the hand-maid of the Bureaucracy. No wonder that the Bureaucracy developed a fondness for it, and agreed to dissolve it only reluctantly. The members of the Assembly took no pains to strengthen the Opposition as against the Government. Too many parties were formed, more for personal or communal reasons, than for political reasons. Even among these parties, discipline was very weak; Leader and Deputy Leader, and followers among themselves, not unoften differed and spoke and voted differently on fundamental matters. Discipline was very lax. The Government had it their own way, every time.

Moreover, absenteeism became a crying evil in the last Assembly. Thanks to the Round Table Conferences, the Ottawa and Toronto Conferences, and many other International shows, the favourites of the Government in the Assembly got comfortable journeys to foreign lands at the expense of the Indian taxpayer; such journeys produced no tangible results for the people of India. One result, however, was that the non-official ranks in the Assembly were thinner, much to the advantage of the Government. But, even among those who stayed in India, attendance in the Assembly became a secondary affair. There were many absentees; and even among those who were in Delhi or in Simla, presence in the Assembly chamber was a duty which they neglected as much as they could.

S. SATYAMURTI

In point of achievement, the Assembly can only give to India in the economic sphere, the Ottawa Agreement, the Mody-Clare-Lees pact, Imperial preferences, excise duties on steel, sugar and matches and the Reserve Bank, and continual export of Gold from the country. In the political sphere, the Assembly has disgraced itself by making itself a party to Repressive Legislation of the worst kind. And the miserable defeat of Sir Abdur Rahim's very modest amend- ment to give equality of status ot Indian officers in the Army, aided by the absence of members who should have been in their places, completes the picture of deterioration in the Assembly.

Even if the Congress had not decided to contest the elections to the Assembly, some progressive party should have so decided, and fought these representatives who have succeeded in misrepresenting the country in the Assembly, all these years. Even such a party would have had a very good chance of defeating these members. But now that the Congress has decided to enter the lists, the issue is clear, simple, and straightforward. The Congress represents the nation's struggle for freedom. It is the work of the best brains and best hearts of the country, for the last fifty years. The success of the Congress is pro-tanto the success of the Swaraj Struggle. The Government say they have killed the Congress. Congressmen say that the Congress lives in the hearts and affections of the people. The test will come early in November. If the vast majority of the Congress candidates are returned at the top of the polls, it will mean that the Government is wrong, that the Congress lives, and that the Government must come to terms with the Congress. Such a victory is a victory for the nation as a whole.

Once Congressmen enter the Assembly, they will take steps to reject the White Paper, without any mental reservation whatever. Congressmen have no illusions about the White Paper. They know it proposes an insolvent Federation, with half a dozen insolvent provinces, impossible safeguards, both in the centre and in the provinces, almost amounting to possible, and in certain contingencies necessary, parallel governments, and to the vivisection of India as a Nation. Congressmen have no hesitation, therefore, in asking the country to reject the White Paper.

Having done that, they will take steps to have a Constituent Assembly convened on the widest possible franchise, to decide the future constitution of India, including an agreed and national communal settlement which will take the place of the Communal Award. This is a most democratic procedure, to which neither the Government nor any other party can take any reasonable objection.

Congressmen will also take steps, while in the Assembly, to secure the repeal of Repressive Legislation. Such Repressive Legislation now disfigures the Indian Statute Book. The Press Act, and the Princes Protection Act may be cited as examples. Recently, the Bengal and Assam Criminal Law Amendment Acts have been added to the list. Congressmen want these Repressive Laws repealed. They recognise thatthey wil be in power very soon. Even then they would rather govern with civilised weapons of modern Governmentthan with these antediluvian weapons.

In these circumstances, it is the duty of other parties to stand aside and let the Congress win the elections, even without a fight. It will be a moral triumph for the Congress and a moral defeat for the Government. If, however, the other parties will not do this for obvious reasons, it is the duty of the voters to stand together and support the Congress candidates whole-heartedly, thereby showing the other parties that they made a great blunder in contesting the Assembly elections, as against the Congress candidates.

The Congress victory at the polls will be but one stage in the fight. If the Congress sweeps the polls in all the elections, and Congress majorities are found in all the provincial legislatures and in the Assembly, it is quite possible that the Government comes to terms with us. If they do not, the struggle may be carried on both within and outside the legislatures till victory is in sight. In order to bring that victory nearer . it is essential that the voters to the Assembly throughout India should stand by and support the Congress candidates.

THE NEW PHASE OF SWADESHI

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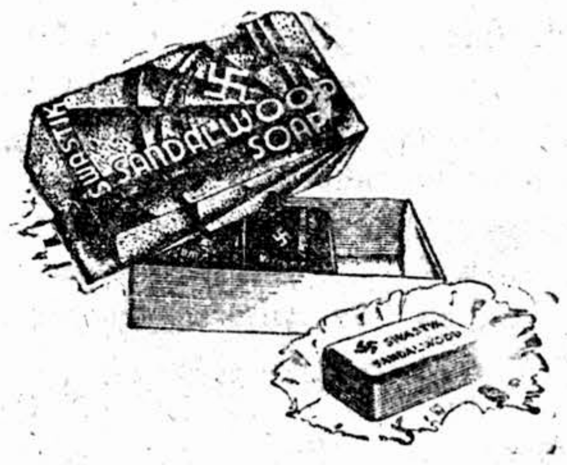

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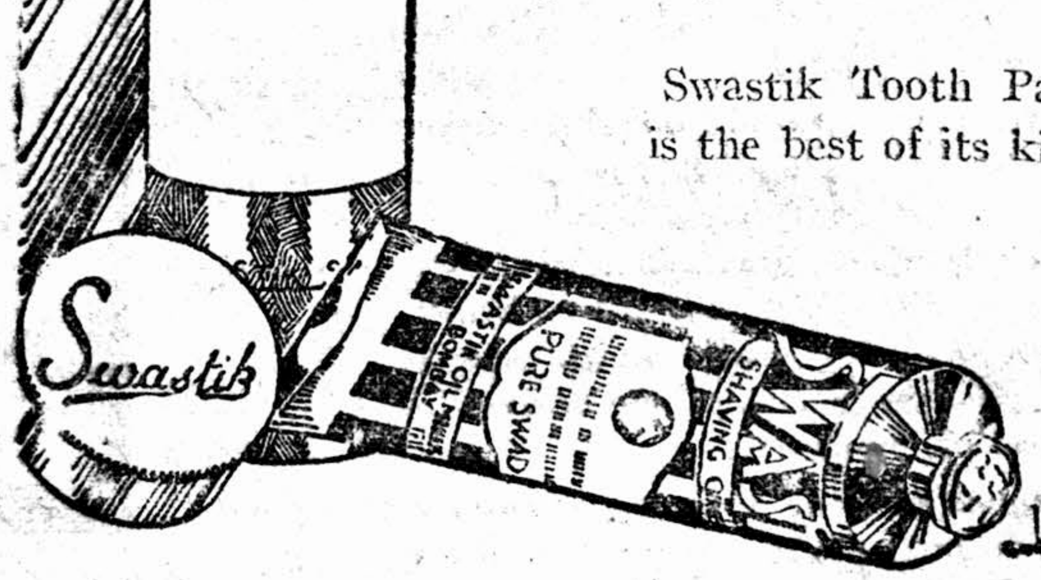

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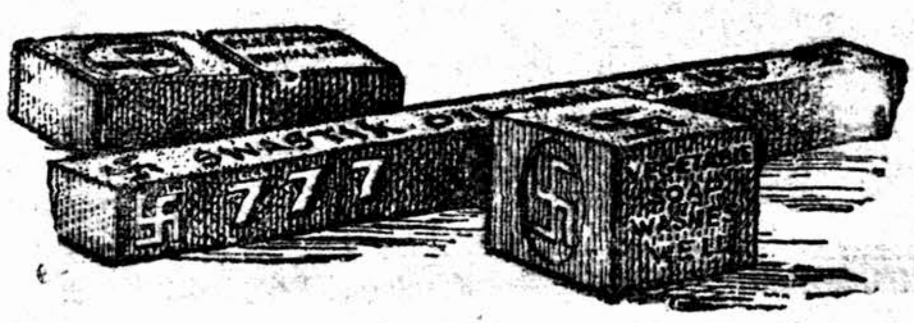

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Who Are These Congress Socialists?

NEW MOVEMENT REFLECTS CONFLUX OF TWO SEPARATE STRUGGLES-- THE PURELY NATIONALISTIC STRUGGLE AGAINST FOREIGN RULE AND ECONOMIC STRUGGLE AGAINST IMPERIALIST EXPLOITATION

(By M. R. MASANI, Joint Secretary of the Bombay Congress Socialist Party)

IN 1907 the Indian National Congress was faced with the appearance within its ranks of a new party. That was the Nationalist Party led by the late Lokamanya Tilak and Lala Lajpatrai. It was a party of radicals, talking in a language and breathing a spirit whose militancy sent a cold shiver down the spines of the Congress leaders of the day. The impact of the new ideas caused surprise, fear and resentment among the older Congress leaders. Following the Surat imbroglio, a Congress creed was drawn up which had the effect of successfully excluding the new party from the Congress. But in 1914 Tilak and his party returned triumphant to the Congress fold and it was the Moderates who later had to leave the Congress.

To-day the Congress is faced with a similar situation. Some of the Congress leaders are in the same state as their predecessors in 1907. Alarm, fear and resentment are expressed at the birth of a new party—the Congress Socialist Party. There are those who welcome it, those who repel it and those whom its appearance leaves bewildered and confused and who ask; " Who are these Congress Socialists ? "

It is possible to answer that question by pointing out to Acharya Narendra Deva, Sampoornanand and Shri Prakash of the U. P., Farid-ul-Haq Ansari of Delhi, Jai Prakash Narayan of Behar and corresponding leaders in other Provinces, to describe their splendid record of service in the Direct Action of struggle of the Congress and to say : " These are the men ".

But that would hardly be a sufficient answer. Rather it is necessary to inquire into the origins of the new movement and to indicate what it desires and what it stands for.

MOVEMENT BORN IN JAIL.

The Congress Socialist movement was born in jail. In practically every prison in which men were paying for their sins of Civil Disobedience small groups of young men got together in the course of 1932 and 1933 and discussed endlessly the causes of the failure of the Civil Disobedience Movement. It was out of those discussions that the opinion crystallized among some that a new orientation and a new idealogy were needed in Congress politics and that it was a different form of organisation and mass action which would take the country to its goal of Complete Independence.

The writer, along with Jai Prakash Narayan, the Organising Secretary of the All-India Congress Socialist Party, was a member of one such circle which formed in Nasik Road Central Prison and which resolved to launch a Congress Socialist group which should undertake the task of giving the Congress its new political philosophy.

The Congress *Socialist movement is nothing* accidental or foreign to the body politic of the Congress. Rather it is the logical development of the tendencies which had made themselves felt in the Karachi resolution on Fundamental Rights. It will be remembered that in the preamble to that resolution the Congress admitted that "in order to end the exploitation of the masses, political freedom must include real economic freedom of the starving millions."

The founders of the Bombay Congress Socialist Group on February 25, 1934, took the Karachi Resolution as the starting point and stated in their opening manifesto :

" Socialists in the Congress feel that in order to widen the basis of the struggle for independence and to ensure that even after Swaraj comes the masses do not remain the victims of economic exploitation, the Congress should adopt a programme that is socialist in action and objective.

The later history of the rise of the Congress Socialist movement is known to all students of political life.

CONFLUX OF TWO STRUGGLES.

Put in a nut-shell the new movement reflects the conflux of two separate struggles—the purely nationalist struggle against foreign rule and the economic struggle against imperialist exploitation.

The National movement started by being a revolt of the intelligentsia and the propertied classes of the country against political and social inequality between Englishmen and Indians and the superior facilities afforded to Britishers to exploit the cheap labour and economic resources of the country.

A second revolution has commenced before the first has run its course and that is the revolt of the peasants and workers and lower middle class against the grinding poverty resulting from foreign domination and Indian landlordism and capitalism.

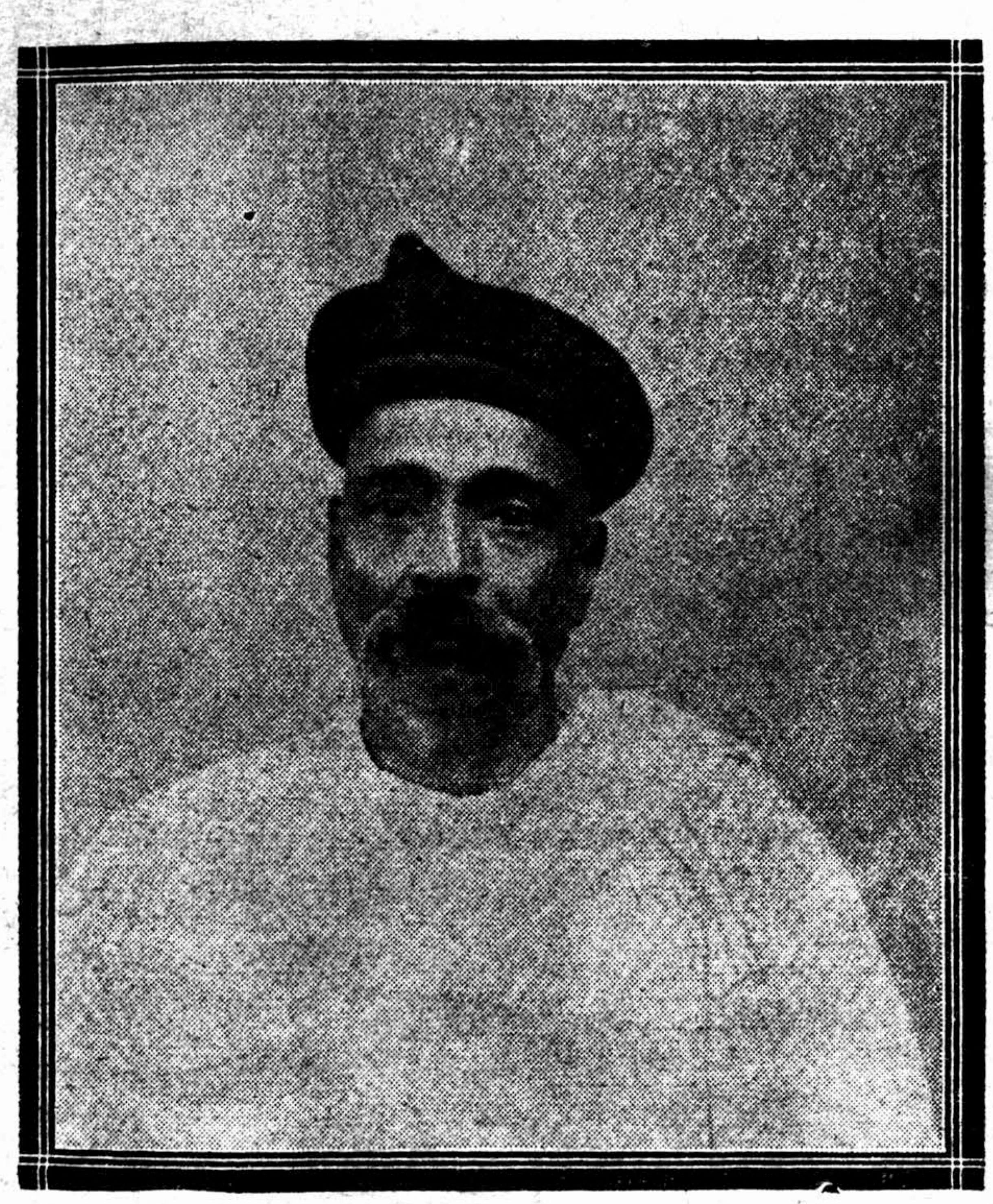
The average Indian Nationalist ignores this second motif of the national struggle and relies exclusively on national sentiment. The Communist concentrates on intensifying the economic revolt of the exploited masses and ignores the nationalist aspect of the struggle. It is the role of the Congress Socialist to give weight to both these factors in the struggle for national liberation and to recognise that an organisation which ignores either of these forces does so at its peril.

Pandit Jawaharlal Nehru rightly stressed this aspect of the matter when, in a letter to the writer on 19th December, 1933, welcoming the formation of a Congress Socialist group in Bombay, he wrote ;

" I feel that the time has come when the country should face the issue and come to grips with the real economic problems which ultimately matter. All over the world to-day people are being forced to think in terms of economic and social change and we in India cannot afford to remain in the backwater of pure politics.

" The time has undoubtedly come now when we must think more clearly and develop a scientific idealogy. This is, so far as I am concerned, one of socialism and I would, therefore, gladly welcome the formation of groups to spread this ideology."

It is in this task of harnessing the twin forces of Nationalism and Socialism that Congress Socialists appeal for the support of all those who desire to work for the cause of National Independence.



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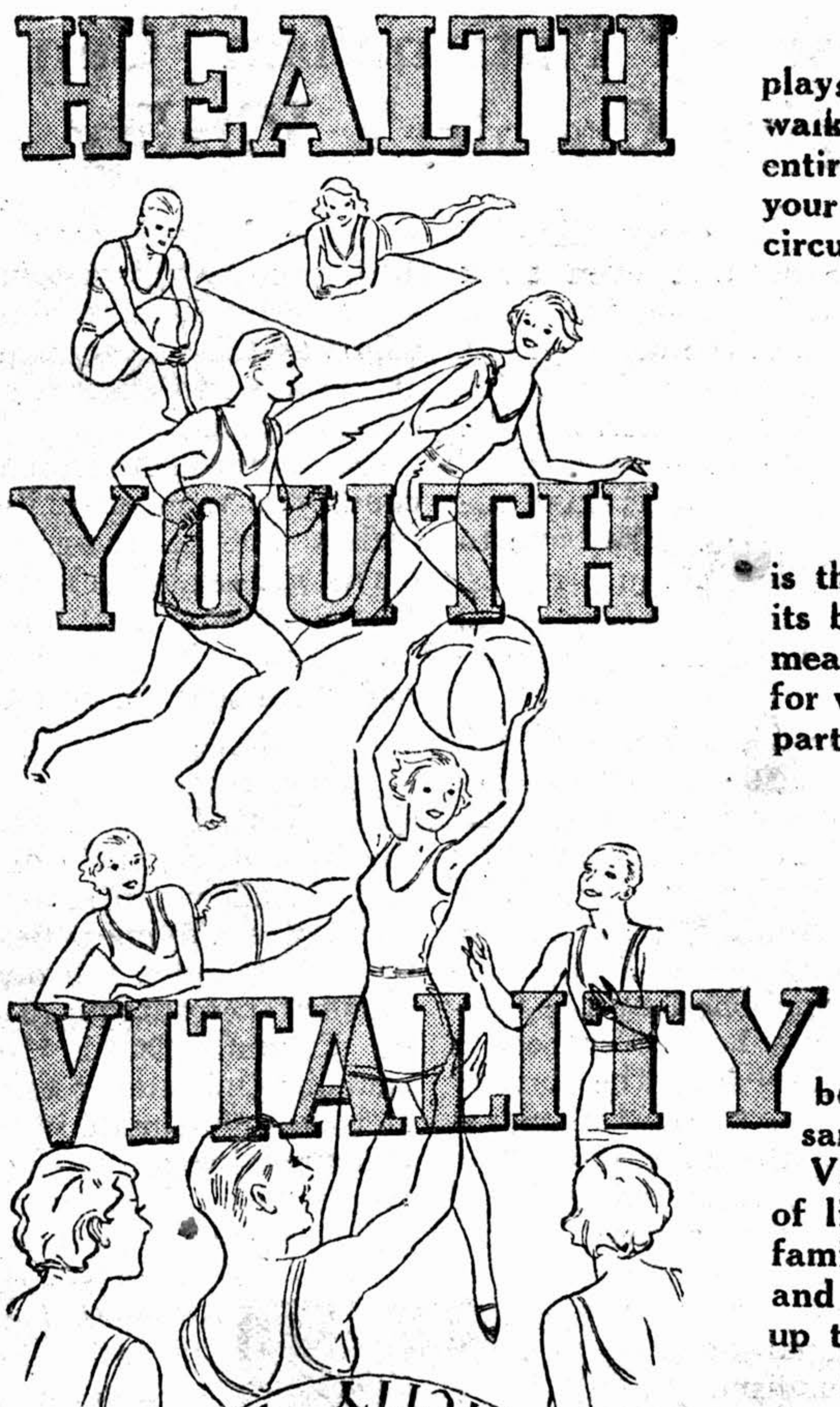

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COMMUNALISM IN INDIA AND ITS REMEDY

Only A Full Dose Of Nationalism Can Cure Evil Sapping Country's Vitality

By
Dr. MOHAMMAD ALAM.

COMMUNALISM has to-day eaten up every fibre of the body politic of the motherland and even rank communalists have to admit that it has been the main cause of gradual shameful degradation of the country. It is a simple truth that so long as the vast population of this country comprised of so many communities entertains the idea of communal rights based on differences of religion, we have no claim to our rights as a nation nor is there the remotest chance of our acquiring the same. We have to be a nation before we can logically claim natural rights. Clamour for communal divisions and aspirations of national rights have a wide gulf between them and it is impossible to build a bridge upon it.

Neither the communalists nor the nationalists could fail to realise this simple truth, but whilst the selfish greed of the former had always tempted them to strive to stand high on the graves of their ill-clad and half-fed brethren by falsely pretending to represent religious communities and engendering obnoxious communal mentality, the latter are equally responsible for fostering communalism. The history of the national movement as conducted by the Congress reveals beyond doubt that there has never been a serious effort to eradicate communalism from the country or to cure this disease, but what the topmost Congress leaders have been striving was only to find a communal compromise between different religious communities based on communalism itself. The policy was a short-sighted one intended to meet immediate exigencies and it rested on the wrong hypothesis of curing communalism by communalism itself. It could not cure communalism, it could only foster communalism. Such efforts of the Congress leaders may be well-intended and none can dispute the intention of those true sons of the soil who have served the country most devotedly till their last breath, but none can deny that these efforts were ill advised, and outcome of a short-sighted policy. The time has so proved to us. Is it not a fact that communalism in the country to-day is more rampant than it was in the first decade of this country? And is it not a fact that such compromises as were based on recognition of communal rights and consequently justified communalism, have substantially added to and fostered communalism?

Dr. MOHAMMAD ALAM

LUCKNOW AND BENGAL PACTS

The celebrated Lucknow Pact of 1916, known as the Congress League Pact of 1916, was the first anti-national pact which throttled nationalism, but was unfortunately, written by the pen of the nationalists themselves. It was followed by several other feeble attempts at communal compromises and corollaries of the original principle in different places and at different times, relying on the same principle of recognition of communal rights on the basis of religion. Those great men who effected such compromises honestly and with all good intention believed that they had found a way out of the difficulty and the sentiments of great Lokmanya Tilak can be read in a brief sentence which he used in his speech at the time of Lucknow Pact. He said: "We have met luck in Lucknow, we have united in the United Provinces." It was, however, a "bad luck" and "unity" which foretold much greater "dis-unity" to follow. A few years later, the late Mr. C. R. Das effected an equally important Hindu-Muslim Pact in Bengal, but the agreement arrived at was repudiated before its ink was dry. These pacts almost always come into existence whenever a fresh instalment of promised reforms by the Government was in sight and our leaders thought that in the absence of a communal compromise the result of their efforts and sacrifices for better rights of India would be jeopardized. But it so happened that such ineffective and harmful compromises fostered communalism on one hand and on the other gave an excuse to the Government to deny us our birth-rights.

The final climax of these compromises was reached during the last discussions at the Round Table Conference when such a high personality as that of Mahatma Gandhi, who was the sole representative of the Congress, strained every nerve to effect a communal compromise but all his efforts proved useless. Ah! for the nationalism which to-day is torn into so many rags of communalism and the country is more disunited than it ever was. All this is mainly due to these unsuccessful efforts at communal compromises and lack of courage to strike at the root cause. I hope and pray that last of our efforts for the compromises have ended with our failure at the Round Table Conferences and there shall be no more a talk about them.

We have been trying to construct a national edifice on sandy rocks and its destruction was a foregone conclusion. Time has disillusioned us and we must run out of the hypnotized circle of temptations of temporary cures. Communalism can never be cured by communalism. The country as a dying patient on its death-bed needs a drastic treatment and a full doze of nationalism. A mixture in different percentages of communalism can do no good to it. Communalism is the opium of Indian people and we cannot administer it to the patient in any shape or form. It is so unfortunate in this country that those who decry communalism are very often suffering from the contagion themselves. They may not be conscious of it, but the poison is there. It is also true that of all types of communalists the nationalist communalist is the most harmful one. He wears the garb of nationalism and spreads communalism amongst innocent masses. It cannot be denied that communalism has to-day entered even into the walls of the Congress and of you would scratch many a nationalist you would find him a communalist.

CLEAR DIFFERENTIATION NEEDED

We badly require a clear differentiation between a communalist and a nationalist so that no one can deceive us in future. We have many a leader amongst us who can be both a nationalist and a communalist at one and the same time or change from one into the other on suitable opportunities. We must make a clear demarcation and have no half-way house between communalism and nationalism. There exists none. If we want to eradicate communalism, we must have its clear cut definition. We have no dispute with religions as such, but when religion is made basis of the civic rights it becomes communalism. This is what is communalism. It sounds absurd to contend that religious rights should be distributed on the basis of citizenship and so give all Mohammadan religious rights to one place and Hindu rights to another, but the converse of it, *i.e.*, to distribute civic rights on the basis of religion, which is equally absurd, is the proposition claimed to be correct by different religious communities in India. If Indians desire to become a nation and attain national rights they must declare that religion is not to be made the basis of civic rights. You have all as an Indian, but nothing as a Muslim, Sikh, Hindu or Parsi. Let religion not trespass on the domain of our politics or it would some day lose its original position too.

There is no question of an Indian first or a Muslim or a Hindu first. The two things are quite different, but not conflicting. A child belongs to his mother in the first instance as much as to his father. The question is altogether irrelevant and misleading. One can belong to a religion as much in the first instance as to the country. Such irrelevant discussions only lead us astray from the path and make us fall into the side-pits. My religion may be well and good for its own purposes which may require protection, but it has nothing to do with my civic rights. Religion as basis of civic rights is communalism and those

(*Continued on page 163*)

Kashmir To-day

The People Of Kashmir, Both Hindu And Muslim, Have Deep Love For Their Country And Are Proud Of Their Culture: Their History Is A Tale Of Persecution And Exploitation By Foreigners For Several Centuries.

(By R. S. PANDIT, Bar-at-Law).

R. S. PANDIT, Bar-at-Law.

THE Indian States, once the social and military concern of British officers, have now become one of the leading interests in the politics of Imperialism. The problem of Indian States where medieval and feudal conditions still survive is beginning to loom large since traditional values are being judged from new stand-points and with new standards by the subjects of the Ruling Princes and Chiefs. Slowly but surely old beliefs are being undermined and authority is being challenged. The workers, the peasantry and the lower middle-classes are demanding relief and food for their hungry stomachs. The land tenure or the zamindari system is breaking down in British governed territory as well as in the States and the landed magnates are impoverished. In Kashmir where, too, change in its swiftness is sweeping the old landmarks away, the people are affected by economic distress similar to that prevalent in other parts of India.

The Maharaja's dominions are larger in extent than even those of the Nizam according to the latest surveys over inaccessible mountain regions and they are a conglomeration, as was the Hapsburg Empire, of States and peoples widely divergent in origin, religion, race, language and economic conditions. The Maharaja's territory, unlike other States ruled by the Princes and Chiefs, occupies an important strategic position on the northern frontier of India. The Maharaja rules a population which is predominantly Mohamadan. A part of the population within his territory is, like the tribes on the Afghan frontier, fierce and war-like, whereas a part are emigres from Central Asia, Mongol in type and Buddhist by religion.

To get a close-up of the present situation in Kashmir, the position of the Maharaja and of his relations with the British Government, it is necessary to review briefly the political history of the Jammu and Kashmir State.

POLITICAL HISTORY.

In 1819 Maharaja Ranjit Singh, the Lion of the Punjab, had wrested Kashmir from the Afghans and it remained a part of his dominions until 1846. After the death of Ranjit Singh, the Punjab was annexed by the British, who sold Kashmir for one million pounds sterling to the Dogra Raja of Jammu, Gulab Singh, who had sided with the British. Since then the British have never ceased to regret the error. While Kashmir was yet part of the Sikh Khalsa under a Governor sent from Lahore, the Raja Gulab Singh, after annexing all the petty hill States between the Jhelam and the Ravi, eventually acquired Kisthwar which touches the country of Ladakh, sometimes called Western Tibet. In 1834 the Raja sent his general, Vazir Zorawar Singh, to invade Ladakh. The Dogra commander advanced to Pushkum in the Wakkha valley on the Main Kashmir-Ladakh Road and reached Leh. At first the ruler of Ladakh was made a feudatory of Jammu, but eventually his country was annexed. Zorawar Singh marched into Skardo, deposed the chief and put his son on the throne. He raised contingents of Baltis and Ladakhis, and with his Dogras advanced in the winter of 1841 for the conquest of Tibet. The Dogras are splendid fighting men. On the 12th of December when the Dogras at a height of 15,000 ft. above sea level were losing their hands and feet from frost bite and were burning their gun-stocks for lack of fuel to keep themselves warm, the Tibetans delivered an assault. Zorawar fought at the head of his troops ,but was unhorsed and wounded by a bullet in the shoulder : he continued gallantly to fight with his sword, left-handed, till he was killed by a spear, his force was routed, only a few survivors reached Leh. This was a disaster similar to that which overtook the British adventurers about this time in Kabul. So perished the brave Zorawar Singh in the distant regions of the snow-bound North.

Another brave Dogra General conquered for the Rajas of Jammu what are now known as the Frontier Ilaquas and Gilgit Agency during the years 1868-1874. This was Hoshara Singh, who conquered Gilgit in 1868 and his gun, placed to mark the position from where he fired, is still in Situ. The Frontier Ilaquas of the State are (1) Hunza, (2) Nagar, (3) Punial, (4) Ashkoman, (5) Yasin, (6) Koh, and (7) Ghize. The last two are inhabited by semi-independent tribes. At Gupsi there is a fort which is garrisoned by a few companies of Dogras. Chitral on the North-west frontier of India was also, until the time of Lord Curzon, under Jammu. Lord Curzon took it from the late Maharaja of Jammu and Kashmir and brought it under direct British influence. The ruler of Chitral who still enjoys the ancient Kashmiri title of Mahattara (now Mehtar) has been granted a salute of guns and

(Continued on page 16)

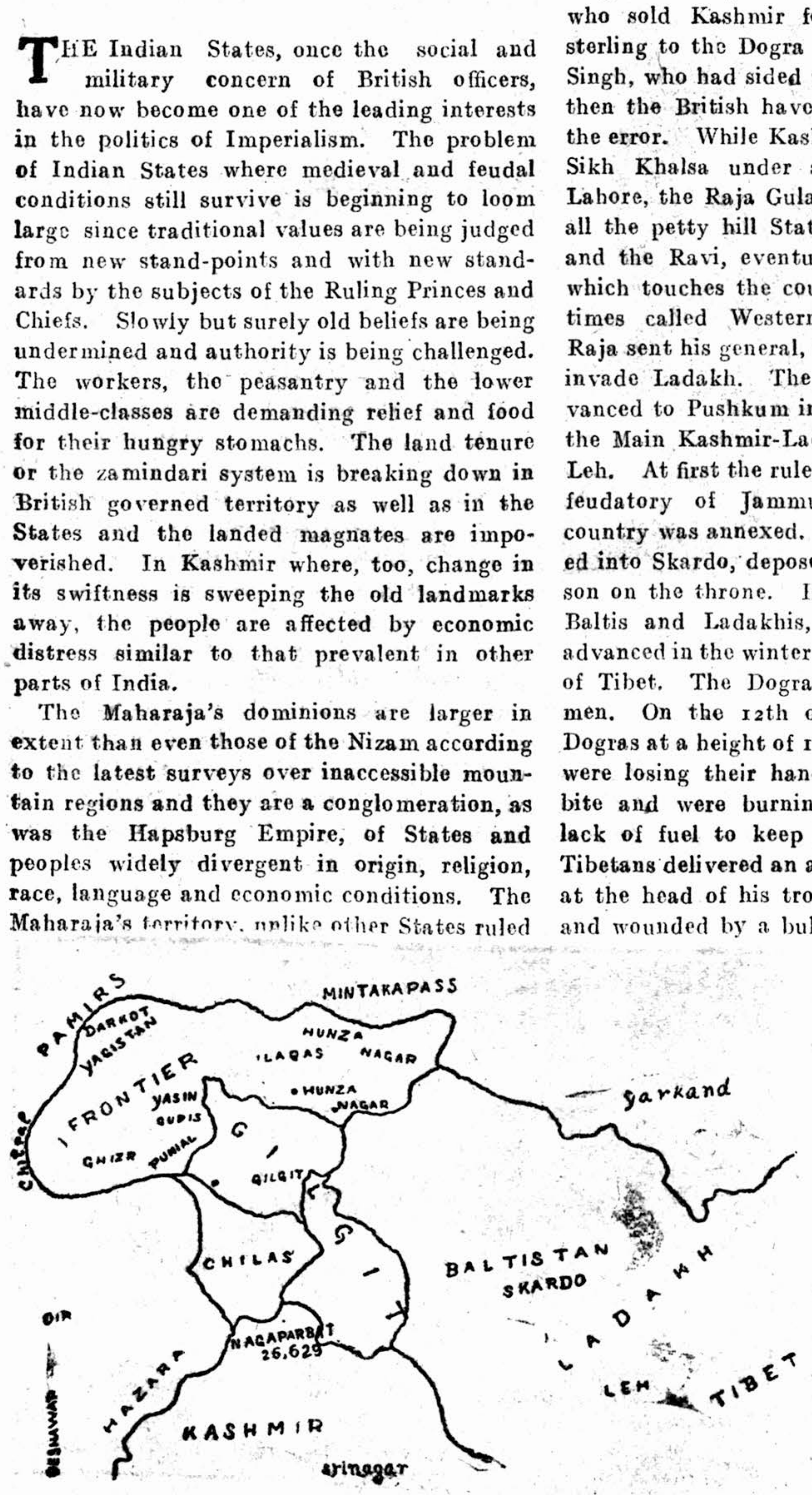
Vision Of Purpose

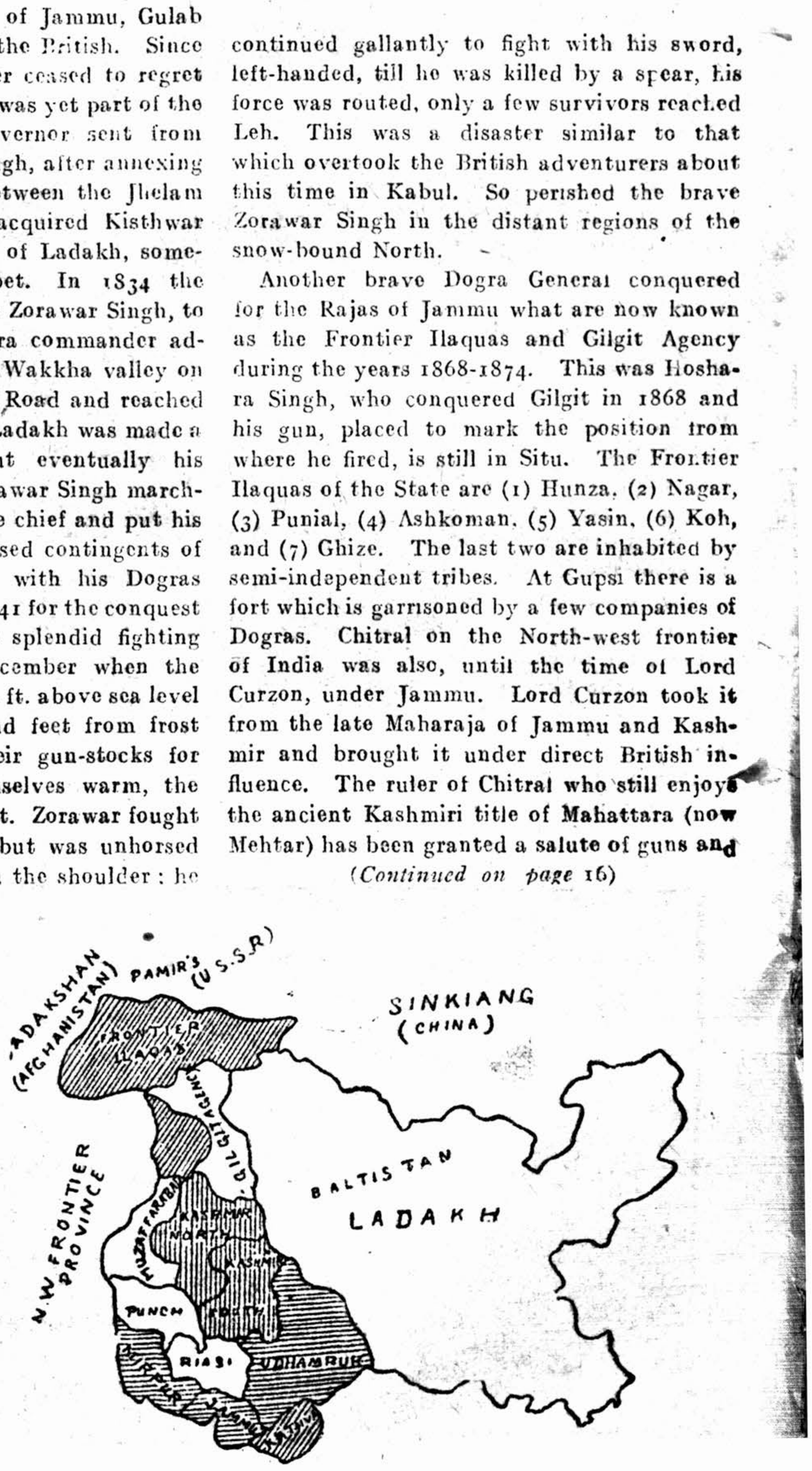
Go out on life's adventure ; the more difficult the task. the greater is the challenge When you have gained the vision of a purpose to which you can and must dedicate yourself wholly, then the closed doors will open and the seemingly impossible will become fully attainable.—*Sir J. C. Bose.*

* * *

Why We Fail

The reason why our enterprises in this country fail so often is that we give only a portion of ourselves to the cause dear to our heart.—*Rabindranath Tagore.*





KASHMIR TO-AY

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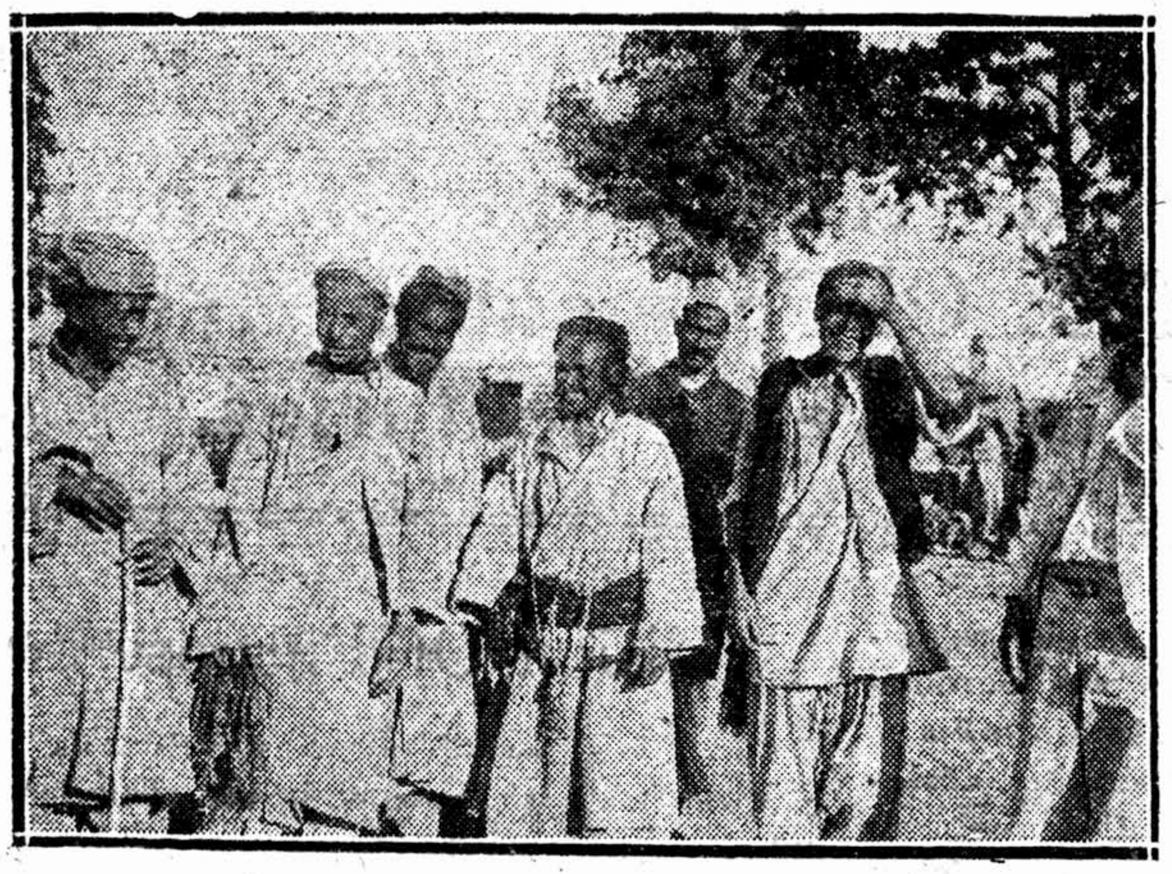

A group of Baltis near the Treaty Road.

At Khir Bhavani Fair—Kashmir Ladies (old style).

he title of His Highness by the British and Chitral is now garrisoned by British Indian troops who have taken the place of the Dogras.

BRITISH EYES ON GILGIT.

The British for some time have been exerting diplomatic pressure on the present Maharaja to induce him to cede to them Gilgit and the Frontier Ilaquas which the Dogras conquered by the sword. At the present time all the Frontier Ilaquas are under the charge of a British Political Agent who controls their affairs. Gilgit is similarly under the controlling power of the British Political Agent, although for all civil purposes it is, like other districts of the State, under a Wazir Wazarat. Appeals from the District and Sessions Judge of Gilgit lie to the High Court at Srinagar and in revenue matters to the Revenue Minister of the State. In Gilgit political power is, however, exercised by the Political Agent, Gilgit Agency, who is under the British Resident in Kashmir as well as directly under the Viceroy at Simla. The political Agent enjoys the privilege of a salute of eleven guns. There are three Assistant Political Agents, Yasin, Punial, Hunza and Nagar being under Assistant Political Agents. The Judicial system in different areas is a curious melange of tribal methods and modern judicial procedure and the Jirga system obtains just as among the tribes of the North West Frontier of India. Chelas has a fort which is garrisoned by the state troops but the British Political Agent collects the revenue, called "Tribute," which is sent to the State treasury at Gilgit. Such is the extraordinary dual control in these territories.

It is interesting to note that the people of Nagar, who call themselves Shin or Dard, are by religion Mohamedan and, like the Persians, Shias in faith. In Hunza, on the other hand, the people, curiously enough, like the inhabitants of Chitral and north eastern Afghanistan, are followers of the Aga Khan and like the Khojas of Cutch and Kathiawad and the Aga Khani Hindus, swell the coffers of the Avatar by the taxes which they pay. Unlike the modern Khojas, however, they are free from any movement of revolt against the Aga Khan's spiritual authority and although they are liable to pay a tenth of their income to the Aga Khan, he receives actually a very moderate sum from these poverty-stricken people.

Part of the Ruins of Martand, the Sun-Temple built by King Lalitaditya (700-732 A.C.)

The chiefs of Hunza and Nagar are called Mirs and they claim descent from Alexander the Great, who is the hero of these territories and of their legends and epic songs. According to their traditions their horses are also descended from Alexander's charger Bucephelos. Similar legends are current in the North-West Frontier Province, the centre of the Graeco-Buddhist culture and art, where the chiefs still claim descent from a princess of this region (Gandhara), who is said to have married Alexander. Red hair and blue eyes are common in Nagar and Hunza and the people have the Greek taste for wine and the dance. For half the year, however, they are cut off from all communication with the outside world after the snows begin to melt when the rivers rise to extraordinary heights, fill the lower reaches of the gorges and render them impassable.

A TOLSTOYAN PARADISE.

In Yasin the people follow a religion called Maulai. The Baltis of Baltistan (sometimes called Little Tibet) and the people of Ladakh are Mongolian in type like the Tibetans. The Baltis are Mohamedans and the Ladakhis are mostly Buddhists. In all this frontier territory, which is a Tolstoyan paradise, there are no mosques, no patwari, no courts, no land records. The territory comprises 48,000 square miles, but is so sparsely populated that the total population is barely two hundred thousand. There are eighty villages in the whole of the Gilgit Wazarat and only three hundred villages in all the Frontier Ilaquas. The British jealously guard this territory as their

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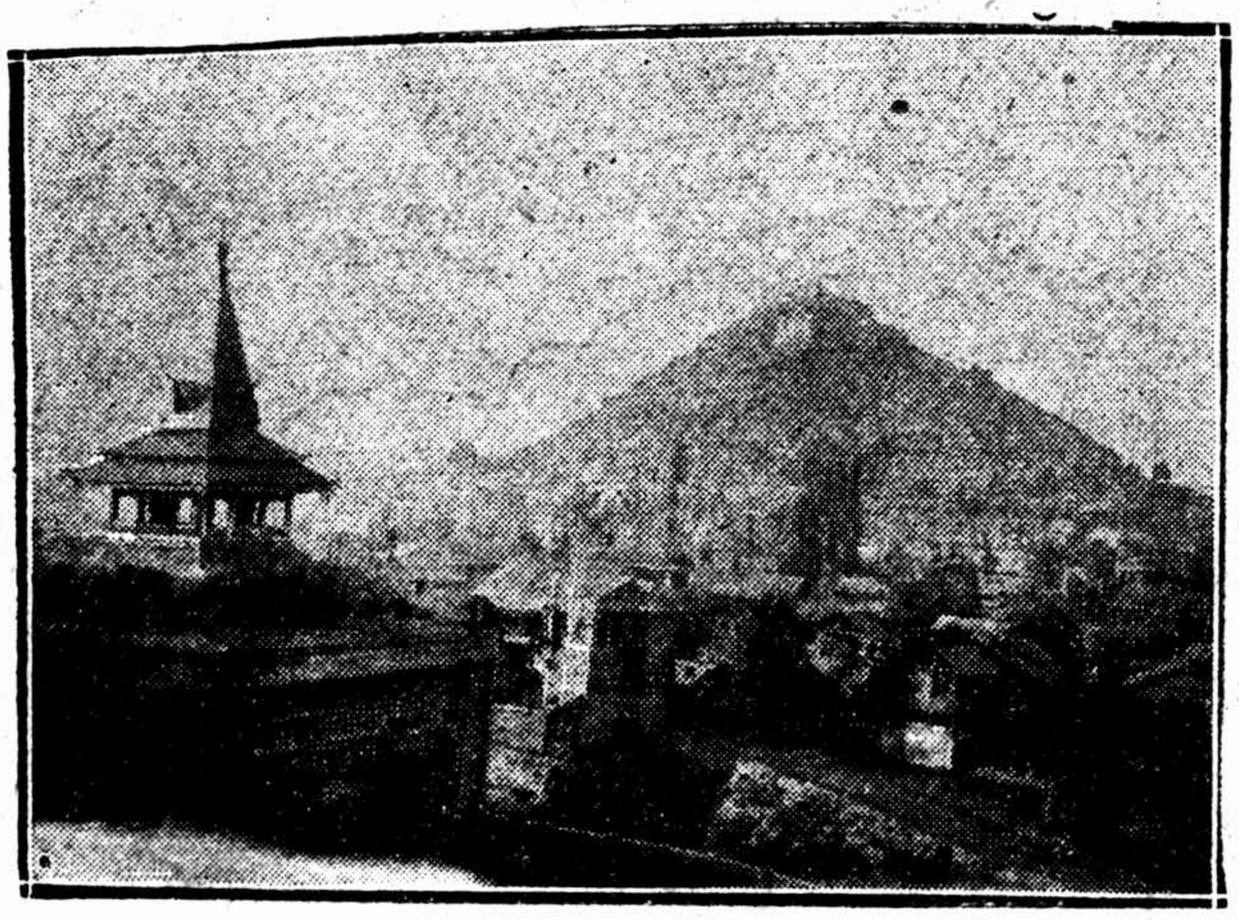

Fort on Hariparbat and Corner of the Jama Masjid where 'the party of the Goat' congregate for prayers.

Mr. Abdulla in the centre of the procession in June 1934.

CONGRESS ON THE CROSS-ROADS

Vital Questions Other Than Mahatma's Amendments That Must Be Tackled

(By ANON)

THAT this session of the Indian National Congress would be by far the most momentous in recent history was a foregone conclusion even before Mahatma Gandhi issued his historic statement proposing to move certain epoch-making amendments at the forthcoming session. These amendments will undoubtedly monopolize most of the time and attention of Congressmen and women from all over India who are now in Bombay. And the issue at stake—namely, retention of Gandhiji's leadership—is certainly important enough to demand precedence over all other issues. But Mahatma Gandhi once himself said, while comparing his own personality with the Congress, that he was like a drop of water in an ocean. While the Mahatma's words are characterized by his saintly humility and the importance of his leadership cannot be denied or minimized, let us not be staggered by chances of losing his leadership into ignoring, or underrating the importance of, some other important questions that must be tackled by Congress if it wishes to retain its prestige and popularity.

SOCIALISTS' RIGHT OF EXISTENCE.

The first question to which I would refer is the Socialists' right to exist as a party within the Congress. The scant courtesy and not infrequently the contempt with which they have been treated by certain older leaders of the Congress may well make one wonder if their very existence is so obnoxious that their presence cannot be tolerated by the dominant section of the Congress. The Congress, let us not forget, is a democratic organization with a very wide membership and it includes members with very divergent views. To take a few illustrations it counts amongst its members mill-owners, capitalists, workers, peasants, land-owners, taluqdars,—in fact almost all the heterogeneous elements of Indian society. The link that binds them is their common desire for Swaraj and their professed adherence to Congress creed. And it is absurd to expect them all to agree on all matters. A healthy difference of opinion should be a welcome feature of a democratic society and the history of Congress would reveal not a few occasions when different points of view have been expressed on its platform and differences have existed on the most vital issues. We have also seen that lately a certain section has been in ascendance and has managed to have its policy accepted by the majority. It is to this policy that we owe the idea of Council-entry and the revival of a parliamentary programme. What was considered wholly outside the domain of Congress activities has become to-day the main factor in Congress work, and the attention and energy of all Congress organizations is now exclusively directed towards fighting the Assembly elections.

When other parties have succeeded in changing the Congress policy to such an extent, it seems unfair to deny the Socialists the very right to exist within the Congress. They have repeatedly declared that they adhere to the Congress creed of non-violence and their aim is simply to convert the Congress to adopt a Socialist programme. The Socialists are a growing party and they represent the spirit of youth and the interests of masses as opposed to those of the forces of exploitation. It would be nothing short of a blunder and the display of the worst form of Fascism if the Socialists are hounded out of the Congress.

FUNDAMENTAL RIGHTS.

Does the Congress still stand by its resolution of fundamental rights and economic changes passed at the Karachi session ? That question must be definitely answered at the Bombay session. For the attitude of some of our leaders towards the Socialists would make one believe that they have forgotten its existence. What else can we understand from their opposition to Congress Socialists when they demand that the policy enunciated in this resolution should be carried to its logical conclusion ? With the passing of this resolution under the influence of Jawaharlal Nehru the Congress had entered a new phase of its existence, and it was expected that at its subsequent sessions the Congress policy would undergo a radical change and assume a definitely Socialistic colour. In other words Swaraj would mean not only an end to foreign exploitation but the inauguration of an era of the economic emancipation of the masses. That prospect, however, did not appeal to a number of influential Congressmen some of whom at least interpret *Swaraj* as an era when, with the elimination of foreign interests, Indian capitalists would be free to exploit the country. Some of them have landed property and others are interested in the development of industries. To them the idea of "State ownership of key industries" is naturally repugnant. The capitalists who had helped the Congress financially must have felt infuriated at its pro-labour tendencies. So far as the boycott of foreign cloth was concerned they were glad. It meant big dividends for them. But surely they would not help an organization that proposed to put an end to their profiteering. Since then all these elements have been exerting their influence and preventing the Congress from boldly declaring for the rights of peasants and workers. The Congress has so far managed to steer a middle course and avoid a clear enunciation of its policy. But it has now come on the cross-roads and must choose between the sup-

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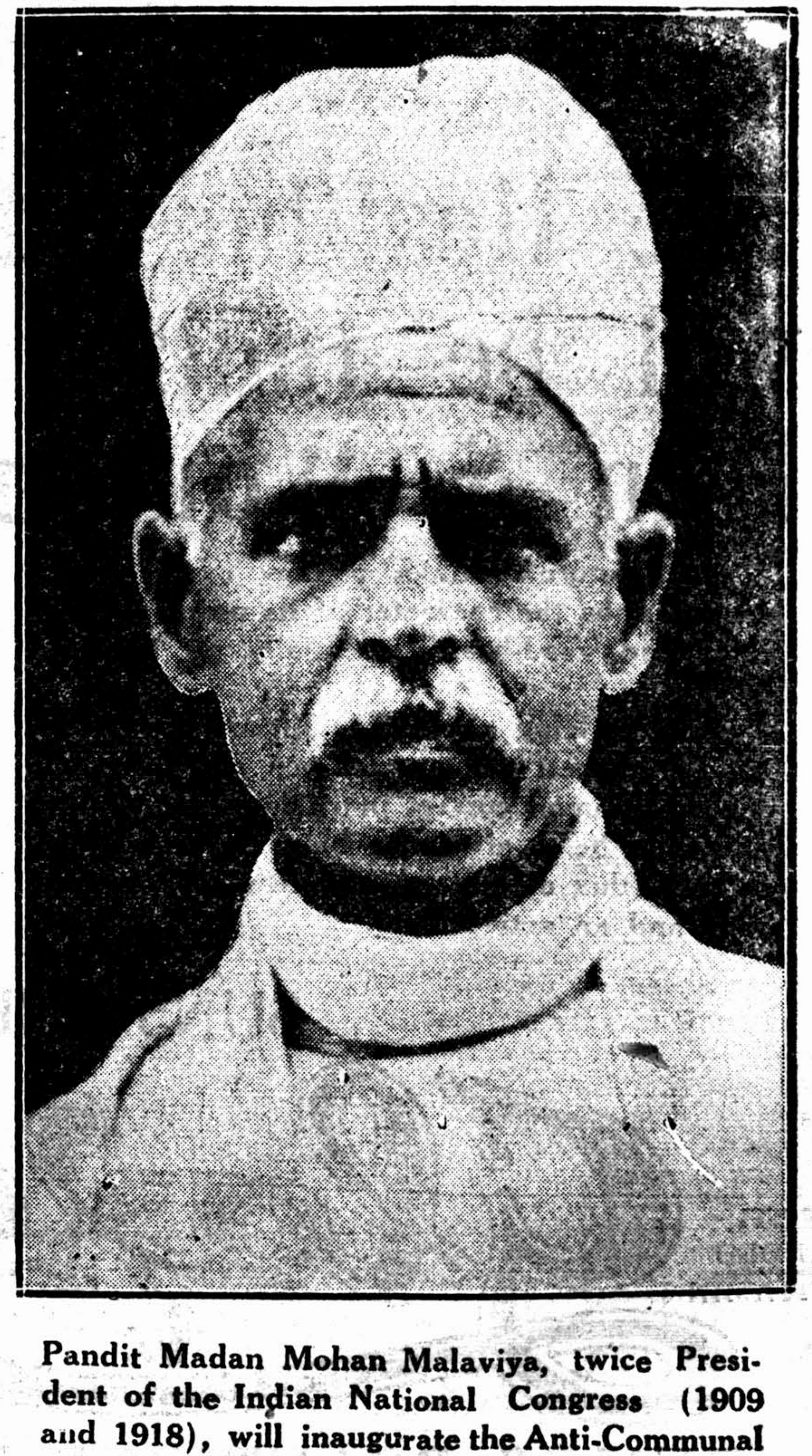

Pandit Madan Mohan Malaviya, twice President of the Indian National Congress (1909 and 1918), will inaugurate the Anti-Communal Award Conference in Bombay on the 25th October, 1934.

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Wanted--A Permanent National Volunteer Corps

A Short Survey Of Bombay Organisations

(By "OBSERVER")

ALL over the continent of Europe to-day, one's ears would be dinned with the constant "tramp-tramp" of the marching feet of the millions of youth in various countries.

Every country has its youth organised and disciplined, so that they may be ready to serve the country and that they may help to build a better nation for to-morrow.

The stupendous organisations in Central Europe, where thousands of men and women, boys and girls, are being drilled and disciplined into organised social units, do not simply echo the human instinct of pugnacity. They are unmistakable signs of the inordinate desire of every race, every nation and every country to build, to progress and to achieve happiness.

Mr. Yusuf Meherally G.O.C. of Congress Volunteers

In India we have a different tale to tell. For the last so many years there had not been any volunteer organisaon is or youth movements worth the name.

About ten years ago an attempt was made to organise the national youth under the direct control of the Hindustani Seva Dal. The work commenced under auspicious circumstances and several provincial branches were established under the supervision and guidance of Dr. N. S. Hardiker, who may be described as the pioneer of the Indian National Volunteer Movement during recent years.

Meanwhile, in Bombay every community suddenly seemed to have developed a keen sense of consciousness. They wished to perpetuate the communal feeling by imparting discipline among the younger generation of their own communities to the exclusion of others. They began organising service corps and volunteer movements on communal lines. The leaders of such movements, their patronisers and promoters, may claim that inspite of their communalism, their organisations have attained a discipline that is worth emulating. But they would never be able to escape the charge that they sought to place their community before the country.

A feeling of communal exclusiveness and superiority was thus being unconsciously created in the minds of the youth and the feeling of equality and of fraternity among them was being gradually suppressed.

To-day, though Bombay can boast of about 80 volunteer organisations, not one of them is free from this taint of communalism. They have been organised for the bettering of the respective communities and not directly for the welfare of the country as a whole.

But amidst such deplorable conditions, there were nationalists like Sjt. Vaikunt Desai, who were able to organise national volunteer corps in the city of Bombay about a decade ago for the service of the Congress and the country.

"NATIONAL MILITIA."

In recent times, the present General Officer Commanding the Congress Volunteer Force, Mr. Yusuf Meherally who had, so to speak, "risen from the ranks" started as early as 1929 a volunteer corps called the National Militia, which fulfilled the requirements of a truly national organisation. In this he was very ably assisted by Mr. Navin Khandvala. The youths then trained under him could be described as the representatives of Young India, in their best form, their highest ideals, their up-to-date training and discipline.

The latent spirit of concerted and disciplined action already smouldering among the Indian youth for want of proper rekindling, was for the first time in many years quickened again by Mr. Yusuf Meherally, who was responsible for turning out the best type of trained and organised volunteer corps in Bombay. Bombay youth then felt almost rejuvenated, freed from the poisonous atmosphere of rank communalism.

The National Militia rendered splendid service to the Congress and the country and was mainly drafted from among the members of the Bombay Youth League, which remained throughout its existence a powerful organisation in the city.

In 1930, the volunteer movement entered a new phase with the opening of a branch of the Hindustani Seva Dal which was by this time recognised all over the country as the official Volunteer Organisation of the Congress. When the Hindustani Seva Dal wanted to organise a Corps of its own, Mr.. A. S. Ekambar Iyer made his debut in the city and volunteered service as an organiser of the Seva Dal, after seven years of experience in organising the Dal all over the country.

NEW VOLUNTEERS.

Since 1930 much water has flown under the bridge, especially in Bombay After 4 years it gives one no small pleasure and relief, that the stern discipline inculcated in the name of the Hindustani Seva Dal, the lofty moral code of conduct and behaviour while donning or doffing the uniform of service, sympathy and simplicity, have neither faded nor waned a whit. The Indian National Congress now holding its session in Bombay, has afforded a splendid opportunity for the reorganisation of the youth of Bombay.

Day and night, the resounding commands of the training "Corporal" echo through the buildings in the premises of the Congress House. For these volunteers who are racing against time day or night seem to matter little. At 9 p.m., they would still be drilling under the shadow of darkness as it suits a particular section.

As already observed, whatever enthusiasm is dislayed in all the training camps in the city, this spirit and the inherent instinct for organised effort was first kindled by Meherally and beaten into shape relentlessly by the almost military rigidity with which discipline was imparted by A. S. E. Iyer. Meherally may not command the volunteer corps for ever. Iyer may not order the volunteers to start out on what look like unending route-marches through the winding streets of Bombay! But the determination of the one and the capacity for exertion in the other are bound to leave a permanent mark on the progress of the national volunteer movement in the city during the last few years.

There are many other veterans also like Sjts. mukund Balsavar, Gajendra Sharma, V. R. Modak, Sirdar Thaman Singh, Jivan Kaul and A. M. Syed, who were in no small measure responsible for the growth of the volunteer movement in the city to its present proportions and whose services can be requisitioned with advantage for creating the one efficient national volunteer force in the city permanently.

Our Congress volunteers will be the servants of humanity and harbingers of peace and security in a land torn with strife and dissension.

WANTED A PERMANENT CORPS.

If Bombay can make the present volunteer organisation of the Reception Committee, a nucleus to build up the National Volunteer Corps, on a country-wide scale, in a really magnificent manner like the volunteer corps in other countries, then one of the essential functions of the Congress would have been nearly fulfilled.

In the past, our failures, our sufferings, our short-comings had been due to the lack of proper appreciation of the real worth of organisation and discipline.

If 10 or 12 years ago, our leaders had visualised the need of organisation among the youth of the land, they would have thought better than calling the volunteers for every Congress session and dispersing and disbanding the organisation after the purpose was served without taking advantage of

(*Continued on page IV*)

Mr. S. D. Prabhavalkar (left) Engineer-in-charge of contruction of the Abdul Ghaffar Nagar and Mr. Bimal Sharma (right) in charge of general supervision and workmen. Both of them have been heroically working day and night to get the work completed in scheduled time.

Wanted---A Permanent National Volunteer Corps

their presence for initiating the volunteer corps. Of course, there might be one or two exceptions.

If they had proceeded to give these volunteer organisations some sort of permanence at every place where the Congress was held, the volunteers corps could have been developed without much expense of money and time.

We shall not, however, rue over spilt milk. We shall not be sorry for the lost opportunity if we are confident of recompensing such losses.

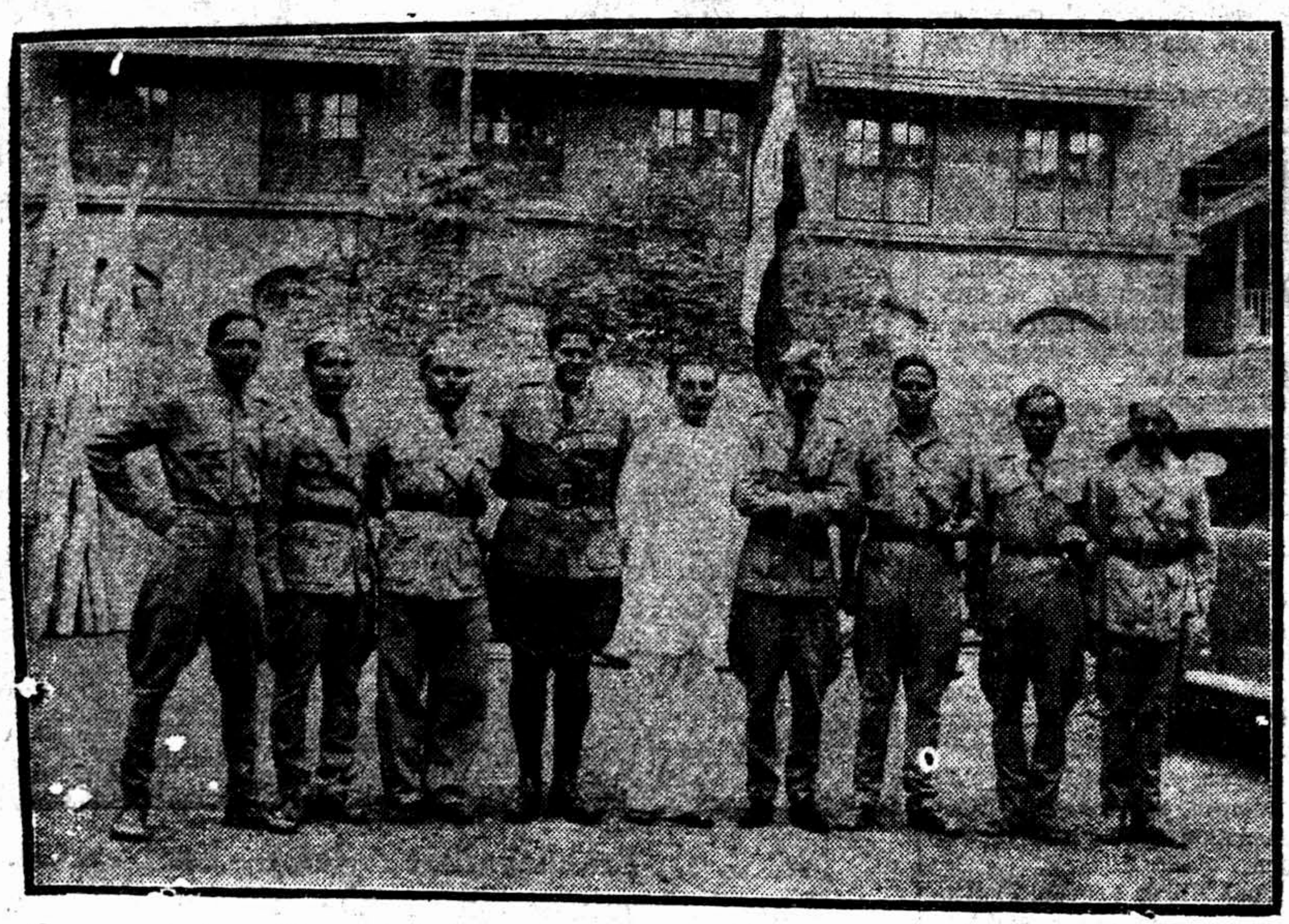
In this connection again let us remind ourselves, that in the history of the Youth Movement of the World very large quantities of water have flown under the bridge, since the Great War. There is hardly any country in the world to-day, which has not its youth better organised, better disciplined and more soundly equipped for the needs of the situation than the Indian youth.

Our slumber shall not be that of a victim of dope, who is still in a state of torpor. What a Switzerland or a China has done, India can do for its youth.

Let it also not be forgotten that the youth movement in India, needs substantial help and assistance for its healthy growth.

The new phase of national activity after the recent political turmoil must include the reorganisation and the rehabilitation of a permanent Volunteer Corps at the beck and call of the Congress.

Training Officers of the Congress Volunteers: (seated on chairs): from left to right—Mr. Afghan, Officer in charge of Band Corps; Mr. V. R. Modak, Chief Training Officer for 'C' Ward; Mr. A. S. E. Iyer, Superviser of Training; Mr. Abid Ali Jafferbhoy and Mrs. Sarojini Naidu, members of the Volunteer Sub-Committee; Mr. Yusuf Meherally (G.O.C.); Mr. K. F. Nariman, Chairman of Reception Committee of the Congress; Mr. Mukund Balsavar, Camp Commander of Students' Camp; Mr. Inamdar, a Training Officer.



Some of the officers of the Congress Volunteer Organisation: from left to right—Mukund Balsavar, Dr. Nair, Prof. Trivedi, Navin Khandwalla, K. F. Nariman, Yusuf Meherally (G.O.C.), A. S. Ekambara Iyer, Thakore and Manibhai Sheth.

CONGRESS SAINIKAS

(*Continued from page 6*)

The entire object is to exercise and strengthen the physique by drill and to develop alertness, to enable the volunteers to guard others and themselves and be made fit to serve in any helpful capacity and in team spirit. So far as the volunteers' training goes they learn to form lines, marching, dispersing, lathi play, present and slope arms, sentry duty, whistling, flag ceremony, etc. Provision is made to give instruction in First Aid to a selected batch. Special and extra training was given to a select group to equip them to maintain a high standard of efficiency.

The volunteers have had practical lessons in public duties such as route marches, crowd control, etc. They have already made impressive demonstrations of their capacity by their successful conduct at such meetings as the Chowpatty gathering that Bombay witnessed on Gandhi Jayanti Day as also at the election propaganda meeting.

There is no doubt that the uniform is very attractive and striking. The Sainikas have Kesaria saris with chocolate blouses and chocolate belts, while officers have saris of the same colour with this change that they wear green blouses and green belts instead.

The Naiks or the officers carry whistles which are used for giving instructions. There are two cyclists to run errands when necessary.

The medical or health side is not neglected. There are two doctors among the recruits for all emergencies. This account gives but a very passing glimpse of the many-sided and complex nature of the volunteer organisation. In fact really to understand and appreciate it in all its significance one has to be in it and be part of its daily existence.

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RAJENDRA PRASAD

A Study In Character And Personality

(By SACHCHIDANANDA SINHA, Bar-at-Law)

And those who paint the truest, praise them most.
ADDISON (*The Campaign.*)

IT does not lie in his great accomplishments, his wonderful ability and his extra-ordinary eloquence, though all these things do demand our admiration . But the people understand him. They know that he has profound sympathy with them, that he has nothing at heart but duty to promote those interests according to his honest views of them, and whether he judges rightly or wrongly about this question or that—and, of course, all of us are liable to ersor, and none pretend to infallibility—they know that he is a man actuated by the purest motives, and that he presents the highest example of public integrity."

The above words, uttered on a very memorable occasion by a great Lord High Chancellor of Britain, in connection with the public services of one of the greatest British statesmen—namely, by Viscount Selborne with reference to William Ewart Gladstone—can be applied with singular appropriateness to Rajendra Prasad's character and public activities by those who, like the present writer, may claim the privilege of having known him intimately, for years, in various spheres of his life, and not merely as a non-co-operating Congressman. And so, an attempt is made to paint him as he is—"warts and all"—for I feel that in painting him the truest, I shall praise him most.

YOUNG RAJENDRA

Rajendra Prasad was born on the 3rd December, 1884, about a year before the Indian National Congress was founded. He comes of a highly respectable Kayastha family, settled in the Saran District, in North Behar. His father, Munshi Mahadeo Sahay, was a landlord. Rajendra was the fifth and the youngest child of his parents. An elder sister, the only other child of his parents, is still alive, Only a few months back he had the dire misfortune of losing his elder brother, Mahendra Prasad, who was just like a father to him, and whose loss he feels, therefore, as irreparable. Mahendra Prasad was a highly respected public worker, and placed to his credit a splendid record of very useful public activities in the co-operative movement, banking and business. It was he who took the keenest interest in the education and the up-bringing of Rajendra Prasad—after their father's death in 1907—and to whom the latter owes much of his success, in the various spheres of his life, as a public man.

When Rajendra went to school, at Chapra, in 1893, Behar and Bengal were still united as the "Lower Provinces," and it was, therefore, a great achievement for him to have topped the list at the Entrance Examination of the Calcutta University in March, 1902. He was the first Beharee student to have achieved so notable a distinction, and naturally it evoked great enthusiasm in Behar. In noticing his success, the ***Hindustan Review*** wrote with an almost prophetic prescience as follows ;—

RAJENDRA PRASAD.

"Young Rajendra is a brilliant student, by all accounts. We hope he will sustain, in his University career, the high standard of his success in the Entrance Examination. We wonder what the future has in store for him. Given good health, nothing open to Indians should be beyond his aspirations. We hope he will live to occupy a seat on the Bench of the High Court of his province, and receive the letter of appointment—as did Mr. Justice Chandavarkar, at Lahore,—when presiding over a session of the National Congress." What better prediction could then be made than what has practically come about in the fulness of time—except that the prophecy about the judgship has been frustrated by the non-co-operation movement ?

Rajendra then joined the Presidency College, Calcutta. At the Intermediate Examination, he again stood first in the University. For the third time he stood first at the B.A. Examination, in 1906. He then joined the M.A. class, in English, as well as the Law class, in 1906, but was unable to take his B.L. degree until 1910, though he took his M.A. degree in 1907. This ended his academic career, and he left Calcutta to take up a professorship at the Greer College, at Muzafferpur, where he worked for nearly a year. He returned to Calcutta towards the end of 1909 to be articled to a senior lawyer, with a view to be able to practice in the High Court.

While a student Rajendra was never a book-worm. Even in his college days he used to take a leading part in such intellectual activities as debates and discussions. As a university student he took the initiative, in 1902, in starting the Beharee Club in order to provide a meeting place for the Beharees, in Calcutta, and to help Beharee students in the matter of their accommodation on their arrival in India's the then metropolis. This institution was in a very real sense the forerunner of the Beharee Students' Conference. By the time he had graduated in 1906, he had become passionately interested in political work. Those were stirring times. So that when the anti-partition and Swadeshi agitation was started, the Beharee students in Calcutta also felt its impact, and Rajendra Prasad threw himself heart and soul into it, with the result that his studies suffered, and he could not render as good an account of himself at the M.A. examination as people expected of him.

AN INVITATION FROM GOKHALE

But the country gained what Rajendra lost. Out of those experiences and contacts with the awakened youth of Bengal, there emerged the student movement in Behar, to which he imparted the necessary initiative. As the result mainly of his efforts, there was held in September, 1906, the first session—and a highly successful one—of the Beharee Students' Conference in the Patna College Hall, under the presidentship of the late Mr. Syed Sharfuddin—afterwards a well-known judge of the Calcutta and the Patna High Courts. The Beharee Students' Conference has been justly acknowledged to be precursor of similar students' organisations in other parts of India and it has had a list of eminent and distinguished Presidents, both from Behar and outside the province. The starting of this highly useful institution may justly be assigned to the inspiration and devotion of Rajendra Prasad. At this time he was desirous to complete his education abroad. He did not then succeed in his desire to go to Europe. But later, in 1928, he visited England, in connection with the famous Burma litigation in the Privy Council. Besides England, he then visited some other European countries also, and took the opportunity of meeting M. Romain Rolland. While engaged in pacifist propaganda in Austria, he was subjected to an almost murderous assault by some anti-pacifists, at a public meeting, at Gratz. He suffered serious injuries, and it was weeks before he could resume his normal activities.

Early in 1910 Mr. Gokhale being anxious to capture some young Beharees for his Servants of India Society, the name of Rajendra Prasad was suggested to him. Accordingly Mr. Gokhale invited the latter to meet him. As expected, Rajendra was very strongly attracted by the idea of joining the Society, and wrote a long letter to his elder brother, ex-

(Continued on Page 172)

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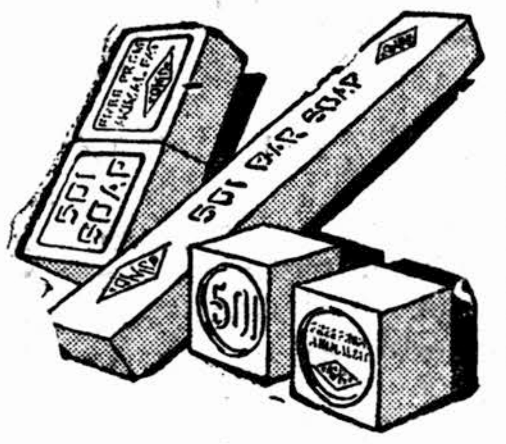

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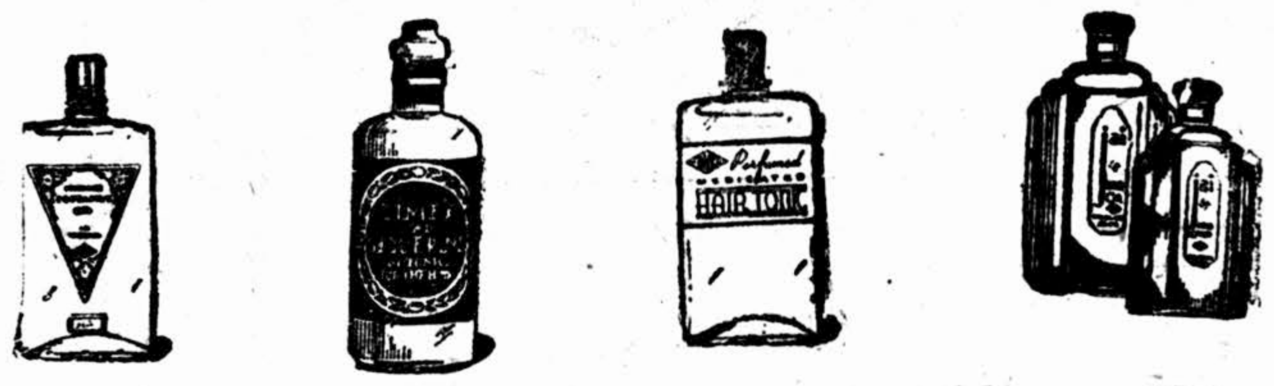

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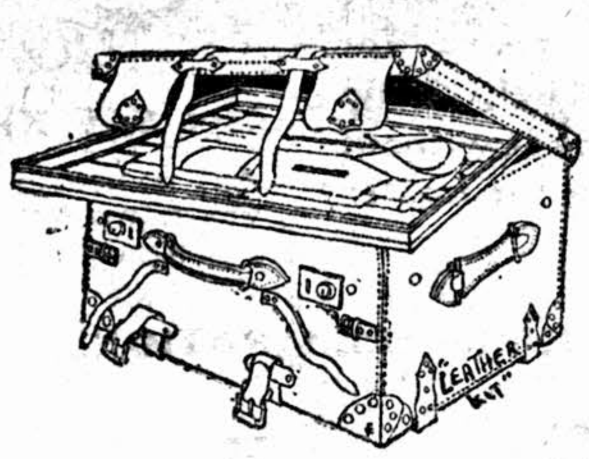

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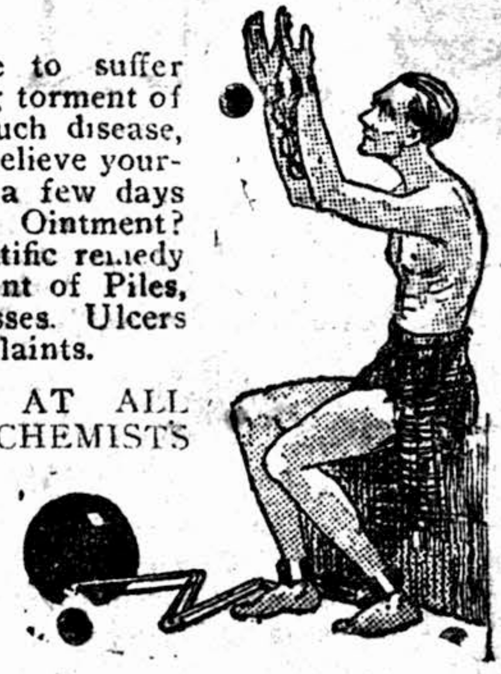

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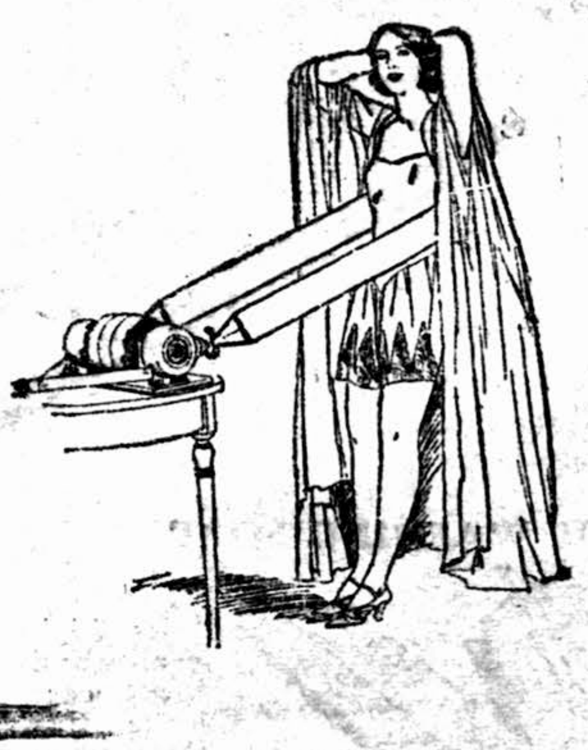

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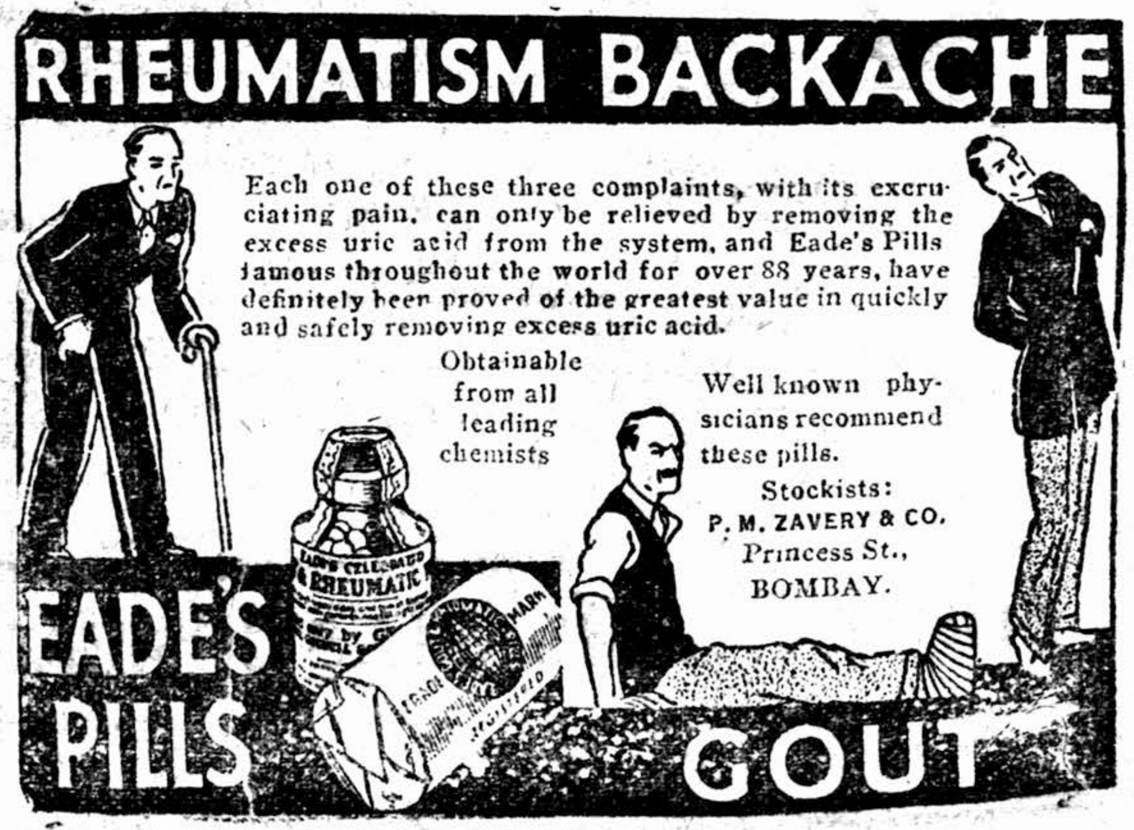

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THE NEED OF INDIA ?

A PHILOSOPHY OF LIFE

(By MADAME SOPHIA WADIA)

The following are extracts from a stenographic report of a lecture of Madame Sophia Wadia delivered at the United Lodge of Theosophists in September 1932. The ideas offered are appropriate for our Congress Number.

What India has to work for and work towards is a philosophy of life, a philosophy of reason and rationalism, that is positive, and constructive, not destructive, and a moral inclining towards immorality. There are many who are desirious of reviving religion; old traditions, old world methods, going back to the Golden Age that was. That is unwise because it is against the lesson of history. We may have another Ramachandra, but we shall never have the old Ram-Raj: we may bring on Indian soil another Buddha, but he cannot and he will not preach for 45 years to India only; the past should be used, but we should not hypnotize ourselves with that past. Distance lends enchantment to the view, and so do the past yugas and cycles, but the golden age is not behind only, it is in front of us also, my brothers. That which has been will be and ours is the task to handle the present and build the future.

India needs a rational religion. India needs a religion which will unite her 350 millions; shall we then destroy the old faiths and beget a new one? No, that is not necessary, for every old religion has within it a secure basis on which we can take our stand. Let each man, each woman, seek the basis of rationalism in his own religion. Let them question his own beliefs; let him not swallow foolishly some poison or some unhealthy dainty in the name of the faith of our fathers. Now, that is the first help Theosophy offers to every one, whatever his creed, caste or community. Do not perform religious ceremonies because your fathers before you did so; ask and try to understand the meaning of religious ceremonies. Do not take sandalwood to the Agiari or flowers to the Mandir, because such is the custom, but ask what is the meaning and the purpose of such a custom. But while you do that do not act like

MADAME WADIA

(Continued on page XI.)

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M.B.B.S.

BOMBAY: 7th August, 1934.
I gave Clinical test of some of your products on my patients and to my great satisfaction your PECTOROL and ELIXIDOL Liver Extract have been found to be very effective.
N.T.V.

BOMBAY: 26th August, 1932.
Beli Ram & Bro's. "RINGOSOL" is highly efficacious in all skin-diseases, particularly in Chronic Ringworm cases. It is my and several of my friends' personal experience.
A.M.F.
M.B.B.S.

DADAR: 18th June, 1934
I have been a sufferer from Asthma for the last six months. On the recommendation of a friend of mine I purchased a bottle of "ANTASTHMOL" and found to my surprise that the very first dose gave me relief.
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THE NEED OF INDIA?

(Continued from page IX)

some of our young arrogants and throw the laugh of scorn at religion. Never mock at the belief of others because you yourselves are investigating your own beliefs. Humility and not audacity is the mark of the true rationalist. We are seeking for rational beliefs, not irrational denials of everything religious. People always go to the extremes—from the extreme of orthodoxy they swing to the extreme of disbelief!

In seeking a rational religion of life you will very soon arrive at the fundamental basis that knowledge and character form the soul of religion. What is a man's true religion? The sacred thread? The sacred shirt? The going to the mosque on Friday, or to the Synagogue on Saturday, or to the Church on Sunday. A man's true religion is his knowledge and his character: not the man's belief or disbelief, but his knowledge and character. It is a religious philosophy of life that India needs, not mere religious beliefs or irreligious disbeliefs!

And here allow us once again to state another danger; there is a tendency to copy the West, and it is a dangerous tendency. There are many noble things, grand things which the West has to offer you. In seeking a rational religion, by all means use Western science and its findings, Western poetry and its grand message, but guard yourselves against two things. First, do not copy that which the West was using a decade or two ago and is now rejecting; e.g. political doctrines of nationalism and government by parties are giving way to newer and better modes of political deliberation, and yet here in India people are trying to build up political parties. Or e.g. scientific knowledge is undergoing a tremendous change, ideas and views of health and hygiene are undergoing a vast change., and all our people, not even most of our people who ape Western habits and modes know not of these changes. There are noble currents of life and thought in science which is no longer as materialistic as it was, in social service which no more a matter of mere charity, and to copy what was considered good a decade ago is to invite on ourselves the 'karma' of evil experience which the Westerners faced; let us learn from their experience and not repeat their mistakes. Secondly, do not fancy that modern West is superior to the ancient East; do not fail to notice that the most advanced thinkers are approaching and approximating ancient Eastern thought.

So in seeking for yourselves a rational religion go to the best the Western world has to offer, without discarding the ancient eastern culture.

A rational religion perforce must be individualistic; if a man has to know before he acts, if a man has to be before he speaks, then he will need to study and according to his own intelligence will he understand. It is easy to call our religious fathers fools, it is difficult to be truly religious. Where shall a man begin to acquire a philosophy of life and conduct? Let him look at his own religion and each will find in it two compartments. One set of teachings of his own religion are the common property of humanity—that is the true and vital part. The other set divides him from others. Take an example—good thoughts, good works, good deeds, of Zoroastrianism; any man can practise this and he is a Zoroastrian—that is vital, important: whether he celebrates his Navroz in March, August or September is not vital; whether he goes to the Fire Temple or not is not vital: whether he is buried or sent to the Towers of Silence is not vital. Or take a Hindu—if he practises disinterestedness while discharging his duties, he is a true worshipper of both Shiva and Vishnu; he need not go to a temple, he need not feed the Brahmins, and as a matter of fact he should not feed them; and this is equally true of Muslims and Christians and Jews.

Imagine what a progress would there be in our country if all of us became truly religious, that is possessed knowledge about religious matters, and applied that knowledge in our daily living. Community struggle here, or class struggle in the West, is due to absence of religious knowledge, absence of a right philosophy of life. It is possible again to have that unity in India, for in the past there has been a truly unified In-

(Continued on page XIII)

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THE NEED OF INDIA?

(*Continued from page* XI)

dia, and to bring it about this Lodge labours incessantly, season after season. Let me read to you the words of one of our great Masters, words which bring not only hope and inspiration, but energy to work and strength to serve:

> There was a time, when from sea to sea, from mountains and deserts of the north to the grand woods and downs of Ceylon there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth? These, you say, are beautiful visions which were once realities on earth, but had flitted away like the light of a summer's evening. Yes; and now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth yet not able to find it for each seeks it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they never see the true meaning and explanation of that great wreck of desolation which has come to our land and threatens all lands—yours first of all? It is 'selfishness' and 'exclusiveness' that killed ours, and it is selfishness and exclusiveness that will kill yours—which has in addition some other defects which I will not name. The world has clouded the light of true knowledge and selfishness will not allow its resurrection, for it excludes and will not recognise the whole fellowship of all those who were born under the same immutabe natural law.

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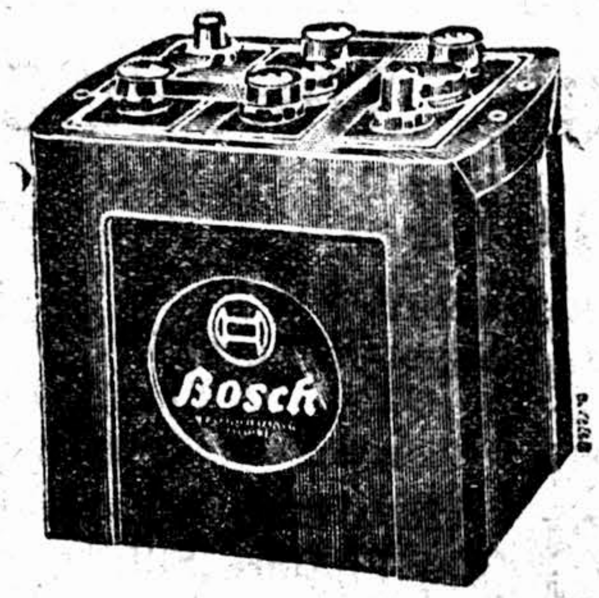

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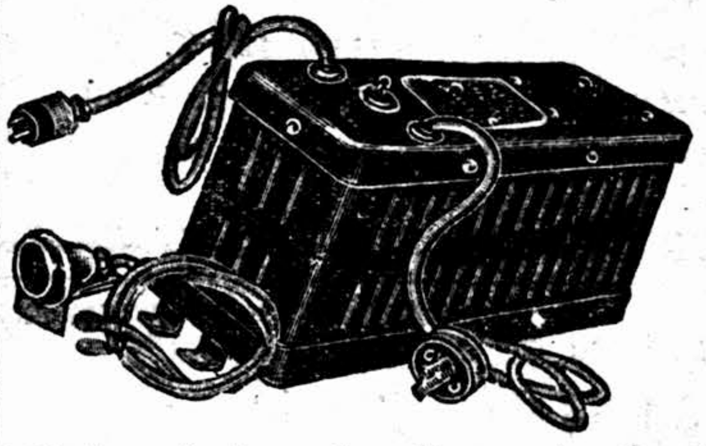

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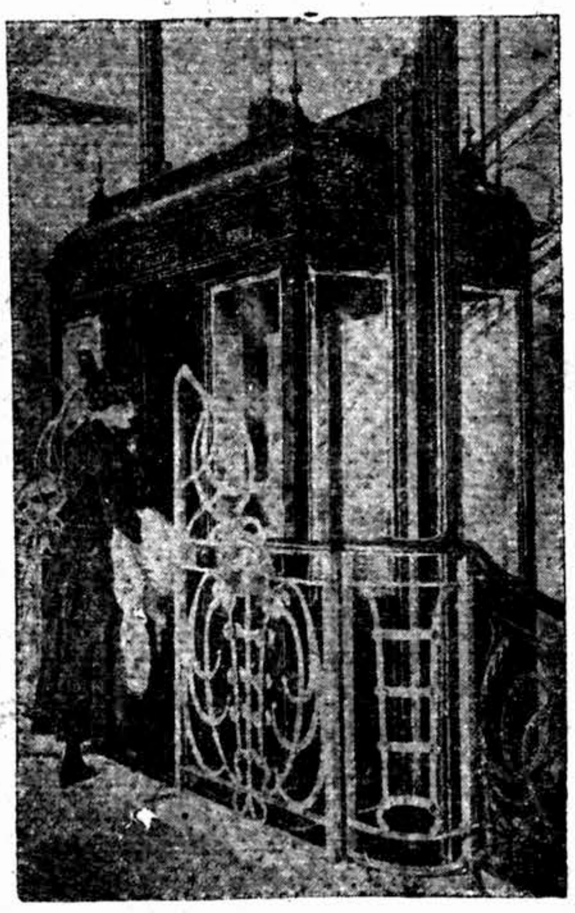

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NATION-BUILDING AND THE CRITICAL SPIRIT.

Not Only In Fields Of Religion And Social Polity But Also In Politics, Economics, Industry And In Every Field Of National Activity Is The Critical Spirit Absolutely Necessary.

(By RAMANANDA CHATTERJEE, Editor, "Modern Review")

FAITH has great driving power. So have love and hope. But faith must not degenerate into bigotry and fanaticism, love of one's own people must not degenerate into hatred of others, and our hopes must not be idle dreams based on delusions. In order that faith, love and hope may impel us to *be* good and *do* good, we must make a right use of reason.

Faith has not sufficed to prevent people from committing horrible crimes. We do not know that any man was ever burned at the stake by orthodox and pious men for leading a notoriously immoral and wicked life in violation of the universally accepted rules of morality; but countless men have been so burnt for having a creed somewhat different from that of these orthodox and pious men.

We do not know that any man has been in recent times stoned to death for his wicked deeds; but some years ago a man was stoned to death in Afghanistan for heterodoxy.

We do not know that any "high caste" Brahmin is shunned and treated as "untouchable" even if he leads a most impure and wicked life; but millions of men and women and children are treated as unclean and untouchable and considered worse than dogs and pigs, even if their lives be as moral as those of the best orthodox Brahmins.

Yet, burning at the stake, stoning to death and the treating of human beings as worse than pigs and dogs, have been the work of men of faith. So, it is not enough that a man should believe. It is necessary that he should not believe in wrong things. He should cultivate the critical spirit along with the faculty to believe.

NATION-BUILDING

The problem of nation-building has been discussed for years, and yet people are not tired of such discussions. This is as it ought to be. For nation-building is one of the most important problems facing the people of India.

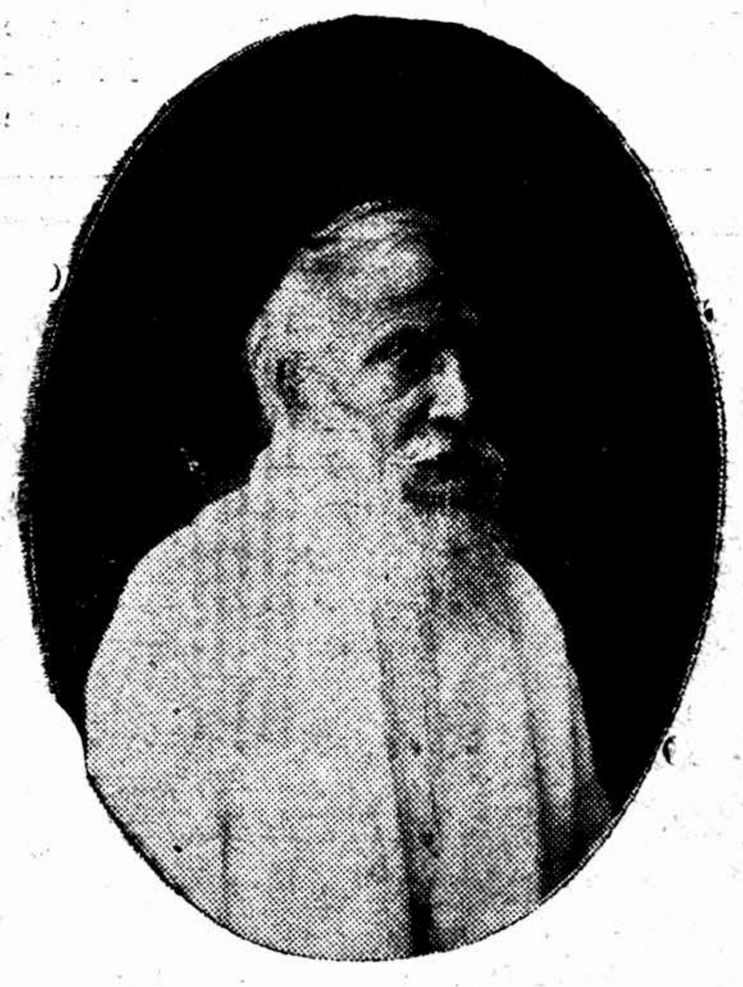
Nationalism—at least in its sinister sense—has been gradually coming into disrepute, so much so that even those who believe in it in their hearts are paying lip-homage to internationalism;—for hypocrisy has ever been the tribute which vice has paid to virtue.

But we think nationalism has a good meaning also; and it is in that sense that we believe in the cult of nationalism. Let us explain ourselves. A man who tries to do good to his family and to maintain loving and harmonious relations among its members, is not necessarily hostile to other people. He has only to be careful that his devotion to his family does not make him neglectful or inimical to the interests of his countrymen at large. On the contrary, he must perceive that the welfare of his family is dependent on the welfare of his other countrymen, and shape his conduct accordingly. Similarly, nationalism or devotion to the welfare of the nation to which one belongs, does not necessarily imply hostility to the interests of other nations. On the contrary, as the welfare of every nation really depends on that of other nations, it is both foolish and unrighteous to seek to promote the interests of one's own nation at the expense of any other nation or nations. In fact, if humanity as it ought to be, be thought of as a grand and beautiful edifice, nations are the bricks of which it is to be built. And these bricks should be sound and well-made.

Just as in international relations, it is foolish and wrong to seek the welfare of any particular nation at the expense of other nations, so it is foolish and wrong to try to promote the interests of any particular community or group within the nation at the expense of other communities or groups.

NOT AN EASY TASK

The nation-builder has a far more difficult task than a house-builder. The house-builder has to work with materials which are unconscious and have no wills, passions or emotions, likes and dislikes. He chooses the right kind of bricks and mortar, or stones and cement, and proceeds with his work. But the units with which the nation-builder has to work are all conscious and have all wills and feelings and appetites of their own. Therefore, to build up a edifice with such materials which will be an enduring structure is no easy task. For, though men are gregarious animals and, therefore, there is attraction between man and man, there are various causes which produce repulsion between man and man. These causes are self-interest, rivalry and jealousy, race, religious dogmas and beliefs of some kinds, difference in caste, etc. As these causes cannot be entirely eliminated and as the conservation of individuality is vitally necessary, the nation-builder has to see that the forces of repulsion do not become stronger than the forces of attraction and that gregariousness does not crush out all individuality.



RAMANANDA CHATTERJEE

All the religions that we know of teach the lesson of love, and, therefore, religion ought to have proved of the greatest value to the internationalist as well as to the nationalist. But, in practice we find that altruism has been able to overleap the barriers of race, nation, sect and caste only in the case of a small number of persons. Innumerable are the examples in history of the followers of even the same religion waging war against one another, because of difference of race, nationality, sect, etc.

For this reason, the real nation-builder has to take care that in trying to take advantage of men's religious faith, those aspects of their faith are not laid stress upon which have a direct or indirect tendency to divide man from man and to promote the spirit of hatred and exclusiveness. In fact, it would be best for nation-builders to avoid appealing to the religious faiths of men, because when doing so he would not find it practicable or expedient to criticise and condemn those dogmas which foster religious intolerance and exclusiveness. We are not, of course, against but for an appeal to the spiritual and ethical idealism of men.

On the contrary, it would be best not only to tolerate but even to encourage criticism of such dogmas. This, of course, does not fall within the province of the professed nation-builder.

SECTARIAN EDUCATION

From the point of view of both nationalism and internationalism, we are opposed to sectarian educational institutions and to what is known as religious education in such schools. Such institutions and such education generally tend to produce a narrow type of orthodoxy. Those who are for such schools and colleges and such education belong or profess to belong to the orthodox sections of their respective communities. It is not our purpose in this article to examine or criticise any orthodox or heretical doctrine or dogma. But orthodox people will, we hope, excuse us for saying that orthodoxy, be it, for example, Hindu or Muslim, carried to its logical conclusion, cannot make for national unity and solidarity. A quite orthodox and self-conscious Hindu and a quite orthodox and self-conscious Musalman are not likely to pull together. If Hindus and Musalmans, (not to speak of other religious communities), are to form one united nation, they must shed some of their orthodox notions and habits. We are constrained to say this, though we love and respect many orthodox beliefs and practices.

Even if India were inhabited entirely by Hindus or entirely by Musalmans, there could not be effective nationhood in the modern sense, without the Hindus or the Muslims getting rid of some of their orthodoxy. The so-called "untouchables" could not work with orthodox "caste" Hindus, or, rather, would not be allowed to work with them. The removal of "untouchability" in the Gandhian sense would be some relief, but would not be equivalent to what educated and self-conscious "untouchables" quite rightly and naturally demand. But supposing the "untouchables" were satisfied with the small mercies directed to be dispensed to them by Mr. Gandhi, there are the non-Brahmins in Maharashtra and Southern India generally to be dealt with. They are not and have never been untouchable. But they have rebelled against what they consider the exclusive and monopolising spirit of the Brahmins. This revolt is not merely political. It is social and religious, too. There are non-

(Continued on page 144)

FINANCIAL RESPONSIBILITY IN NEW CONSTITUTION.

No Constitutionalism In White Paper: Transference Of Responsibility A Myth

(By T. K. SHAHANI)

THAT it is impossible for self-respecting India to make the White Paper a basis for a satisfactory scheme for the next Indian Constitution is scarcely a controversial point. The very fundamentals of *Constitutionalism* will be denied to India if it is to be our lot to let ourselves be under the incubus of a constitution (?) based on the White Paper. If the British people at present really mean that and nothing more for this country, they are, perhaps unwittingly, asking us to have no faith in constitutionalism. In spite of them and their present reactionary masters (the MacDonald Government of to-day) we shall frame our scheme of constitution which will not let us despair of orderly progress. We will do our best to see that our country does not suffer from the throes of a revolution. The present contribution attempts to analyse only the financial proposals of the White Paper with a view to enable the reader to judge for himself whether he sees in the scheme proposed any bit of responsible representative government in the matter of financial relations between the Government and the people of this country.

TRANSFERENCE A MYTH.

In December 1932 the present Secretary of State for India uttered the following memorable words ;—

> "The British Government have fully accepted the fact that there can be no effective transfer of responsibility unless there is an effective transfer of financial responsibility."

Wise words,—such, indeed, as a thorough constitution-bred Englishman should rightly use. But, so far, they remain only words which the speaker has made no attempt to translate into action, if his action is to be judged by the best product of his thought and will, viz., the White Paper. This document proposes to invest the executive head of the Indian Government—the Governor-General in his single person (and not the Governor-General-in-Council as at present), with such a large measure of financial responsibility (perhaps 'powers' would be a more fitting word to express the Authority proposed to be lodged in him), as to make him either the most irresponsible autocrat if he means to bring his will into operation and take the consequences, or a very subservient tool of His Majesty's Government in England, if he seek safety by letting himself be led by the Secretary of State, thus exploding once and for all the myth of 'transferred responsibility.' For the first time in the history of constitutional governments we are to witness the phenomenon of the concentration of practically all financial powers—executive and legislative-in the hands of one individual. The Governor-General himself is to be responsible for the framing of the Estimates, for declaring the Appropriations, *i.e.*, Supply Votes for Expenditure as passed (no vote of the Legislature being required), himself to authenticate Expenditure for purposes of Audit and finally himself by his will to impose on the country measures for raising revenue, in case the Legislature will not pass Finance Bills to cover the calls for the Governor-General's requirements. Is this what is ordinarily understood by constitutional government and financial responsibility ?

G.-G.'S MASTERY OVER INDIAN EXCHEQUER.

Let us make the position clearer. The White Paper proposes to divide the Governor-General's government into two parts—the major part called Reserved which is repeatedly designated 'King's Government in India,' and the non-reserved. This is somewhat on the lines of the present dyarchical arrangement in the provinces. For the functioning of the Reserve Departments (Defence, Foreign affairs and Ecclesiastical charges) the Governor-General is empowered to secure adequate Supplies *irrespective* of the vote of the Indian Legislature. In the preparation of the Estimates, *i.e.*, the Expenditure side of these departments the Governor-General is to act solely on the advice of the Counsellors appointed by him (not by His Majesty of Britain as the Governor-General's colleagues as is the case in the present Indian constitution) to work the Reserve Departments. The Finance Minister (*i.e.*, the Chancellor of the Exchequer),

(*Continued on page* 19)

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Financial Responsibility In New Constitution.

(*Continued from page* 18)

elsewhere the central figure for the framing of the Budget (prospective Expenditure and Income), is to have no say in the matter nor the Prime Minister, the responsible head of the future Federal Cabinet. The Finance member who is to have no legal position in the preparation of these Estimates is, however, to introduce these items before the Legislature, allow a discussion on them but not subject them to a vote of the two houses. The Federal Assembly will be further precluded from voting on ;—

(*a*) The annual payment of interest and Sinking Fund charges, generally called 'Consolidated Fund Charges.'

(*b*) The salaries of Judges, the Governor-General, his Counsellors for Reserve Departments, his Financial Advisor (a troublesome innovation !) and even of the Ministers in charge of non-reserve departments who are supposed to be responsible to the Legislature and whose continuance in office is, consistent with the principles of ministerial responsibility, dependent on the support of the Legislature.

(*c*) Civil Service Charges.

The proposed institution of Statutory Railway Board will, if accomplished, still further remove from the purview of the legislature the Supply Vote *i.e.*, Expenditure Grant for the functioning of our most important national commercial asset, viz., the Railways. This item in our financial arrangement corresponds to the British Post Office, the Supply Vote for which comes every year under the careful scrutiny and vote of the British Parliament.

All this added to Defence Expenditure guaranteed and therefore absolutely held beyond the vote of the Legislature renders at once over 80 per cent. of the Expenditure side of the Federal Budget, *i.e.*, nearly 110 crores out of 130 crores a taboo to the taxpayer's representatives in the Federal Legislature.

NEGATION OF RESPONSIBILITY.

Not content with this the White Paper under the heading of Governor-General's Special Responsibilities, further proposes to invest him with the following powers :—

(*a*) to interfere with the supply vote passed by the Assembly *even on a Non-Reserve Department* by authenticating the grant on his own responsibility for Treasury Audit purposes. The 'Responsible Minister' asks for a grant to be used on a department 'transferred' as we to-day call it and the Legislature makes a cut. The White Paper empowers the Governor-General to step in and restore the cut. It is said that this is intended to free the 'Responsible' minister from appearing to flout the Assembly, for the Governor-General takes the responsibility and authenticates the full amount originally asked for by the minister. Presumably, the Governor-General will do this on the *private* advice of the minister in charge of the non-reserved department concerned. Thereby it is contemplated that at least on the financial side of the Responsible Minister's responsibility to the Legislature, practices of irresponsibility to the Legislature may well be encouraged. Our next constitution, if based on the White Paper, will make a statutory provision for even the professedly responsible minister freely to indulge in disloyalty, nay defiance to their master viz., the Legislature. The minister has only to turn to the Governor-General as against the House and the thrives, no matter what may be the extent of ill humour in the House that he may, thereafter, encounter. Is this a scheme for running constitutional government smoothly ?

(*b*) To be generally responsible for the stability of India's credit in the world money market.

(*c*) To be empowered with the right of previous assent for introducing in the Federal Legislature any bill affecting Currency.

(*d*) To appoint a special Financial Advisor, outside his Executive (Counsellors and Ministers) to help him to discharge all his financial responsibilities.

JOINT CABINET RESPONSIBILITY IS ESSENTIAL.

A moment's glance will show that this position, far from indicating any constitutional advance on the present conditions in the Central Government is not only retrogressive but absolutely un-workable. At present the Central Budget has a definite unity ; and in the preparation of it as *one* document, it runs the gauntlet of the *whole* Executive Council of the Governor-General. All Expenditure whether relating to Defence or Foreign Affairs or Railways or Post Office or any branch of Welfare Functions comes under the searching scrutiny of *all* the members of the Executive Council, three of whom statutorily are Indians. Under the present conditions the Finance Member while incorporating in his budget the Defence grant as finally submitted by the Military Department may not unreasonably look for support at least in some part of the Executive Council, if further economies are imperatively required by him. The White Paper imposes no such obligation on the future Federal Government as should make the Budget the joint product of the Governor-General's Executive. The soft unguent that is proposed for the Governor-General in the Instrument of Appointment and Instructions that he should encourage joint deliberation of the Counsellors (Reserve Departments) and Ministers (Non-Reserve Departments) has been sufficiently exposed to be constitutionally ineffective. The joint memorandum submitted by the united Indian Delegation to the last Joint Parliamentary Committee courageously exposed the hollowness of this instrument for provincial Governors as provided for in the present Constitution. If in the comparatively easy conditions of Provincial Governments this device of joint deliberation dependent on the good will of the Governor has scarcely borne fruit, can we

(Continued on Page 142.)

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PRESENT POSITION OF INDIAN NATIONAL CONGRESS

As Viewed By A Liberal.

(By Hon. Sir ***PHIROZE SETHNA****)*

IN December next year half a century will have elapsed since the Indian National Congress was founded and we may well review briefly its past and consider its present position and its future. We have reason to feel legitimate pride in the fact that this national organisation has had such a long career and still holds its place as a living and fairly powerful institution. It is the only national political organisation in the country that has, in spite of many vicissitudes, survived to this day, and still continues to work as a potent force, exercising considerable influence upon the evolution of India's national destiny. Even those who, like myself, do not see eye to eye with it on basic questions of the national goal, of policy and of methods, and, therefore, do not belong to it, cannot but think and speak of it with respect not unmingled with sincere regret that on conscientious grounds of principle it is not possible for them to remain within it.

The Congress since its inception has attracted to its service the talents, the energies and the patriotic spirit of many great and illustrious sons of India. Many eminent Indians such as Dadabhai Naoroji, W. C. Bonnerjee, Man Mohun Ghose, Budrudin Tyebji, Pherozeshah Mehta, Gokhale, Tilak, Lala Lajpat Rai and a host of others from every province and every community, have laboured in its cause, giving it, in unstinted measure, the best they had within them and sparing no sacrifice necessary for its progressive growth and development. Its path has never been smooth. In its early days it was fiercely attacked by Lord Dufferin and in the latter period of his regime, Lord Curzon became its sworn enemy. Government, though benevolently neutral for the first two sessions, viewed it with increasing suspicion, and never gave fair and unprejudiced consideration to its demands. In spite of such difficulties, however, the veteran leaders of the Congress guided it with great ability, skill and statesmanship and won for it a position in the country which Government could no longer ignore. It had to pass through more than one internal crisis in its history. In 1906, it was threatened with a split in its ranks, but it was averted by the wise inspiring and unifying guidance of Dadabhai Naoroji, the Grand Old Man of India, who presided over its deliberations in that year. No such guidance was available the next year and the split came at last at Surat, threatening the very existence of the Congress. But the genius of Sir Pherozeshah Mehta came to the rescue. A convention was immediately convened and it kept the flame of the Congress burning. The Great War of 1914-18 created a new situation which led to a demand for a declaration by Government that self-government was to be the political goal of India, and, to make that demand effective, necessitated the reunion of the two parties—the Moderates and the Extremists—in the Congress. The Lucknow Congress of 1916 witnessed not only this reunion, but also Hindu-Moslem unity.

TWO LAND-MARKS.

The Calcutta Congress of 1906 and the Lucknow Congress of 1914 were two landmarks in the history of the Congress. In the former, Dadabhai Naoroji first uttered the word *Swaraj* and held it up before India as the grand ideal to which she was to devote herself henceforward ; in the latter, Hindu-Moslem unity was recognised by all as the one essential condition without the fulfilment of which the attainment of Swaraj was impossible. In this Congress, Mr. Tilak shed his extremism and showed a capacity for compromise and constructive statesmanship which was conspicuous by its absence in his methods till then.

The Montagu-Chelmsford Reforms again brought about a split in the Congress. But, by this time, the Extremists had succeeded in gaining ascendency and this time it was the Moderates and not the Extremists that had to go out of the Congress and form a new party called the Liberal Party.

ADVENT OF MR. GANDHI.

In 1919 Mr. Gandhi had not yet become a dominant figure in the Congress. He still advocated co-operation with Government in working the Reforms. But the Khilafatists soon caught him up in their movement by offering him its leadership and under the influence of his Khilafatist friends, he unfurled the banner of Non-co-operation in August 1920. The idea of Non-co-operation acted as a spell upon the rank and file of the Congress and though veteran leaders, including Pandit Madan Mohan Malaviya, strongly opposed the Non-co-operation movement, Mr. Gandhi succeeded in persuading the Congress to adopt it. With the inauguration of Non-co-operation at its special session in September 1920, the Congress entered on a path which, as subsequent events have shown, led it nowhere. With the death of Mr. Tilak in August 1920, the only powerful leader who could have successfully opposed Mr. Gandhi on the question of Non-co-operation, was removed from the scene and with his enthronment as the leader, and later on as the sole dictator of the Congress, Mr. Gandhi was able to impose on the country the method of direct action, first, in the form of non-co-operation and later on in the form of civil disobedience.

NON-CO-OPERATION AND C. D.

It was easy to see that both Non-co-operation and Civil Disobedience would fail. but Mr. Gandhi was carried off his feet by his idealism and by his unjustifiably excessive faith in his own power. His Moslem friends, who exploited him for the purposes of the Khilafat movement, left him when the Khilafat question itself was buried by the deposition of the Sultan and the abolition of the Kaliphate, and they refused to follow him on the barren path of civil disobedience. A great leader is both an idealist and a realist. While he keeps his eye steadily and firmly on the ideal, he has an instinctively correct perception of the limitations set up by actual conditions and circumstances, and adjusts his policy so as increasingly to improve those conditions and circumstances upto a point when they cease to be hindrances to success, but on the contrary become helps to it. And his adjustments of policy are made with such a skilful hand that occasional failure brings no defeatism and demoralization in its train. Great national aims are never achieved except by a happy blend of the ideal and the real, and revolutionary methods and direct action will never succeed in the India of to-day or of many years to come.

DEFECT IN MR. GANDHI'S METHODS.

A fatal defect in Mr. Gandhi's methods is that he takes little or no account of the actual conditions in India and of the real nature of British policy and methods. There is much that can be said against that policy and those methods, but it is no use being blind to the fact that they are not calculated to create such a mentality among the masses, or any large sections of the people as is necessary for the success of direct or revolutionary action Moreover, the British Raj is at present entrenched behind such strength that it cannot be overthrown or even sensibly weakened by civil disobedience, even though it is carried on on a much greater scale than hitherto.

(*Continued on page* 64)

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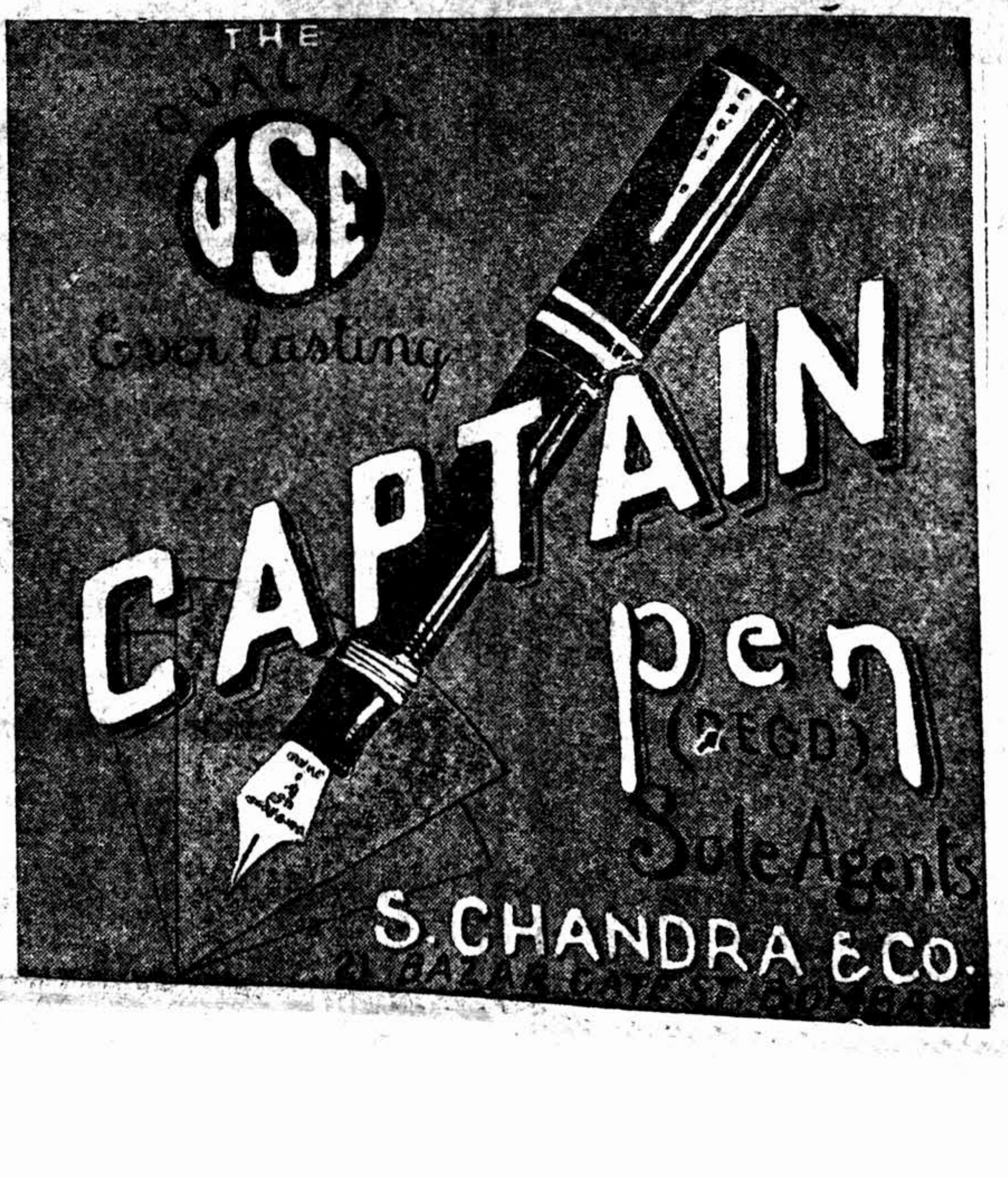

The Need Of The Hour

It Is High Time A Thorough Diagnosis Of Ills From Which World Is Suffering Is Made And Men Recognised Divinity Of Spark Within Themselves

(By SWAMI VISHWANAND)

TO a student of the currents and cross-currents of the world of to-day nothing is more striking than the resurgence of Asia. The unchanging and immobile East is assuredly changing and the everchanging West is wondering. The ball was set rolling in the Far East. Japan had to open her markets for commodities of foreign nations at the point of the bayonet. It gave a rude shock to the people of this island, living in isolation for centuries and nurtured on the philosophy of non-violence of Buddha. The contact of India with the different countries of Europe had begun earlier.

The discovery of America by Christopher Colombus and the opening up of a direct trade route with India by Vasco da Gama, brought about a revolution in the outlook of the Europeans. The horizon of their mind was widened. The missionaries of the church of Christ followed in the wake of the merchants and began to preach the gospel of the salvation of human soul by baptism.

The real contact of India with the Greeco-Roman civilization of modern Europe began with the establishment of universities. The Victorian age will go down in history as the age of science and reason. The inventions of science in the nineteenth century and the philosophy of Mill and Spencer in England, Comte in France and Hackel in Germany led to a phenomenal growth of the critical faculty of man. The dogmas of the church were challenged. The first generation of Indians, who drank deep at the fountain of western literature and philosophy, were almost swept off their feet. The spirit of other-worldliness, which had dominated Indian mind for scores of centuries, was discredited, and they wanted to rebuild the national edifice on a new foundation.

The growth of rationalism in Europe in the nineteenth century had its logical culmination in agnosticism and atheism. The centre of gravity shifted from heaven to earth. Men began to find more interest in mundane things and God became an unknown quantity. Did not Laplace see the firmament with his telescope and find no Heaven ? The race for possession of land and gold began amongst the different nations. This led inevitably to the increase of armaments. Scramble for gold cannot but lead to conflict amongst the rival claimants. With her mind entirely engrossed in worldly things, Europe could not avoid a war. And the conflagration that began on the bank of the Danube in 1914 engulfed the whole world. The sacrifices to Moloch were counted in millions. Killing their brother men became the normal business of civilized men. Humanity was divided into two groups—combatant and non-combatant. The flower of the manhood of the belligerant nations became the fodder of cannons. Even churches, cathedrals and temples of learning were not spared. The silver line in the cloud was the idealism of the President of the youngest and the wealthiest nation of the world, who appeared on the scene with olive branch. His fourteen points raised hopes in the breast of the oppressed people of the world and it seemed that millions of men were not sacrificed in vain inasmuch as statesmen sitting in the Peace conference were going to create a new world and bring heaven on earth.

SWAMI VIVEKANAND.

It is not even two decades since the war to end war was waged. The war-mongers have already begun to rattle their sabres. There must be something radically wrong in the civilization, which periodically throws the world in the cauldron of war. It is time thinkers and well-wishers of mankind pause and ponder over the problem and cry halt to the so-called onward march of civilization. It is said by authoritative persons that it is a privilege to be born in this age of enlightenment. Is man born to subserve the purposes of ambitious politicians ?

It is high time to make a thorough diagnosis of the ills from which the modern world is suffering. If man is only a pleasure-seeking animal, then it follows as a corollary that the successful man is he, who can derive the maximum amount of pleasure from the world. It is this biological view of human life which is responsible for many evils of our contemporary life. Those who are materialistic in metaphysics become individualistic in their economics. Money-making becomes the chief occupation of man and land-grabbing becomes the policy of nations. Man is forgetting that there is a spark of divinity in him. How painfully we become conscious of the meaning of the words of the Founder of Christianity—What does it profit a man if he gains the whole world and loses his own soul ? When we see the aggressiveness of the powerful nations and discontent and misery of millions of their nationals we shall have to revise our theory of life and change our angle of vision. A new orientation of the philosophy of life has become imperative. The philosopher of ancient India has given to the world once for all the ways and means of attaining peace and happiness, when he spoke in a moment of spiritual illumination--" To them belongs eternal peace who have found the One in the midst of many—the Reality in the midst of vanishing shadows."

A spiritual outlook on life and the world is the crying need of the hour. By spiritual outlook we do not mean implicit faith in the dogmas of a particular creed. The modern youth, with all his faults, is liberal and generous. He cannot persuade himself to believe that all the wisdom of the All-Wise God has been stored up in a particular book or the words of a man like him are infallible. If he wants a religion, it must be based on reason. A man is to be judged by his conduct and behaviour towards his fellowmen and not by the doctrines he preaches. The modernist cannot understand how on earth salvation is to be the boon of only a group of persons who believe in a particular church, and denied to

(Continued on page 139)

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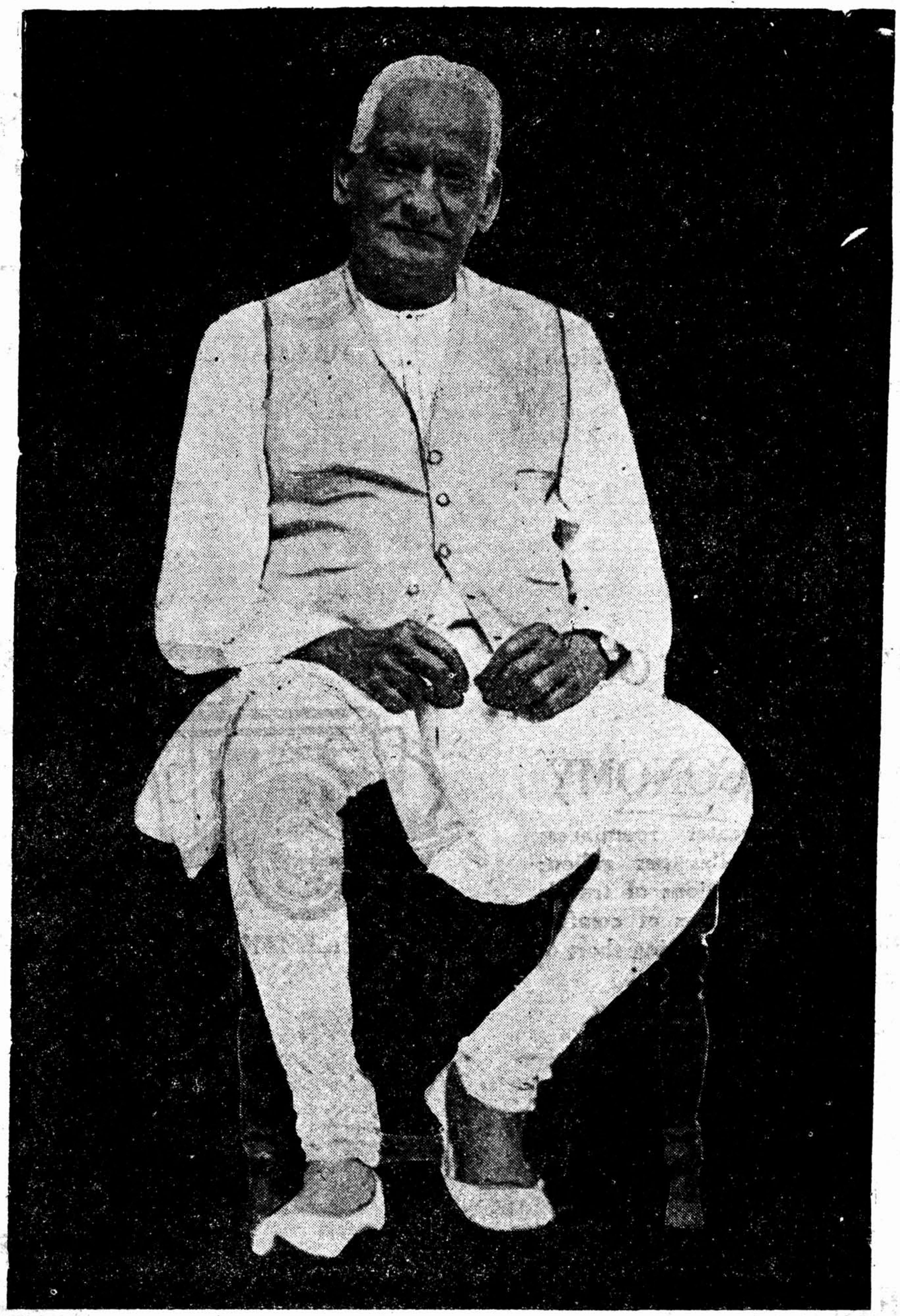

What is it which still prevents long separted brothers from embracing each other in a loving embrace, and putting out their united strength in the service of a common mother? It is nothing but the same old mad race after the empty bubble of official favour which bursts in the hand that catches it. Let us put an end to this unseemly struggle which at best can only lead to the personal aggrandisement of the few, but involves the wanton sacrifice of the dearest interests of all. Only bring the leaders of both communities together in a genuine spirit of co-operation with, and confidence in, each other and the whole mass of the Hindu and Mohammedan population of India will be so welded together as to present an invulnerable front to a startled world.

—MOTILAL NEHRU.

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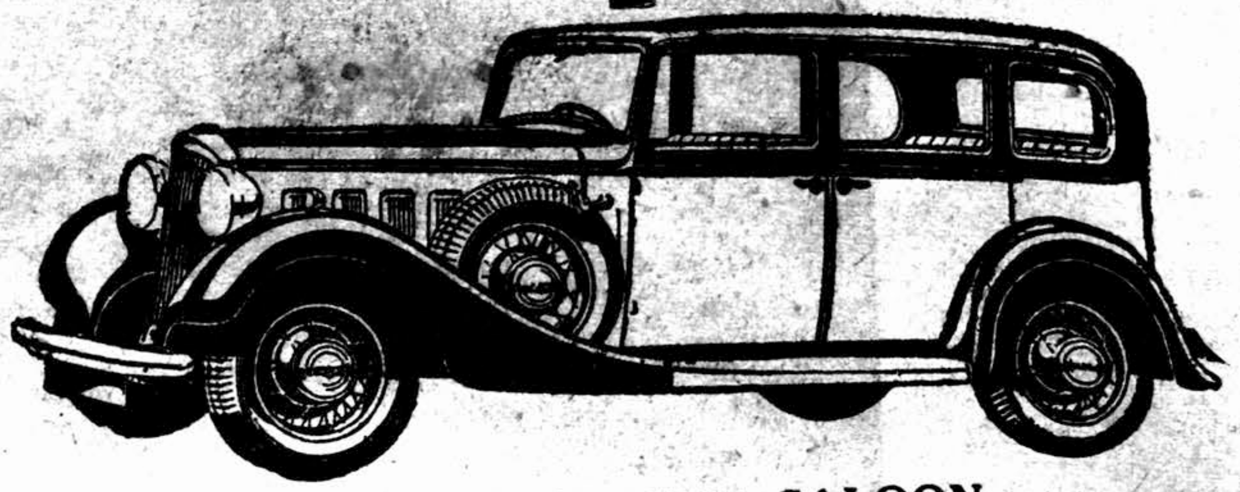

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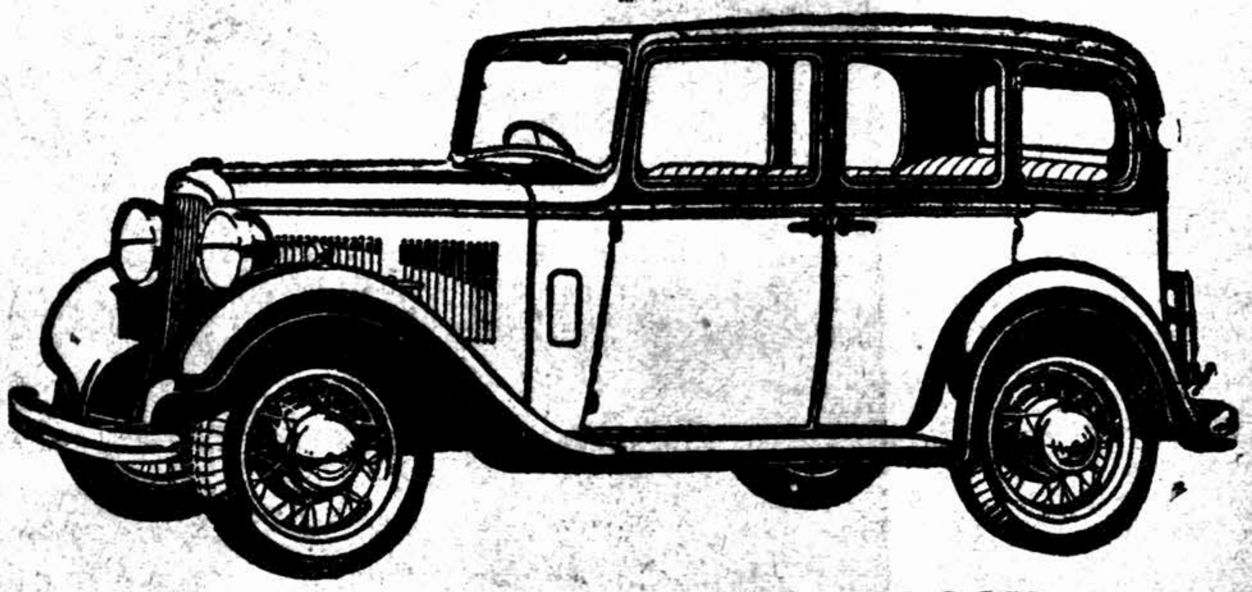

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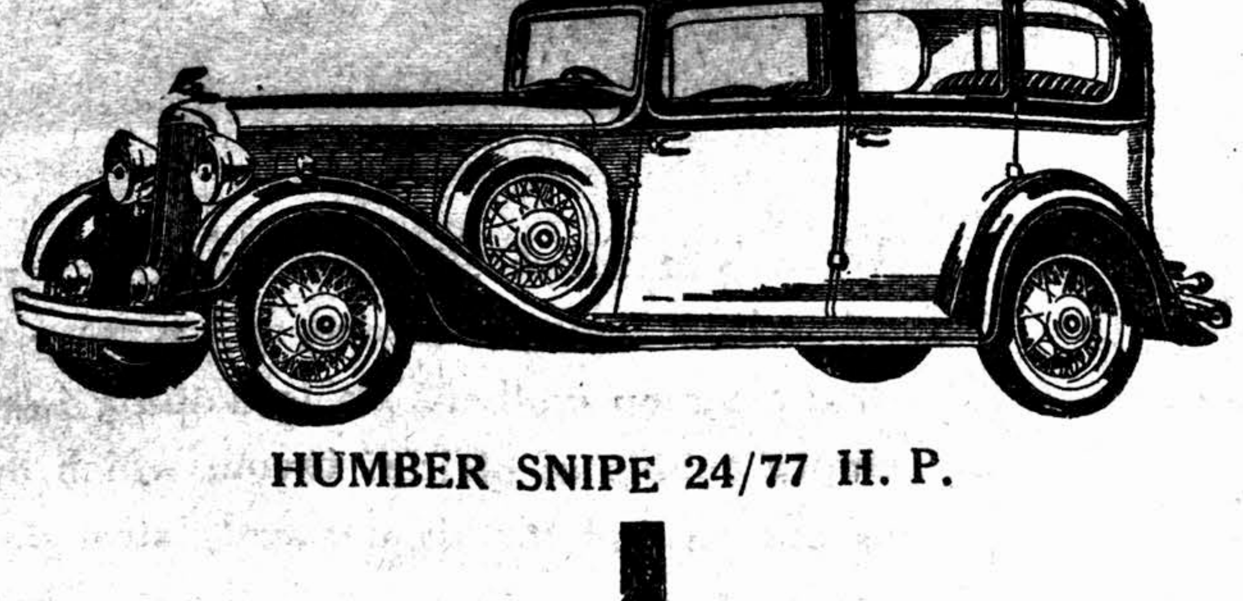

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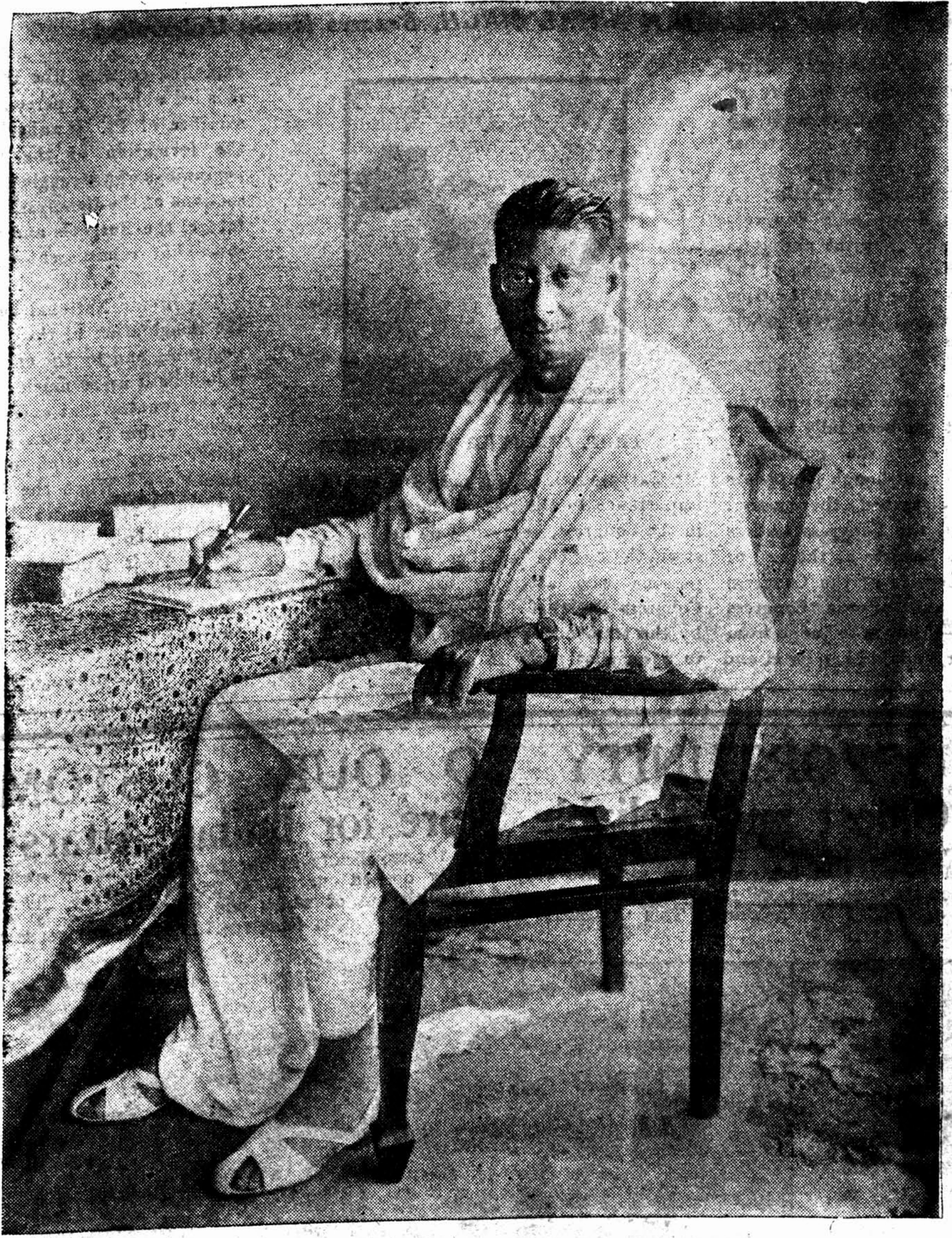


Nothing is more ridiculous than to look for Swaraj towards Whitehall and expect that one fine morning a shipload of that commodity will be landed on Bombay wharf along with other consignments of British goods. India's freedom must be wrought within her own borders by her own children. The first condition is self-assertion of the nation as a whole, united action with a unity of purpose. We have got to mobilise our own forces, close our ranks, stand on our own legs.

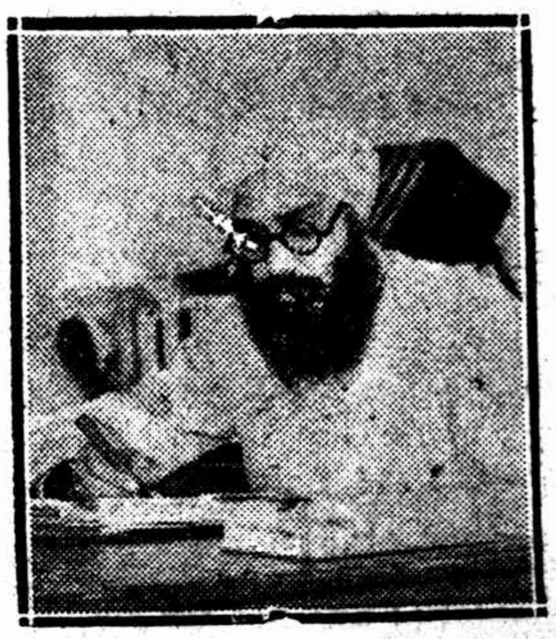
—J. M. SEN-GUPTA.

Rise Of The Congress Socialist Party

SOCIALIST CHALLENGE TO CONGRESS HAS COME TO STAY: EITHER SOCIALISTS WIN AND CAPTURE MACHINERY OF CONGRESS OR THEY ARE THEMSELVES TURNED OUT OF CONGRESS.

*(By Professor **GURMUKH NIHAL SINGH**, Benares Hindu University).*

ON May 17, 1934 was held the First All-India Congress Socialist Conference at Patna where it was decided to form an All-India Congress Socialist Party by October next and to utilise the intervening period in organising Provincial Socialist Parties. A draft constitution of the All-India Congress Socialist Party is already in print and it is proposed to hold the inaugural meeting of the Party at Bombay in October next at the time when the Indian National Congress meets there.



PROF. GURMUKH NIHAL SINGH.

The significance of this new development in Indian politics has not yet been fully or adequately grasped by even the politically-minded persons in India, although it appears to have somewhat disturbed the mental equilibrium of some of the Congress leaders who had assembled at Benares at the end of July 1934 for the meetings of the Congress Working Committee and of the Congress Parliamentary Board—if one is to judge from the speeches of Sardar Vallabhbhai Patel and Mr. Satyamurti. I, for my part, attach great importance to the rise of the Socialist Party in the Congress, because, I do not measure its strength by the number and standing of persons who attended the first All-India Congress Socialist Conference at Patna, but by the tremendous possibilities that are open to a socialist party in a poverty ridden and exploited country like India, especially when it is led ably by a person of the sincerity and sacrifice of Pt. Jawaharlal Nehru. I see in the formation of the Socialist Party the beginnings of a struggle between the two main sections of the Congress, likely to be called in future, the Burgeois and the Socialist parties, somewhat reminiscent of the old fight between the Moderate and the Extremist parties.

The Indian National Congress had captured the imagination of the people from the very beginning and by the end of the 19th century it had built up so much prestige and influence in the country that every new party that has arisen within it during the course of the last thirty years has tried to gain control over its machinery. When the Extremist Party was formed in 1905 under the triple leadership of "Lal-Bal-Pal," it attempted to capture the Congress—it failed in 1907, but ultimately succeeded in 1916 and its success was so complete that two years after the Moderates had to leave the Congress and to start a separate

(Continued on page 27)

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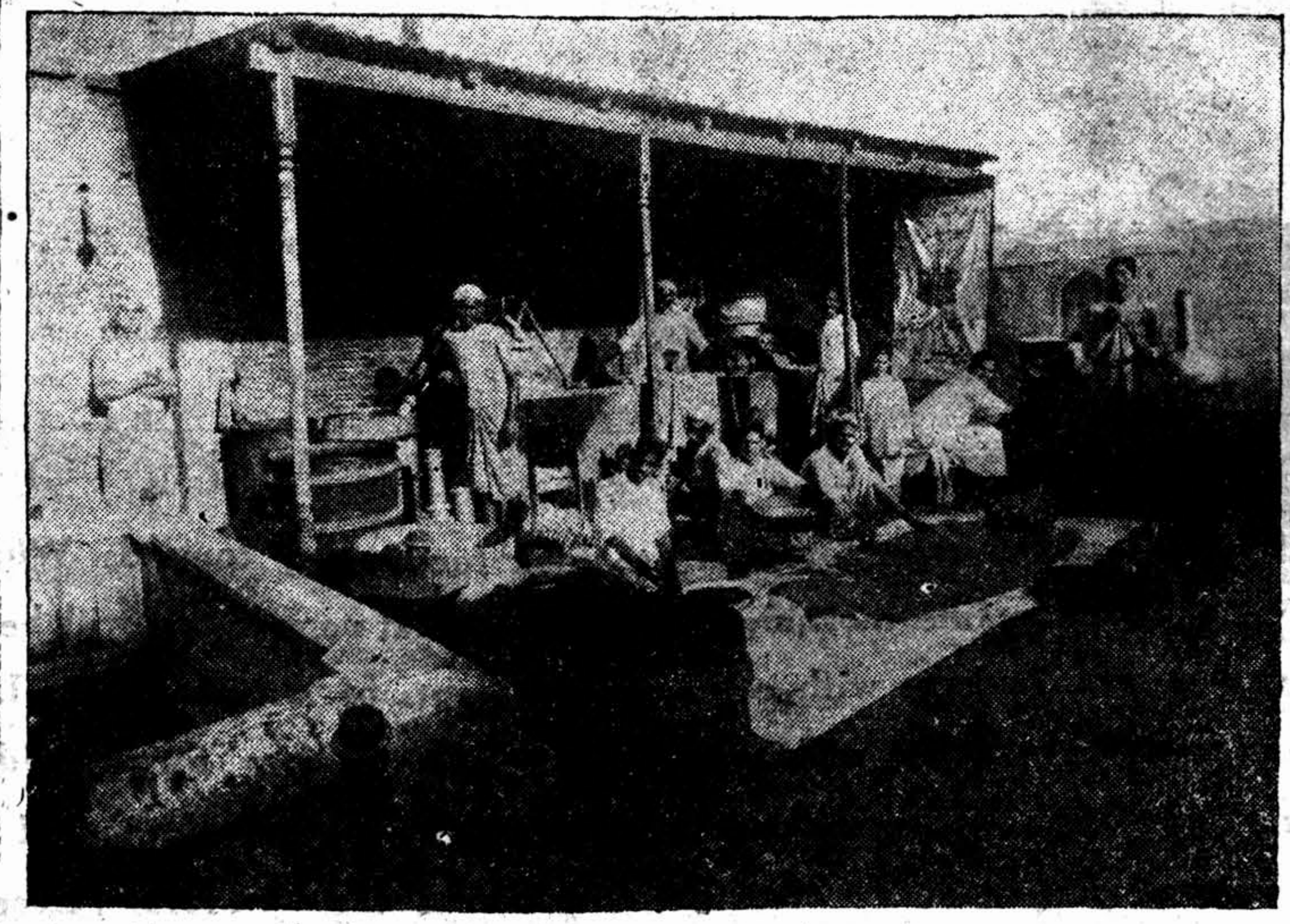

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Rise Of The Congress Socialist Party

(Continued from page 26,)

organisation of their own. Again, when Mr. C. R. Das and Pt. Motilal Nehru became convinced of the necessity of giving up the boycott of the Councils and of the desirability of having a Council-Entry programme, they tried to carry the Congress with them at Gaya in 1923. They failed to do so at the time and had to form a separate Swarajya Party, which ultimately succeeded in gaining control over the machinery of the Congress in 1925. The Congress has again been captured by those who believe in the Council-Entry programme and the Congress Parliamentary Board has been formed with a view to win the next Assembly elections.

The Indian National Congress is thus at present under the control of the Council-Entry Party—or, rather, to put it more correctly, it is under the control of that wing of the Party which is represented on the Congress Parliamentary Board and which has adopted a neutral attitude on the question of the acceptance and rejection of the Communal Award—the other wing now called the Nationalist Party, having adopted a definite attitude on the Communal Award, standing as it does for its categorical rejection. However, the new party that is now arising within the Congress, *i.e.*, the Socialist Party, seems to be very anxious to gain control of the machinery of the Congress as early as possible and it appears that it will not have to put up a long fight as the Mahatma is ever ready to part with power to that group or party, which proves its fitness to safeguard the interests of the masses. What are then the credentials of the Congress Socialists ?

However, before attempting to answer this question, it seems to me necessary to dispose of a preliminary querry.

II

SOCIALISM AND NATIONALISM.

Acharya Narendra Deva, who presided at the first All-India Congress Socialist Conference held at Patna on May 17, 1934, dealt with this preliminary question in his presidential address ; Is it possible to reconcile Socialism with Nationalism ? Can a true Socialist belong to the Indian National Congress ? His answer was in the affirmative. He said :—" The answer is that we do not wish to isolate ourselves from the great national movement against British Imperialism which to-day the Congress symbolises. . . We should not forget that the present stage of the Indian struggle is that of the bourgeois democratic revolution and therefore it would be suicidal for us to cut ourselves off from the national movement that the Congress undoubtedly represents. . . . And he will be a very short-sighted and a very narrow socialist who will refuse to take part in a national struggle simply on the ground that the struggle is being principally conducted by petty bourgeois elements of society although he will make ceaseless efforts to give it a socialist direction. In the peculiar conditions of India, the Socialist can very well work within the Congress and combine the national struggle with Socialism."

It would thus appear that the Socialists in India are not merely doctrinaire men but they have before them a practical object of first winning national independence through the Indian National Congress and then of establishing a Socialist State—in the meantime their objective is to bring the Congress into line with the workers' movement in the country—to convert it into a Socialist association, instead of starting a new organisation of their own. They recognise the value of capturing the machinery of the Indian National Congress—which " enjoys the confidence and affection of the masses and " which " has built up a prestige for itself by a long record of public service." The Socialists in India need not be afraid of being dubbed " nationalist," because it is only by establishing socialism in their own country that they can hope to advance its cause in the world ; and it is clear that Socialism in this country cannot come until India is free. In any case there can be no alliance between British Imperialism and Socialism.

III

CREDENTIALS OF SOCIALISTS,

The Indian Socialists then are bent upon capturing the machinery of the Congress like the other new parties that have arisen before them within the Congress. But the question, as I have already put above, is.—What are their credentials ? What work have they done for the masses or for the country ? What is it that they really propose to do ? The answer of the Socialists, it must be stated in fairness to them, is very clear and definite on the point.

To begin with, some of them have already taken an active share in the national struggle —they have suffered as others have done— and their real leader is still in jail. And they propose to take their full share in the future in the fight for Indian freedom.

Second, they wish to ameliorate the conditions of peasants and workmen and to organise them into unions and Councils.

Third, they propose to work for the establishment of the freedom of speech and of the press and of association and combinations, the repeal of all anti-national and anti-Labour laws; the release of all prisoners detained

(Continued on page 134)

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Two Nationalisms in India.

Tug Of War Between Communalists Of Religious And Cultural School And Advocates Of Political And Economic Independence

(By Prof. S. V. PUNTAMBEKAR, Benares)

"OUR nation, bound in chains and rent by discord as it is, cannot be liberated by war or sedition. What we need is unremitting labour under peaceful and quiet conditions. What we must do in the first place is to cleanse our commonwealth of those who have made politics a business of gain. I extend my hand to every German who is mindful of his dignity as a German and who stands for religious and social peace."—Hindenburg.

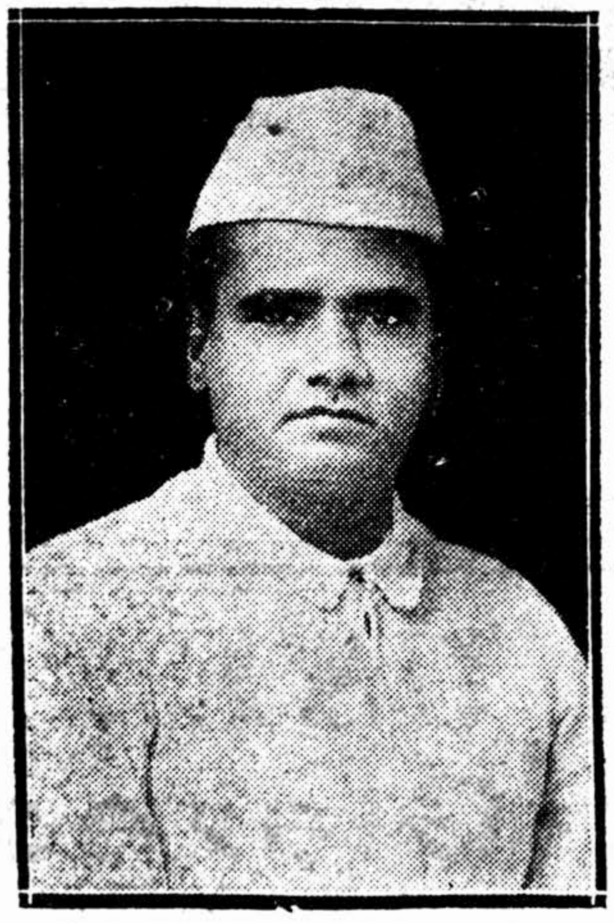
To-day there is a reasoned religion of distrust developing in India under the names of nationalism and the rights of minorities. Really it is a conflict between two types of nationalism. The communalists of the religious and cultural school resort to one and the patriots of political and economic independence advocate the other. The one bases its philosophy of exclusion, separatism and dominance on historical and cultural differences and on minority safeguards and privileges. The other takes its stand on the philosophy of unity, co-operation and liberation, and of common needs and common aspirations. In the one there is no feeling of national brotherhood, no sense of equality and tolerance. In the other there is an hankering after national brotherhood, an economic and political equality, a religious and social tolerance. The one is not dominated by an intense desire of national liberty and honour but of class liberties and honours at the cost of others. It is prepared to make a common cause with the rulers if it gets exclusive rights, special privileges and advantageous safeguards. It pays only a lip loyalty to the idea of Swaraj. The other cannot accept these separatist and anti-national solutions and sacrifice the real interests of the country for the sake of the special privileges of communities.

FALSE VALUATION,

The strength of the communal nationalists in India lies largely in the false historical and rationalised valuations of their cultures and religions, and of their past political achievements. No race or people have possessed the best virtues of a perfect human society. No culture or religion has satisfied the highest aspirations of human brotherhood. No social form or economic organisation has solved all the needs of human companionship and welfare. But entrenching themselves in their narrow beliefs and institutions of the past and in their still narrower interpretations to suit their selfish desires and greedy ambitions, these communalists—the real enemies of nationalism—talk in terms of national good and national welfare.

The historical scholarship of the last century and this in its scientific study and impartial outlook has tried to appreciate some of the aspects and virtues of past civilisations and petrified cultures in relation to the environment in which they developed and to the legacy which they left, but at the same time it has also shown by its study of different types of those cultures and civilisations manifested historically that they could not solve all the needs and aspirations of humanity and therefore they decayed and declined. It showed that no system lived which did not respond and develop according to new human needs and aspirations. To bind down a people to old forms and customs, old beliefs and institutions has been proved historically, rationally and emotionally absurd. Therefore the communalist who is a separatist is not only a danger to his own group but also to the other groups of the nation to which he belongs and which, he says, he wants to unify and to develop, to prosper and to make free.

What forms of the old political, economic, social and cultural life will survive when the increase of population, the contact and conflict of various peoples, the growth of new standards and aims of life are so great? We cannot raise a Chinese wall of separation, a Japanese mandate of exclusion or an Indian rampart of black sea against foreigners and foreign ideas. These broke down when Mongols, Mussalmans and Europeans invaded in the past. To-day, when we are daily imbibing modern ideas through our schools and colleges, through the study of new literature and science, and when we are ruled by a foreign people whose superiority complex is so great because of its political and economic successes and our inferiority complex is so ingrained because of our constant defeats and failures, it will be impossible for us to stew in the juice of our old forms and beliefs and of our old institutions and behaviours.



PROF. S. V. PUNTAMBEKAR

LIP SYMPATHY TO NATIONALISM,

To-day the communalist pays a lip sympathy to nationalism, liberalism and democracy. He is a class man of old medieval beliefs and traditions. By keeping a hold over the ignorance and conservatism of the mass man of his group he wants to enjoy special privileges and liberties in all aspects of life under the new slogans of sacred rights and safeguards of minorities. If he were to belong to a backward minority he must have weightages and privileges because he is ignorant. If he were to belong to an advanced minority, he is of course entitled to it because of his merits. If his present economic position be already more than assured, then it must not be disturbed but must be fully preserved or even advanced in the future because he belongs to a stranger and anti-national minority in India. If it is, however, not so assured or secure then it must of course be newly guaranteed because he belongs to a pampered community which possesses extra military rights and confidences. In any case he wants something more than others. He is not prepared for equality, merit and justice tests. On these foundations our government and ourselves want to built a system of responsible government and to give to the country a new pseudo-democracy of unequal rights, special liberties and separate electorates where there would be no system of common rights and conceptions of citizenship. Under it the majority, however it may be composed, must succumb and disintegrate or unite and become rigid in face of privileged and fortified minorities. In such an atmosphere and mentality of group loyalties and special privileges it is expected by some of our leaders to build up a new constitution with the help of a Constituent Assembly when there is no consciousness of a serious danger threatening the national development and independence of India.

The India of to-morrow cannot be built on the dead bodies of nationalism, democracy and liberalism. It can only be one or the other, namely, a dominance of minorities and group interests or a rule of majorities and principles of justice and common welfare. One would prefer a dictatorship of an intelligent and selfless dictator or of an highly developed and organised national party to this pseudo-democracy based on an alliance of foreign interests and minority rights, and on a separatism fostered by dead cultures and their discarded experiments in social, political and economic forms.

Does a communalist want his old ideas and times of a patriarchical family or tribe, or of a feudalistic seignorie or society, or of an imperial rule or commonwealth, where inequalities and parasitisms reigned in all forms of social, political and economic life?

In social forms of companionship, does he want his old family system of female tyranny, of polygamy, purdah and prostitution, or his caste system of touchables and untouchables, of Agrajas and Antyajas? In economic forms of material production and distribution, does he want his old hereditary functional groups, his primitive systems of ineffective individualistic agriculture and industry, of horse-ekkas and bullock carts? All these forms are already dead or proved inefficient. Still our public orators give ovations to them under the name of their Arcadian simplicity and innocence.

WANTED A CONSTRUCTIVE CONCEPTION,

In our religious and cultural forms and beliefs, are we going to support the conceptions of Kaffir, Mlechha or infidels, of high and low, of destined and doomed? Or, on the contrary, are we going to adopt new forms and to be guided by the new spirit of human equality, and brotherhood, liberty and justice in all our associations, endeavours and relationships? Are we to take to new forms of

(Continued on page 133)

SWADESHI.

Its Present Handicaps and Future Possibilities.

(By Mr. L. G. KHARE, Editor, "Swadeshi," Official Organ of the All India Swadeshi Sangh)

SO much is being talked about Swadeshi now-a-days, particularly by people like me and a host of others, who have precious little opportunity to see rural India at work, to appreciate the full extent of the misery from which it suffers, the moment the rains hold off, or an epidemic takes its toll of human life, that one feels sure very little is being done to co-ordinate the present Swadeshi movement and direct it into well-thought-out channels of activity. Because of the lack of this co-ordination and the presence of this loose talk, the All India Swadeshi Sangh has come into being and I understand that it hopes to do much in the way of propaganda amongst the masses, circumstances, such as finance and workers who will stick to their job, being favourable.

My only claim to write this article is that I propose to say something here about our "classes." Latterly I have had opportunities, through constant correspondence with representatives of associations, started witk the aim of deepening the feeling for Swadeshi, to study the outlook of the Bhadra-log in many places in this country. It does strike me that a good number of our educated young men are impressed with the glories of economic internationalism and are reluctant to admit the necessity of developing, as an urgent necessity for India, economic nationalism. In their ordinary life, they have been accustomed to satisfy many a want, which has become to them almost a necessity, out of non-Indian sources and they look askance at proposals which, they apprehend, will reduce them to the level of the ignorant rustic, with his "village wants."

It is amongst this class of people that propaganda for Swadeshi finds it difficult to take root. They deny that they lack in patriotism when they assert that it is very necessary for India to allow the entry of foreign capital to the largest extent possible so that her industries may be highly developed and an opportunity be given to that portion of the population which cannot possibly subsist now on the land to turn itself into an industrial proletariat. They are not deterred when reminded of the helpless position of modern Mexico in the grip of American high finance. They believe that the industrial proletariat in this country will have the economic means to wage a fight not only in the political field but for securing real fiscal autonomy for India.

At present, however, to a considerable section of the Indian Intelligentsia, Mahatma Gandhi's advice regarding the scope and direction of the Swadeshi movement seems pertinent and practical. It will be recalled that considerable confusion was caused some time ago, particularly amongst those whose lot it is to give headlines to press messages, when Mahatmaji in an interview at Calcutta said a few words regarding the nature of the immediate work bodies like the All India Swadeshi Sangh, devoted to the promotion of Swadeshi propaganda, should undertake. His few words were heralded as a new definition of Swadeshi. Leading articles were written in the press about the new definition and that section of the press in India which is out of sympathy with Indian nationalism took the opportunity of heaping abuse on the Mahatma as a very primitive sort of person. He has again patiently explained what Swadeshi means to him and he continues the explanations from time to time.

When he advised bodies, endeavouring to create a feeling in the country that every patriotic Indian must support Indian goods and that he or she must learn to do without non-Indian goods, unless they become an absolute necessity, to restrict the scope of their work to promotion of activities which will give an impetus to small or cottage or rural industries, he was giving a direction for work, which, if ably and steadily carried out,

(Continned on page 132)

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WAGES AND HOURS OF WORK

IT IS IMPERATIVE THAT INDIA SHOULD ADOPT 44-HOUR WEEK

*(By **MRINAL KANTI BOSE**, ex-President, National Trades Union Federation)*

THE question of the reduction of hours of work was thoroughly discussed in the seventeenth and the eighteenth sessions of the International Labour Conference. I find, however, on a reference to the full text of the speeches that a very important aspect of the question, in fact the crucial aspect of it, was inadequately treated in the speeches, I mean the connection between the reduction of hours and the reduction of wages. The speakers were mostly occupied either with the practicability or impracticability of further reduction of hours, but little attention seems to have been given to the corelated question whether reduction of hours should or should not be effected simultaneously with the reduction of wages. To my mind, from the workers' point of view, this aspect of the question is even more important than the question of reduction of hours itself.

INDIA FAR BEHIND.

In several of the European countries and in the United States of America, reduction of hours has, as a matter of fact, been effected in many industries, either by State action or by mutual agreement between the employers and workers. The Government of India has persuaded itself that it has by amendment of the Factories Act by which hours of work have been reduced from sixty to fifty-four conferred a great benefit on the workers. I shall show in the course of this article, that the Government of India has only registered the practice prevailing in most of the industries in this country where fifty-four hours or even less is the normal period of work. Fifty-four hour week is, however, far behind the practice in many countries in Europe, not to speak of the U. S. A., where the reduction of hours varies from thirty-two to forty-four or forty-six hours.

QUESTION OF REMUNERATION.

The workers' organisations are decidedly of the opinion that hours of work should be reduced to forty as proposed in the International Labour Conference. The employers' organisations have, as a rule, opposed any policy tending to make the forty-hour week compulsory. But several of these organisations are sympathetically disposed towards the policy of a general reduction of hours. They are convinced that industries will not suffer but rather gain by reduction of hours even to forty. The question of remuneration, however, for the shorter working time is one that sharply divides opinion. The importance of maintaining the standard of living despite a reduction in hours was recognized by the Preparatory Tripartite Conference when it adopted a resolution to that effect by 41 votes to 22 with 7 abstentions. Opinion in regard to this matter is very strong in U. S. A., whose delegation to the World Economic and Monetary Conference submitted a draft resolution based on this idea. According to this draft, the Conference were to declare that, in view of the wide-spread unemployment and the universal distress which it caused, Governments should "view with favour lessened hours of labour and a steadily rising scale of wages, which should increase in proportion to the augmentation of productivity." The draft resolution, however, was not discussed at all.

NO REDUCTION OF WAGES.

The question is of momentous importance. Reduction of hours, viewed as a very important solution of the unemployment problem, will be of little benefit if it is accompanied by a proportionate or substantial reduction in wages. Reduction of wages means less purchasing power. Reduction of hours means more employment of the unemployed. By lessening the purchasing power of some and increasing that of others the totality of the purchasing power remains practically on the same level. The industries are not benefitted unless the general purchasing power is increased. Reduction of hours simultaneously with reduction of wages cannot, therefore, react on the industries favourably. The United States delegation contemplated the possibility of lessening hours of labour and steadily raising the scale of wages. The idea may appear paradoxical on a superficial view. But there are very good reasons for this expectation. The augmentation of productivity has come to depend more on the

(*Continued on page* 31)

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WAGES & HOURS OF WORK

(Continued from page 30)

machine than on the man. The days when the employment of more men meant more production are passing away with the progress of rationalization or mechanization. Factories using obsolete plant are bound to go under. The machine-efficiency now counts and in days to come will count more than human efficiency.

As rationalization progresses, production is bound to increase and it will be possible for the industries to make more profit if there is a general rise in the purchasing power. There cannot be any such general rise without a rise in the purchasing power of workers employed in the industries throughout the world. And their purchasing power cannot be improved by reducing their wages. The purchasing power will have to be increased by steadily increasing the wages. At the present moment Labour and capital are moving in a vicious circle. The attack on the standard of life of workers by throwing them out of employment or reducing their wages cannot but injuriously affect the employers themselves and the industries run by them. The question of questions is how to get out of this vicious circle. In the U. S. A. the President representing the State is taking action. Not only hours are being reduced, but the level of wages is being maintained and, in many cases, improved. In Germany also the State has been taking action. On 17th October 1933, the Minister of Labour and National Economy issued to the Labour Trustees, appointed by the Act of 19th May 1933, instructions on the policy to be observed in respect of wages and hours of work, according to which wages may not be lowered when hours are reduced. It goes without saying that the matter cannot be left to the mercy or discretion of the employers who have never been known, generally speaking, to have taken a long view either in the matter of reduction of hours or on the question of wages. Workers' organizations in Britain as elsewhere, have, while demanding the forty-hour week, insisted that there must not be a reduction in wages. The Scottish Trades Union Congress demanded the forty-hour working week "in order that workers might participate in the advantages due to rationalization and increasing productivity."

EMPLOYERS' OBJECTIONS.

A typical objection from the point of view of the employers was taken by the (British) deputation representing the National Con-

(Contihued on page 131)

MRINAL KANTI BOSE

Ideals

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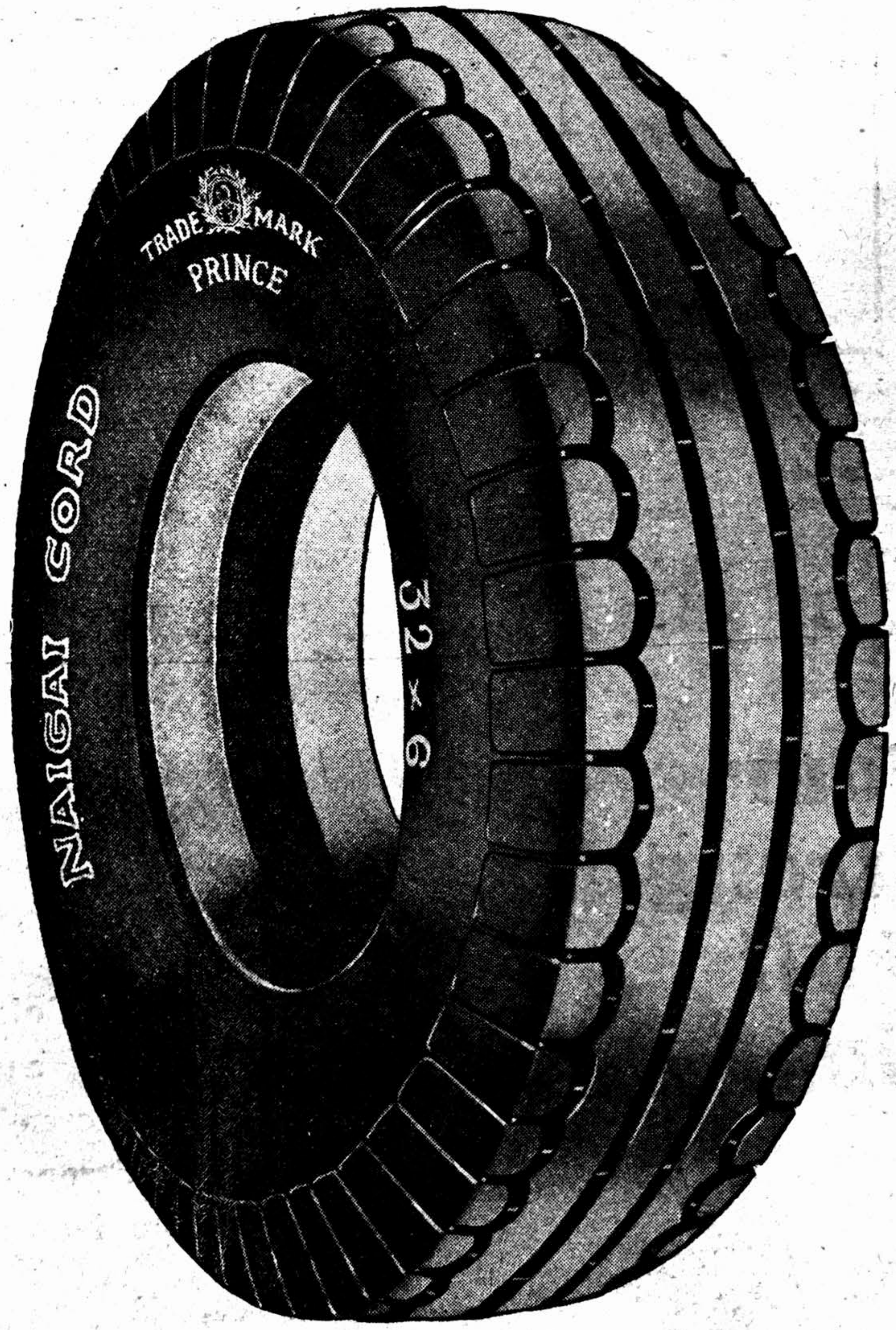

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NEED FOR Insurance Legislation

Government Must Legislate To Protect Indigenous Companies From Onslaught Of Undesirable Foreign Competition.

By K. S. R. IYER.

THE Government of India have at last begun to realise that something has got to be done to the insurance industry of India. The appointment of a Special Officer for the purpose of examining the existing Law and recommending in what directions reforms are necessary is quite welcome. Government have already before them full particulars about the kind of legislation that has been passed in several countries with regard to insurance business.

So far as India is concerned, during the last ten years appeals have been made to Government to introduce insurance legislation on the lines followed by other countries with the definite idea of protecting indigenous companies. The growth of insurance in India during the last ten years is remarkable. Many people are becoming insurance-minded, and the majority of them are looking to indigenous companies for their insurance needs. All the world over today the position is one where insurance companies have progressed because of the large support received from their own people. Taking some of the countries which have rapidly come into the forefront, with regard to insurance business, namely, the United States of America, Japan, Italy and some of the South American Republics, it will be found that in these countries there are stringent laws made by the governments, under which it will be difficult for insurance companies which are not indigenous to these countries to get any business from the nationals of these countries.

Many examples can be given as to how legislation works in foreign countries. It will be impossible for foreign companies to do insurance business in one of such countries, unless a licence is obtained after making heavy deposits. Even at the end of every year a strict examination is made with a view to see that enough assets are retained in the country to meet liabilities undertaken.

NATURE OF PROTECTION NEEDED.

The position in India is in many respects different from the conditions prevailing abroad. The indigenous companies are slowly coming to the forefront in spite of the great competition that they have to meet from established non-Indian companies. General insurance business is still to a large extent controlled by non-Indian companies, and competition from the latter is still very keen. No year passes away without some Continental or other company entering this country and making competition worse. The Indian insurance business is still in its infancy. Due to the patriotism of the people, and the efficient management of the companies themselves, the progress so far made by Indian companies is quite satisfactory. This is just the time when Government should seriously think over the kind of legislation which will give protection to the Indian insurance companies. This is not asking anything which the Government are not accustomed to, as practically every major industry of this country has been given direct protection.

The protection that Indian insurance companies ask, and which should be given is that all companies, which are not indigenous to this country should be licensed, and no licences should be given to such companies unless they comply with certain formalities; one of such formalities being an initial deposit, say of two lakhs of rupees for companies doing fire insurance, two lakhs of rupees for accidnte insurance and one lakh of rupees for marine and two lakhs of rupees for life. At the end of every year, each company should be called upon to publish a financial statement, showing the premium income, losses and expenses, together with a balance sheet showing the real position of the company. For at least ten years to come, Indian companies should be asked to deposit only 50 per cent. of such deposits. No foreign company should be allowed to continue its licence, if it is proved that it is trying to do harm to Indian interests by following unbusinesslike methods.

Unless some radical reform in the direction indicated above is undertaken by the Government in regard to the insuranee industry, it is very doubtful whether the present progress made by the Indian insurance companies will be sustained. Even the very little success attained by Indian insurance companies has already begun to arouse jealousies in the minds of non-Indian companies, and attempts are being made by Continental companies to belittle the suggestions made by Indian insurance interests for legislation. Even commercial papers published in India seem to be more or less favouring non-Indian interests to the detriment of Indian insurance companies.

INTERESTED PROPAGANDA.

The latest example appears in the "Commerce," a commercial weekly, published in Calcutta. At page 340 of its issue dated 8th September 1934, under the heading. Foreign competition in Indian insurance, this Indian weekly seems to be supporting the entry of two Italian Insurance Companies into this country. An altogether disjointed version about the manner in which Indian insurance companies get foreign business is given; but what I have not been able to understand is why should these two Italian companies be particular to show how and where the Indian insurance companies derive their foreign business. From my own experience I can say without fear of contradiction that so far as Indian insurance companies are concerned they derive little or no income, at any rate, from Italy. With a man like Mussolini at the head of affairs in Italy, who in season and out of season dins into the ears of his people that they should look to Italy for everything, one can easily understand what scope there will be for a non-Italian or a non-Italian industry in Italy. It is obvious that the Italian companies want to do propaganda in our own country, right under our nose, to the detriment of Indian insurance companies. Otherwise, there can be no excuse for a statement, like the following, appearing in the "Commerce."

"It has been alleged, that in Italy, for instance, foreign companies (and therefore also Indian companies) are not allowed to operate, and that therefore also foreign companies (and among them presumably also the Italian companies referred to above) should be restricted to operate in India. We are informed that so far as Italy is concerned

(1) Existing insurance legislation there does not differentiate or discriminate in any way between Home (national), and foreign companies operating in that country. Italian companies in fact derive an annual premium income of over £3,000,000, from their operations in foreign countries and it would, in such circumstances, be against their interests if their own country were to discriminate against foreign companies in Italy, thereby inciting retaliatory restrictions for Italian companies in such foreign countries.

(2) That there are, in fact, 46 foreign companies which, having complied with exactly the same government requirements, as are observed also by Italian concerns, are freely operating in Italy, against 99 Italian companies working in that country. This compares with 22 Indian, 81 British and 39 foreign companies operating in India in 1931.

(3) That the premium income of the 46 foreign companies in Italy in 1932 amounted in fact to £ st. 1,600,000 (equal to 12 per cent) of the total Italian business for all companies operating in Italy, while the 1932 premium income of the 39 foreign companies (excluding British companies) in India amounted only to £ st. 150,000 (equal to less than 7 per cent) of the total Indian business for *All* companies operating in India."

The question is not whether there are even severe restrictions for doing business in any country or not. But the question is one of developing institutions in a country for the entire benefit of that country. Practically every civilized country in the West, and that most enterprising country, Japan, has learnt this lesson, and to-day so far as insurance is concerned, at any rate, there is no scope in many countries for any foreign company to get what is called 'direct insurance business.' That is why legislation, to protect Indian insurance companies from the onslaught of undesirable foreign competition, is urgently needed, and we hope that no time will be lost by the Government of India in seeing that necessary legislation in that behalf is introduced.

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The Indian Law Society.

Firmly Believing Dharma Or Law Is Foundation Of Civilization Promoters Of Society Have Laboured Throughout To Popularise And Propagate The Universal Conception Of Dharma.

(By J. R. GHARPURE, Principal, Law College, Poona)

"LAW is the foundation of the whole universe. People follow him who respects the Law. By Law are all transgressions cured. In fact, everything is centred in Law. Hence Law is considered to be supreme."

These words uttered more than four thousand years ago by the revered seers of the Aryan Race stand true to-day, as they will stand the test of time. By the word Dharma or Law in its universal acceptation is meant the invariable concomitance of results following the combination of similar causes. This is the most scientific and universally applicable interpretation of the term Dharma or Law. For the importance and omnipotence of law has been declared by savants of all ages and of all climes, similarly as was done by the Aryan Sage in the quotation given above.

In or about the end of the last and beginning of this century the idea occurred to some minds, who were then fresh from their College course, of making this doctrine popularly appreciated, so that much of the inequality, injustice, or incompatibility observable in life would be avoided in proportion as the true idea of law found proper appreciation among the people. But this abstract idea had evidently very slender or no prospect of being appreciated, much less of being accepted, by the ordinary mind. The word Dharma and the word Law have so much been enveloped in their popular significance due to a continued departure from the original implication of the words, that the law divorced from the lawyers has almost become an inconceivable quantity.

EARLY EFFORTS.

With a view, therefore, to lay the foundation for a movement which would ultimately develop into the real interpretation of the term Law, it was decided to make a beginning on lines which would not require much effort for its being appreciated and it was decided to start institutions with activities which, commencing with a provision for practical interpretation of the word Dharma or Law, would ultimately be expanded into its universal connotation. The Indian Law Society was the result of cogitation on lines somewhat like the above. The following extract from the University Calendar fairly gives its early history up to its registration as a Charitable Society under Act XXI of 1860:

"Towards the end of the last and the beginning of the present century a general desire existed for a Law Academy under independent private management and an attempt was made by prominent leaders in Bombay for the initiation of a Law College, but it did not succeed. Apart from the Law College itself some of the students then studying at colleges were anxious to find an institution where instructions in Law could be given not only to those who were preparing for the examinations qualifying themselves to appear and plead at the Bar, but also to make provision for those who not, being regular students of Law, were either studying for other examinations or pursuing other avocations in life. Accordingly Messrs. J. R. Gharpure and P. B. Shingne decided in the winter of 1902 to make a beginning in that direction. The New Law Class, Bombay, was therefore started in 1903 wherein provision was made for giving instructions to students preparing for the Pleaders' Examination held by the High Courts and the Chief Courts, and also for the University students of Law by a private arrangement. A Library was started where the students were reading under the supervision of the staff."

After conducting the class for five years it was thought desirable to start a regular Law College which should be affiliated to the University, and accordingly it was decided to start a Law College at Poona as a part of the organization of the Deccan Education Society, where instructions could be given for the First and Second LL.B. Courses. Mr. J. R. Gharpure accordingly offered his services for the First Year class to begin with. Mr. P. B. Shingne had promised co-operation when the institution was given full recognition for both the courses. The mutual relations of this institution, its workers and the Deccan Education Society will be found summarised in the letter No. 302 dated the 21st November, 1907 addressed by Dr. Sir Ramkrishna Gopal Bhandarkar. Chairman of the Governing Body of the Deccan Education Society, to Mr. J. R. Gharpure.

BIRTH OF LAW SOCIETY.

Accordingly the Fergusson Law Class was started in 1908, conducted by Mr. Gharpure. A good response was received from the students as will be found from the fact that more than 125 students entered their names in the Roll. Within a few weeks of the starting of the institution, however, the University of Bombay decided upon the policy of concentrating the Law teaching in Bombay, with the result that the Government Law School, Bombay, was alone retained as a recognized institution in Law and all other Law Classes in the mofussil were automatically disaffiliated. The students elsewhere had to secure the permission of the Government Law School and it was with that permission alone that they could appear at the University Examination. Automatically, therefore, the Fergusson College Law Class came to a cessation along with all other Law Classes. After a period of more than 15 years for which the experiment received a trial, it was found that there was much room for improved efforts. Accordingly a Society called "The Indian Law Society" was founded on the 4th of March 1923, with objects as stated in the Memorandum and Rules, viz. ;—

"(*a*) To provide facilities for the study of Law by starting colleges at various centres in the country, where Law will be taught and may be studied as required by the curricula of the several Universities and High Courts, and on a scientific basis ;

(*b*) To open schools for imparting a general knowledge of Law to citizens ;

(*c*) To make provision for imparting instruction in Law and constitution to those who require it for qualifying themselves for any special purpose ;

(*d*) To start magazines and periodicals to further the aims and objects of this Society ;

(*e*) To establish debating societies and moots where practical training would be given ;

(*f*) To affiliate or incorporate at different places, as circumstances may permit, schools and colleges ;

(*g*) And generally to do all and every such thing as would further the objects of this Society."

But although the Society was launched forth and registered with the objects as summarised above, the great problem was to make it possible for it to start practicable work. This could be done only if it succeeded in its application for affiliation of its college by the University. For, having regard to the fate of attempts made before which ended infructuously, its work in this respect was apprehended to be considerably uphill. It will be remembered that about a generation before an attempt made by stalwarts like the late Sir Pherozeshah Mehta, Badruddin Tyebji and others, although it succeeded somehow at the University, was ultimately turned down when it went up for final recognition by Government. Much water, however, had flown under the bridge, during the interval of 40 years and more and the scope for a second Law College in the Presidency was fairly generally accepted. The application, therefore, for affiliation by the University, although it had its own vicissitudes, ultimately met with success. The University recognised the necessity of additional institutions in Law in the Presidency and the Government accepted the verdict of that learned body and gave their final sanction.

POONA LAW COLLEGE.

As a beginning, therefore, the Law College was started at Poona and within a fortnight's time of its opening the negotiations were started for a site for the College buildings. For, with the objects set out in the memorandum and rules of the Society, the Society had a much wider scope of activity before it than merely running law colleges or law classes. It was, therefore, thought desirable to have a site of its own where buildings for the Law College and the another activities of the Society could be suitably located. Towards the end of the term with which the College at Poona began its life in the year 1924, *i.e.*, towards the end of 1924, an agreement for the purchase of an extensive piece of land was signed and the earnest money advanced to the vendor. The examination of the title and the necessity of going in for acquisition of the site by the Government under the Land Acquisition Act is a story which, because its length and variety, cannot be fully detailed here. Suffice it to say that after 10 years' continued work the Indian Law Society succeeded about the end of last year in securing the possession of the site clear of all obscurity or doubt. The Society has, therefore, now begun to think of its other activities. These are, as may be seen from the objects.

(1) Starting an institution where facilities will be provided for students preparing for highest services for the study of Law as incidental to these examinations and as a necessary compliment, therefore, for such study, to make provision for all the subjects that were prescribed for these tests. Accordingly, it was decided to start an institution by way of a beginning where coaching could be given for the several examinations conducted by the High Commissioner in India and by the Civil Services Commission in England. In response to the announcement made the number of enquiries were enormously large, showing that the want of such an institution was universally felt, but while the number of enquiries was large, the number of persons who could be advised to take up the courses for these examinations was considerably small, and even those who enrolled in the first instance had to be advised after a trial for some time to invest their time and money in activities other than these examinations and the advice was accepted. The experiment is on its trial and it would be premature to make any declarations about it or state any conclusions at this stage.

PEOPLES' CLASSES.

(2) The most important and, as has been indicated above, by far the central portion of the activity of the Society, however, is intended to be directed to the third of its objects, namely to spread cultural activity among the people in general. This is indicated to be done by starting *Peoples' Classes.* The aim and object of these classes would be to raise up the cultural level of the people by imparting to them knowledge of all branches of learning. For, although the central part of the activity of the Indian Law Society would be in regard to the spread of the knowledge of Law, a mere talk on Law is hardly likely to attract people to the institution unless Law is made part and parcel of a wider scheme of cultural development for them. As has been premised in its rules and the memorandum,

"the stage of political development at which India has arrived to-day makes it very necessary, that every person should know the law, whether he means to take it up as a means of livelihood or not. It is very necessary in these unquiet times to impress the people with the truth observed and uttered by the holy Rishis centuries ago, that the law is the foundation of the Universe and that the law is and must be supreme in the governance of men and things. We seem to be living in an inverted order; lawlessness is suggested as the cure of all evils; and contrary to the wisdom of the sages, the people follow him who defies, rather than him who respects the law."

As has been put up by this Society, it is high time that people knew their rights as well as their obligations, which are invariably linked to all rights. It is, therefore, decided in connection with the "Peoples' Classes" to start a course where 'something of everything' worth knowing would be brought within the reach of the people and with the knowledge of these even in small magnitude, anyone feeling inclined to have a wider and deeper knowledge of a particular subject or subjects, may be helped up in his desire for knowing 'everything of that thing.'

The buildings of the Society are so conceived as to be useful for carrying out these objects. The course of lectures among the Peoples' Classes is intended to cover a range in a manner which can appeal to all as a scientific basis of the work in view. For, it is intended to secure instructions to the numbers of these classes from the pre-natal stage of the Universe to its final development, and the branches of knowledge covered by this stage will form the subject of these lectures. Beginning, therefore, with Cosmology, and branching into Astronomy and Geology, the lectures will take stock of all important branches of human knowledge.

When the Society started work it had the unique advantage of the co-operation and magnetic influence of the late Sir Narayan Chandavarkar as its President, who, however, to the misfortune of the Society, did not live long enough to witness its development. After him the Society has been working under the able guidance of its present President, Mr. H. C. Coyaji.

At this stage it is not permissible to say anything more about its future activities. One must leave that to be unravelled by time and the course of years.

PUBLIC APPRECIATION.

When the Society was incorporated and the Law College started it met with a very satisfactory reception, as many as 450 having joined during the First Term and the number increased to nearly 600 at one time. The Society has reason to feel gratified at the general acceptance of its principle, namely the necessity of an all-round general knowledge of Law by the people in general, as may be seen from the fact that since the inception of the Law College of the Society at Poona, as many as three more colleges, namely those at Ahmedabad, Karachi and Kolhapur, have been ushered into existence, and it will not be long before other places take an initiative in the same direction.

The following is an extract from the appreciation which the Society received from the Bombay Law Reporter;—

"The Society also aims to open Peoples' Classes where the elements of the rights and obligations of the citizen will be expounded. Popular lectures in this direction are great desiderate in this country. So far as we are aware, the United States of America is the only country in the world where the Government considers its primary duty to acquaint the citizen of his rights and obligations. For this purpose free public lectures are regularly delivered in every city of importance. In that great country we witnessed a Chair of Diplomacy; a Chair of International Law and Politics; a Chair of Treaty Right and Obligations; and a Chair of Consular Instruction. The vast strides which other countries are making in bringing to perfection the attainment of knowledge very often makes one pessimistic. But the Indian Law Society can achieve great things. A band of young, energetic, and highly intelligent Deccani graduates established the Fergusson College in the capital of the Deccan at a great personal sacrifice, and it is noteworthy that a band of able Deccani Vakils are sowing the seed of a Law College in the same capital. In the arduous task which the Society has set before itself we wish it God-speed."

ITS PRESENT POSITION.

At present, as has been pointed out above, the Society has been engaged in its work at the Law College and at the Services classes and in laying out a fully developed building programme for its future activities, which will mainly consist of the Peoples' Classes, besides the two other organizations which are at present at work.

In connection with the Peoples' Classes one important point which desires special mention is the extensive programme of tree-planting and ground developing with a special eye to aesthetics. The close contiguity of the land to the hills makes the probability of the heat waves running during the summer. To palliate the effect of the radiation of the heat from the hills, the existing programme of tree-planting became necessary in pure self-defence. The necessity so caused has been harnessed into the utility programme by so modulating the tree-planting as to place it on a systematic basis, illustrating to the public in general not only the advantage of a profuse verdant surrounding, but the artistic effect of a methodical arrangement of the same. A visit to the land will reveal the real value of the work that is being carried on at present. The future is in the womb of time and the realization of the plans of the Society alone will justify its activities hereafter which depend largely, on the response that the workers will receive from the public.

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SWARAJ PARTY OLD AND NEW

Ten Years Of Political Agitation Have Fully Justified Deshbandhu Das's Protest Against Boycott Of Legislatures.

(By B. G. KHER, B.A., LL.B.)

WHEN the learned Editor of this paper invited me to write a short article for this number, the Congress Parliamentary Board's Manifesto was the topic of the day. Having been connected with the Swaraj Party since its inception, my thoughts not unnaturally went back to 1923, when the Old Swaraj Party used to issue its bulletins. I felt that it may not be out of place to notice briefly the changes that 10 years had wrought in the old Swaraj Party. Without entering into the controversial questions which are causing a split in the ranks of Congressmen to-day, I shall only give a short review.

This is what I found in the very first bulletin which contained its programme :—

" The Party will formulate a definite programme of organising and instructing the electors of the Legislatures in the country. The party will set up nationalist candidates throughout the country to contest and secure seats in the Legislative Councils and the Assembly at the forthcoming elections. They will, when they are elected, present on behalf of the country its legitimate demands as formulated by the Party as soon as the elections are over and ask for their acceptance and fulfilment within a reasonable time by Government. If the demands are not granted to the satisfaction of the Party, the occasion will then arise for the elected members belonging to the Party to adopt a policy of 'uniform continuous and consistent obstruction within the Councils with a view to make Government through the Councils impossible.' * * Detailed instructions in this behalf will be given by the Party after the elections are over. ***In no case will any member of the Party accept office.*** ***The Party will take immediate steps as a temporary measure and until greater national solidarity is achieved to promote the formation of what may be called the Indian National Pact, in several provinces by means of which all reasonable communal claims may be guaranteed and disputes and differences may be settled in order that the attainment of the nation's freedom may be facilitated. The Lucknow Compact will generally govern communal representation as between Hindus and Mahomedans and efforts will be made to bring about a similar understanding regarding the claims and interests of other communities like Sikhs, Parsis, Jews, Indian Christians (including domiciled Anglo-Indians) Non-Brahmins and depressed classes in several provinces."

C. R. DAS'S EXHORTATION.

This was the Party Programme then. Bardoli and Dandi were yet in the womb of time. In launching the programme, in one of his earnest burning speeches, the late C. R. Das of revered memory said, " They say that Mr. Das wants Swaraj through Councils. I deny it *in toto*. I am not such an idiot as to believe that Swaraj can ever come through the Councils. The Councils have not the power to give us Swaraj. What I do want is to fight the bureaucracy from all directions.*** ***The activity outside must react on the activity inside and *vice versa*. It is one entire activity. It is one entire people.*** ***You say you want to boycott the Councils and you know you will never succeed in inducing the voters not to vote. Some people will go there.*** ***Then some people say I want Parliamentary action. Gentlemen, we are under the tyranny of words and phrases and the more so because we imitate those words and phrases from the European Sciences without understanding their application to our country.*** Is the Assembly a Parliament ? The British Parliament can tomorrow alter its constitution, but not the Assembly or Councils.*** Having regard to the present situation, begin your contest with the Government little by little.*** ***Put forward the energy, the unity, the enthusiasm and the spirit of resistance which you have acquired so far and array that against the bureaucracy."

Ten long years have elapsed, the country has grown so much wiser, even if a little sadder. It took years to convince some Congressmen that for the patriotic people to keep out of the Councils was the wrong way of boycotting them. But at last, they seem to have realised it. No one even now believes that Swaraj can come through Councils. The Election Manifesto of the Congress Parliamentary Board adopted at a joint meeting of the Working Committee of the Congress and the Board and issued on 29th July 1934 states ; " The Congress Parliamentary Party will miss no opportunity to render such national service, be it small or great as is possible through the Legislatures. We are fully aware that the powers of the legislatures, provincial and central, are small and the nation must make an effort outside them for the realisation of its goal. The constructive programme of Congress, the successful prosecution of which alone can make our demand irresistible can most effectively be carried on only outside the legislatures. But there are matters which can only be dealt with through the legislatures and which will engage the attention of the Congress Party."

Mahatma Gandhi said at Benares ; " I have come to the conclusion that the Parliamentary mentality has come to stay in the Congress. It is no longer a question of obstructionist policy alone of the old Swaraj Party. The Parliamentary Board's idea in contesting the elections is to go to the legislatures and to remain there for the rejection of the White Paper, convening a Constituent Assembly, repeal of oppressive laws and carrying out the constructive programme and other national activities of the Congress to the extent to which opportunities were available."

Mahatmaji then goes on to pay a handsome compliment to the old Swaraj Party and to Pandit Motilal Nehru. The Swaraj Party seem to have travelled a long way from " a policy of uniform, continuous and consistent obstruction, within the Councils with a view to make Government through the Councils impossible."

NOT A RETROGRADE STEP.

The Communal Award has proved a veritable rock on which the ship has struck and been rent in twain. The questions which naturally come to the mind of an observer are : Is this a retrograde step on the part of Congress ? Is it a policy of defeatism ? The answer is " No." It is necessary before Indians can achieve Swaraj—before they can get the right to determine their own constitution—before they can bend the will of the bureaucracy to their own by non-violent non-co-operation, to have greater unity, discipline and self-sacrifice in their ranks. For this purpose, the constructive programme of the Congress must be followed more zealously and rigorously. The legislatures must be utilised to their fullest extent before the country can become strong enough to boycott them.

The history of Congress and of the Swaraj Party during the last ten years has convinced the people of this country that it is premature to think of boycotting the legislatures, (2) that it is possible to maintain a spirit of resistance while remaining perfectly non-violent, (3) that situated as Indians are, the easiest way of carrying on a mass-movement for Swaraj is that of inculcating a spirit of non-violent resistance, (4) that for this purpose, it is necessary to carry on constructive work both outside as well as inside the legislatures. The Swaraj Party, by whatever name it goes, has to realise that its work is to array the energy, the enthusiasm, the spirit of resistance, which people have acquired against the bureaucracy so that, in the words of C. R. Das, the activity inside the legislatures shall react on the activity outside and *vice-versa*. It is one entire activity—one entire people. Every patriot, every nationalist must set this goal before him and work on patiently. There is no short-cut to Swaraj.

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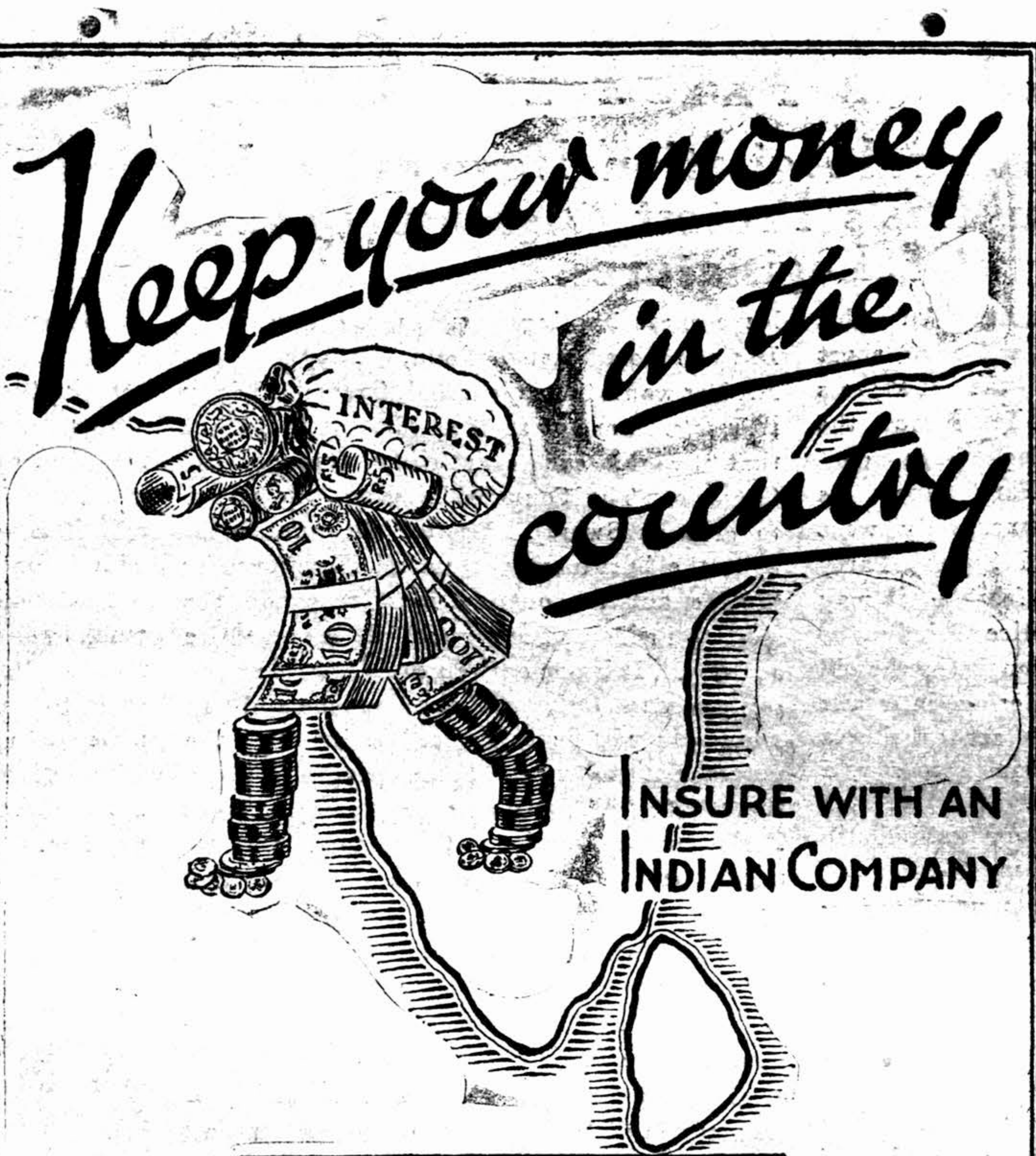
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Man In An Astronomical Universe.

If The Infinities In Heavens Seem To Belittle Man, To No Less Extent Do The Infinities Of The Sub-Human Universe Exalt Him, Showing That His Real Greatness Is Not Physical But Spiritual.

(*By Dr. J. T. SUNDERLAND.*)

> " *When I consider thy heavens, the work of thy fingers,*
> *The moon and the stars, which thou hast ordained,*
> *What is man, that thou art mindful of him ?*
> *And the son of man, that thou visitest him ?*
> *For (yet) thou hast made him but little lower than God,*
> *And crownest him with glory and honor.*"
>
> PSALM 8:3-5. REVISED VERSION.

Dr. J. T. SUNDERLAND

THIS fine poetical passage of the old Hebrew psalm expresses very vividly the thought of the littleness, yet the greatness, of man.

As the psalmist looks up into the night heavens above his head, so far-reaching and so wonderful, and sees the moon and the stars shining so gloriously, and moving with majesty through the wide spaces, a feeling of awe comes over him, and a sense of his own insignificance, and he exclaims with a reverence and humility which we can well understand—

> " What is man "—puny, insignificant man—" that thou art mindful of him ?
> And the son of man that thou visitest him ? "

This is the psalmist's first feeling. But the next moment he catches a glimpse of something in man which transcends all this seeming littleness, something greater than the stars, and he exclaims again. Yet, after all,

> " Thou hast made him but little lower than God,
> And crownest him with glory and honor."

The feeling of the insignificance of man in the presence of the greatness of nature, and especially in the presence of the vastness and splendor of the heavens above, is one that has been very common in all ages. Nor is it wanting to-day. Indeed, since the rise of modern astronomy, which makes the heavens incomparably more vast and glorious than the boldest mind dreamed in the ancient times, this sense of disproportion between the physical littleness of man and the vastness of his environment, becomes all the more clear and strong.

When the Hebrew writer looked up to the sky what did he see ? A wide expanse which he called the firmament, stretching its dome like a blue tent over the earth. In it were set, in some mysterious way, the sun, moon and stars, movable, having it for their duty to serve as signs for men, to mark off the seasons, and to give light to the earth by day and night. All revolved around the earth, were very small as compared with the earth, and were created solely for the benefit of the earth and its inhabitants. The earth was the largest thing the Hebrew thinker knew anything about ; and even that, as it lay in his conception, was very limited compared with our earth of to-day.

REVELATIONS OF MODERN ASTRONOMY.

How has the rise of the modern science of astronomy changed all this ! The earth, though it has grown to be many times larger than the Hebrew thinker understood, is now known by us, not to be the center of the universe, or the largest object in nature, but relatively only a mere speck amidst the immensities of creation. The silent, mysterious, changeful moon, from a pale sky-lamp, has become a world. The sun does not revolve about the earth, but the earth and all her sister planets revolve about him. The stars, from curious wandering torches of the night, have become gigantic worlds, and centers about which worlds revolve. Vast as we think our solar system, even it occupies but a small corner of space, while beyond it stretch worlds, and systems, and galaxies, innumerable and illimitable.

We are startled, amazed, awed, almost struck dumb by the vast, the incomprehensible, the well-nigh unbelievable magnitudes and distances that our astronomers are revealing to us. Professor Shapley of Harvard University tells us of a universe so vast that our sun is 57,000 " light years," that is, 250 quadrillions of miles, distant from its center ; and Professor Hubble of the Wilson Observatory, tells us of " universes of universes," each one of which contains " millions of suns."

Such is the situation as we see it to-day. If the men of the ancient world had reason to feel humble and insignificant in the midst of their little universe, what shall be said of ourselves, in the midst of the universe that modern astronomy reveals—which compared with that of the ancient Hebrew is as infinity to a hand breadth ?

I think we all have seen times when this thought of man's physical littleness in the midst of the universe has come to us with painful and almost overwhelming force. We have asked ourselves, Can it be possible that the Creator of all these innumerable worlds which the telescope reveals, the Architect of this limitless temple of the stars and the galaxies, thinks about or cares for men ? Is it reasonable to suppose that our little lives are any more important to him, or of any more value in the universe, than a snow-flake on a mountain top, or a bubble on the sea ?

MAN'S APPARENT INSIGNIFICANCE AND HELPLESSNESS.

I suppose all of us have had experiences somewhat like this ; You pass through a great crowd of people, no one of whom you have ever seen before, or expect ever to see again. You say to yourself, Who are they ? What is the significance of all these lives ? In what respect do these human beings differ from the birds that fly in flocks over the fields ? or the midgets that swarm in the sun—shine ? From any other world—even from the moon, the nearest of all the worlds,—no one of them can be seen, even with the most powerful of all known telescopes ; so that with a little distance all are reduced to the same level, bird and midget and man.

You stand on some high eminence in the midst of a great city, and see the thronging thousands threading and blackening all the thoroughfares below you as far as your eye can reach, each man seeming no larger than an ant crawling along the pavement ; and how easy it is for you to think of the city as an ant hill, and all the cities and towns and villages and hamlets of the world as simply ant hills of differing sizes, inhabited by ants of a peculiar variety, but as indistinguishable from a few miles up in the air, not to say from any of the worlds around us, as any real ant hills of the fields or woods !

If then we are so isolated from our sister planets—members of the same world-family with ourselves,—and if all we do is unknown and of no consequence to them, what shall we say of the incomparably more distant worlds that illumine the night sky and make up the whole universe outside our little solar system ? And what shall we say of the great God of all —the mighty Creator and Ruler of all ? With so vast affairs on hand, will he stoop to notice or care for us, the frail creatures of a day, who people this little dust-grain that we call the Earth—this speck on the far-away rim of his creation ?

Above all, is it not the most arrant presumption for creatures so insignificant as we, to dream of a perpetuation of our being beyond death ? When worlds perish—and worlds a thousand times larger than our own—shall we, the ephemeral dwellers on this bit of wandering clay, hope to escape ?

It is in these ways that the marvellous revelations of modern astronomy seem to many minds to belittle man, and press him down into insignificance and hopelessness, robbing him of whatever dignity and importance in the universe he once seemed to have.

WONDERS OF SUB-HUMAN UNIVERSE.

And now, What are we to answer to all this ? You see the matter is not something speculative merely, it is intensely practical. These questions which I have suggested are being asked in ten thousand places in the world to-day. And many very thoughtful and intelligent people do not see how to answer them. Thus they darken many lives. Indeed, who among us is there that has not at some time in life passed through hours when their black shadow has fallen upon himself.

I think there are several considerations which throw light upon the subject before us. And first this ;

Mere size is only a slight indication of value or importance. The earth is not necessarily less important than a world a million times larger than itself ; and man is not necessarily physically unimportant because his body is small. An elephant is larger than a man, but it is not for that reason higher in value. Many of the small countries of the world far surpass in importance other lands that are a hundred times more extended. Little Greece outweighs a thousand vast Siberias ; and London, which is but a point upon the face of the earth, is more important than a thousand arctic or antarctic continents. A single Plato, or Shakespeare, counts for more in the life of the world than whole races of Kaffirs and Bushmen ; just as a diamond, which can be held between the thumb and finger, may have more value than a huge mountain. In the same way, comparing worlds with worlds, it is not unusual to find the smaller much more highly developed than the larger. Our sun has a mass 316,000 times greater than that of the earth, and a volume 1,250,000 greater than that of the earth, yet the earth sustains very high forms of life, while the sun probably has upon its surface no life at all. It seems likely that the huge suns of space generally are much less mature than their planets.

Thus we see that the human race is not necessarily unimportant because it has its home in one of God's smaller worlds, any more than an individual is necessarily unimportant because he lives in little Athens instead of in vast Tartary. Mere bulk signifies nothing. Beings of highest nature and sublimest destinies may as fittingly dwell in bodies six feet high as six thousand, and on this fair earth of ours, small though it be, as on the surface of the hugest bulks of matter in the universe.

But even if we grant that the revelations of modern astronomy do seem to dwarf man, it should be borne in mind that science is making known to us other revelations, the effects of which are clearly the opposite. There is rising to view a universe below man, no less wonderful than that of the starry heavens above him. And if the effect of knowledge of the one is to overshadow man, the effect of knowledge of the other is correspondingly to exalt him. Thus the microscope makes good any loss of exaltation or dignity that comes to him from the telescope.

A few facts will help us to see something of the range and splendor of this universe below humanity.

WORLDS BEYOND WORLDS.

If we catch a butterfly in the summer time, we shall find left upon our hand from the butterfly's wing, something which we shall be likely to call dust. Looking at it with the greatest care, we shall not be able, with our unaided eyes, to see that it is anything more than fine dust. But bring a microscope and see what that reveals to us. Now we discover that this so-called dust consists of a mass of beautifully coloured and exquisitely fashioned feathers, arranged in as perfect order as the feathers of a bird, yet so minute that a single square inch of the wing contains da hundre thousand of them.

How small and simple a thing is a water-drop ! Yet a water-drop is a world. A cubic inch of stagnant water is calculated to contain a billion living and active organisms. Says an eminent New York biologist : "I placed some clean Croton water, which had been boiled, in a clean vial, and broke into it a few stems of the broom from a clothes wisp. In four days the vial was crowded with monads in numbers that surpassed estimate, but of which it is safe to say that the two ounce vial contained more than the entire number of the human race from the days of Adam to the present time."

Ehrenberg, the great German naturalist, tells us that there is a deposit of slate in Bohemia covering forty square miles to the depth of eight feet, each cubic inch of which is found by microscopic measurement to contain forty-one thousand millions of infusoria.

So it is that the microscope opens to us worlds beyond worlds, where the unaided eye can see nothing, and where until modern science came on the scene it was supposed nothing existed, worlds as wonderful as those made known to us by the telescope, but filled with living beings as much smaller than man as man is smaller than the great suns in the heavens.

A leaf of a tree is a world. The tree itself is a universe. You see little with your naked and untrained eye. But bring your microscope, and put yourself under the instruction and guidance of a skilled scientist, and he will brush away the veil that blinds your vision, and let you see mystery beyond mystery, and wonder beyond wonder, until, everywhere you look, doors open and avenues unroll themselves leading out into infinities of the minute, as endless and awe-inspiring as the immensities to which the telescope invites.

Even man's own body is a universe. "In each drop of human blood there are three million vitalized corpuscular disks. Considering all the drops made up in this way, man is a cosmos, his veins galaxies through whose circuits these red clustering planets perform their ceaseless revolutions."

Nor are these amazing facts the end ; they seem to be hardly more than the beginning. Our physicists, chemists and others who are penetrating down, down into the minute beyond the reach of any possible microscope, tell us that they are finding entities (called by them protons, electrons, neutrons and other mysterious names) which are almost infinitely smaller still.

GREATNESS OF MAN NOT PHYSICAL BUT SPIRITUAL.

Thus we see that man stands midway in God's creation. If there are worlds and systems and galaxies above him, no less are there worlds and systems and galaxies below him, and in him. If the infinities in the heavens belittle him, quite as much do the infinities of the grass blade, the drop of water, his own physical organism, and the protons, electrons and the rest, exalt him.

When, therefore, any one presumes to reproach us with our littleness, and pointing up to the starry heavens, asks, Do you believe that the God of those countless worlds pays any attention to you ? we may well point down to the infinities of the minute, and reply ; I believe that the Universe-Intelligence which never forgets these can be trusted to take care of me.

This brings me to the thought that the greatness of man is not physical but spiritual. It is by virtue of his mind, not his body, that he is exalted. What matters it, therefore, whether the physical universe which he dwells in be great or small ? Can the heaping up of vast physical dimensions dwarf mind—mind that knows no dimensions, and spurns all physical limits ? Is spirit overshadowed by standing in the presence of the greatest possible aggregation of matter ? Can we say of a mountain that it is greater than a thought ? or of the vastest ocean, that it makes insignificant the intellect that fathoms it, and turns it into a highway, and speaks across it as if its thousands of miles were inches, and makes servants of its fiercest waves ? Do all the worlds the telescope reveals, that cannot think, belittle the human mind that can ?

No, however completely modern astronomy may take away the old primacy of the earth among the heavenly bodies, it can never disturb the greatness of man so long as man remains the thinker. He is great with a greatness which is inherent in his own nature, and, therefore, which is independent of any possible discoveries that science can make in the material realm. He is great because he can *know,* and *reason,* and *distinguish right from wrong,* and *hope,* and *love,* and *worshpi.* These things he can do because he is a *spirit,* for these are the attributes of spirit. But the greatest world the telescope ever saw, considered as a mere physical mass, is as impotent to do one of these things as is the smallest molecule or atom that floats in our earthly air. Here it is that we see the infinite superiority of man to all possible physical magnitudes and greatnesses whatever, though they be worlds countless as the sands of the sea shore, filling the immensities of space with their shining splendors.

It should be borne in mind that man feels awe in the presence of the starry heavens not because of his own insignificance, but really because of *his own greatness.* It is the divine in him that thrills at the great sight. A stone or a clod feels no sense of awe. A brute beast looks up with indifference to the same stars and constellations that bring man to his knees in adoration. The brute is indifferent because he lacks mind. The man admires and worships because he knows, understands, feels ; has the correlate of the great heavens in his own greater soul. Wrote Victor Hugo ; "There is one thing grander than the sea ; that is the sky. There is one thing grander than the sky ; that is the human soul."

To *think* the world is to be *superior* to the world. To *know* the stars is to be *greater* than the stars.

The sun is very large in size. His vast bulk makes the earth seem very small by comparison. But what of that ? Need that abash man ? Can the sun, big as he is, measure himself ? or weigh himself ? or calculate his path through the heavens ? or understand even one of the laws which he blindly obeys ? But man can do all these things. Therefore man, though his stature be but five or six feet, is greater than the sun.

The science of astronomy tells us much about the galaxies. But did we ever think, it tells us quite as much about man ? Man's mind not only keeps pace with every advance of astronomical knowledge, it is the *cause* of it. If the heavens declare the glory of God, still more they declare the greatness of the human soul, for it is only because man's soul is great that he can recognize the greatness and glory of God in the heavens.

Thought and love are the creative forces of the universe. Because man thinks and loves, he is a creator—a creator in the finite sphere, as God the Infinite Thinker and Lover is the creator in the Infinite sphere.

"All minds are of one family," said Channing. If this is so, then I am related to the Divine Mind. I am not merely a being created by God's power ; I am kin to him, because I am spirit, as he is spirit ; because I know, as he knows ; because I love, as he loves. Therefore I have a right to look up in his face even though that face shines with the light of infinite galaxies and say ; "Thou art in some large true sense my Father, I am not a *thing* tossed from thy hand. I am thy *child* ; thy great nature is in me."

TESTIMONY OF EVOLUTION.

But perhaps the most overwhelming proof of the greatness of man, and of his superiority to all material things, comes to us from the great doctrine of Evolution.

It used to be supposed to the contrary. Evolution was long feared. Because it linked man's creation with natural processes, and suggested his development from lower forms of life, it was thought to degrade him. But now all this is changing. Profound and philosophical students are more and more coming to see that evolution immeasurably elevates man. As he is unquestionably the culmination of all that has gone before him, so he furnishes the most reasonable and adequate explanation of it all. The evolutionary process has travelled a long road from its beginning in fire-mist to what we see on the earth to-day. But the progress has all been an ascent, and the culmination is *man*. From the inanimate to the animate, from lower forms of life to higher, from brute to man that has been the order. Thus man stands on the summit of creation its crown and its goal. When the physical reached the limit of its possibilities, then mind came in. Henceforth mind was king, and man the thinker wore a dignity second only to that of God the Infinite Thinker.

It is not given to us to know in how many worlds the evolutionary process has reached the same height that it has reached here ; but if anywhere it has, then it must have produced there in some sense the spiritual counterpart, and brother of man, I mean, some being who can know and understand, as man can ; some intelligence able to "think God's thoughts after him," as man is able ; some being, the crown and consummation of the evolutionary process in that other world, or those other worlds, as man is in this ; and, therefore, some being who in some true sense is God's image and child there, even as man is here.

Thus it seems to be no extravagance if we say that the whole evolutionary process, from the first movement of primordial matter until this hour, has been one long travailing in pain of the Universe to produce (in this world and we know not in how many others) man or his equivalent,—that is, to produce intelligent spirits, children of the Eternal Reason and Love.

MAN IS GOD'S CHILD.

Have we not here, in the costly origin and high nature of man, and in the Fatherhood of God, a key to man's destiny ? If man has cost the universe so much, and if his nature is so lofty, must there not be awaiting him a destiny to correspond ? Is he not intended for a career greater than can be bounded by this inch of earth and this moment of earthly time ? Is the Creator of all things irrational, that he should destroy his highest creature as toon as made ? Is the Universe a failure, that sts most perfect product should be only an ephemera ? If man is God's child, and thus a partaker of the highest attributes of the divine, can he die ? Must he not be heir to an immortality parallel with that of God ?

We may believe that the Creator can easily enough spare some of his worlds, for he has plenty of them. But can he spare a being without whom the worlds lose their significance ? That is the question wrapped up with the problem of man's nature and destiny.

Men talk about worlds and systems and constellations overshadowing and belittling humanity ! Can the less overshadow and belittle the greater ? Can fire-mist, or earth, or rock, or any material thing, no matter how stupendous its volume or bulk, overshadow spirit, or eclipse the glory of mind ?

The universe is God's palace, and a marvellous palace it is. But is not a child more than any building ? What father of you is there, who if you had a palace, so vast that it stretched from the Great Bear to the Southern Cross, and so glorious that the Milky Way roofed it, and Sirius and a million other blazing suns were the lamps that gave it light, would not straightway say, My child is more than it all ?

So, as I go out under the sky at night, with no one near, and look up into the glorious and illimitable heavens, I hear in the silence a voice speaking down from the Eternal Throne ; O man, whom I have made only a little lower than myself, thou art more to me than all else. I did not create thee for my palace ; I builded my palace—all this glorious palace of green earth and shining heavens—*for thee and such as thee.* Before suns and stars were, I loved thee. Even whilst thou wert yet cradled in far-away fire-mists, I watched over thee. Our destinies are one ; nothing shall ever pluck thee out of my hand or my heart.

And then, as the voice from on high dies away, I hear another voice, not less divine, rising out of the silences of my own soul, and responding as deep answereth to deep ; O God of my life, in thee do I trust. From thee I came when I entered into this earthly room, so beautiful, of thy Universe house. Here thou givest me to live a few brief years, with thee, led by thy hand, studying thy wonders in nature and my own soul, learning life's lessons, helping my brothers as best I may, doing the work which thou givest me to do. I thank thee for this earthly sojourn.

Soon shall I go forth again ; I do not know where, but thou, my Father, knowest. It is enough that I shall be still with thee. Death will but open the door to other rooms of thine infinite house. I am not afraid. All worlds are beautiful where thou art. Even hell would be safe with thee.

I believe that essentially this is the attitude to be taken to-day by the intelligent believer in astronomy and all modern science,—by one who accepts every word of their marvellous revelations in the earth and the starry heavens.

I believe that the scientist, with all modern knowledge shining full in his face, is justified in saying with St. Paul : "I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth" nor blazing suns and stars, nor astronomic heavens, nor telescope, nor evolution, nor any other created thing "shall ever be able to separate me from the love and care of the Eternal God."

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AN ORGANISATION AND Its Essential Factors

(By Dr. N. S. HARDIKAR)

THOSE who desire to start an organisation should have before them a clear ideology and should define its aims and objects in clear and unambiguous terms. Closer acquaintance and deeper study of the history of organisations, modern and ancient in all nations and full grasp of the present situation and clear vision of future will go a long way in laying the foundation of a stable organisation. Then alone a clear idea of the work that is to be undertaken could be had and plans properly laid. The policy and programme of action should be chalked out and the methods to be followed considered. The political situation in the country, the economic and social conditions as well as the religious feelings of the people should not be forgotten. The founders of an organisation should have full confidence in their own strength and ability. They must have foresight enough to understand the consequences of the steps they take at every stage. Otherwise, they will never be able to push their cause forward and the organisation they start will never make any substantial progress, even though the cause is righteous and the programme most attractive.

The most essential factor that contributes to the success of an organisation is a band of sincere and self-effacing men knit together with one object of disinterested service. What are the other important factors that are necessary to make an organisation strong and an all powerful body working for the betterment of the people? We will now take the same, one by one, and examine them fully.

CO-OPERATION.

What is an organisation if it is not the collective will of a number of persons who belong to it? In the absence of perfect co-operation and united effort on the part of the members the "collective will" will never result. Co-operation, therefore, is an essential factor in maintaining the integrity and solidarity of an organisation. It enables us in maintaining a solid front and helps to achieve the desired goal.

It is easy to bend the will of a single individual, but it is very difficult to bend the will of a number of people who are knit together by one idea and one goal. Willing co-operation of all members will add to the strength of an organisation. Co-operation is its soul, unity its life-breath. United action on the part of its members is the first characteristic of a living organisation.

LOYALTY.

Full and ungrudging co-operation is only possible when the members feel that it is their organisation and each one of them is its unit. That is loyalty to an organisation. "Right or wrong, it is my organisation, I belong to it, I will build it further and make it a living force" so says a loyal member of an organisation and acts up to it. If the members do not take its programme seriously and work it out, no achievements are possible. The achievements, therefore, of an organisation depend upon the conscious attempts of its members for the successful carrying out of the programme. Loyalty of its members will make an organisation a living force powerful enough to achieve its objects.

HERO-WORSHIP.

Loyalty to an organisation is altogether different from loyalty to an individual. Individual loyalty is based on our estimation of the person we follow. When once the charm and the attraction in the "Hero" are gone, his following dwindles down. Generally, at the beginning, it is the personality and not the principles that secure a following. Being dazzled by the glamour of his personality we obey him. Degenerated hero-worship, therefore, breeds blind following, helps hypocrisy to thrive, stimulates the growth of jealousy, begets narrow vision, and fosters stupidity on the part of the followers. Hence, it is not the personality of a hero that ought to count, but the principles that he enunciates and works out. The halo of the person who builds an organisation must not dim our reason or dilute our loyalty to principles.

ADHERE TO PRINCIPLES.

The sound principles on which an organisation is based and founded should be nearer to the heart of its members than the personalities that founded it. Then only an organisation will be strong and rock-like. Such organisations live long enough to achieve the cherished goal. The achievements of an organisation whose guiding stars are personalities and not principles are very poor. The life of such organisations is short and uneventful. The heroes will have to merge their "Self" completely in the principles they enunciate and make their followers follow the dictates of the organisation which they start.

DR. N. S. HARDIKAR

The "Unity" of Rev. John Hayne Holmes of Chicago (U. S. A.) while writing on "Hero-worship" once wrote ;—

"An idol is nothing in the world; while society has much use for flesh-and-blood heroes who will doughtily do their part and accept the fact of duty well done, as the wholly sufficient meed of their labours. The worship of heroes is a delusion which historical science is happily rendering impossible in the case of these personalities fully documented in the nearby ages...... Less worship of tinsel personages and mere flesh-and-blood heroism will go far toward making the good society."

Blind following mars the value and the worth of an organisation and it disgraces the hero also. Conscious attempt at intelligent following enhances the value of an organisation and brings about quick results. Loyalty to an organisation must ,therefore, be fostered. Loyalty to an individual or, in other words, pseudo "hero-worship" should, at all times, be discouraged and condemned.

ORGANISATION IS GREATER.

It must not be forgotten also that an organisation is greater than the tallest of the tall personalities. Individuals come and go. Many persons enunciated their principles and tried to work them out during their life-time. Their teachings have remained but their human forms have disappeared. It is the principle that counts more than the personality. The organisation which works out those principles, therefore, is greater than the person who enunciates them. Hence, loyalty to an organisation is an absolute necessity.

OBEDIENCE.

Fullest possible co-operation and loyalty result in obedience to orders. Members may not quarrel amongst themselves and there may be seeming co-operation and unity amongst all of them, but indifference towards the programme and towards the orders will stunt the growth of an organisation. When once an organisation launches a programme of action after consultation with its representatives and after full deliberation with them, not even conscientious and intelligent disagreement with the programme should make us feel different from the organisation. In order to achieve the desired results even the conscientious objectors ought to waive all their objections aside and carry out the programme with one mind and one heart.

CONSCIENTIOUS OBJECTORS.

Such objectors should, in the interest of the Nation, try their level best to convince the organisers or leaders of the organisation and bring them to their own point of view and with their consent and co-operation get the policy or the programme or both changed. This helps unity. It adds to its strength.

When honest difference of opinion renders co-operation and conjoint action an impossibility, the only course open to such objectors is to allow others to carry out their programme. This saves many unnecessary troubles, lessons bickerings, and reduces mental worries. Then alone, an organisation will thrive and be a living force. Co-operation and loyalty, therefore, should carry along with it obedience to orders, which is the third essential factor of a sound and perfect organisation.

THE EGO IN MAN.

With the best of intentions of serving the people and the country, when one voluntarily joins an organisation he becomes a part and parcel of it. So, when once an action is resolved upon by a majority, all criticisms should cease. Such criticisms jeopardise not only his own position but in many cases harms the organisation and puts obstacles in its onward march. So, the collective wisdom of the majority is more potent than individual opinion. The principles should induce a member to carry out the mandates of the organisation to which he has the honour to belong. The majority may be wrong and the disagreeing member may be right. The action of the majority may ultimately not bring the desired results, and it may utterly fail in its attempts. But the co-ordinate

(Continued on page 117.)

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A RE-UNITED CONGRESS THE ONLY REMEDY

Broaden The Base Of The Congress So That All Politically Minded Indians May Be United And Press On To The Goal With The One Sanction Behind The Nation Which Alone Will Bend British Will To The National Demand.

(By D. G. DALVI, M.A., L L.B.)

"I am glad to say that I have lived these ten years (since the Surat debacle) to see that we are re-united in this Congress, and we are going to put our voices and shoulders together to push on this scheme of Self-Government; and not only have we lived to see these differences closed, but to see the differences of Hindus and Mahomedans closed as well. So we have now united in every way in the United Provinces and we have found that luck in Lucknow. So I consider it the most auspicious Session of this thirty-first Indian National Congress."

In these memorable words, Lokmanya Tilak preached the gospel of real, and broad-based union of all nationalist forces in the country within the Congress, at the Lucknow Congress of 1916. The All-India Muslim League also held its annual sessions simultaneously at Lucknow and came into line with the policy of the Congress. The joint efforts of the Congress and the Muslim League resulted in the formulation of the scheme of constitutional Reforms known as the Congress-League scheme. This genuine national Unity had an immediate effect on the British Parliament. Within a few months, Mr. Montagu, Secretary-of-State for India, announced, with the authority of the British Parliament, what is known as the August-Declaration of 1917, proclaiming that the progressive realisation of Responsible Government shall be the goal of British rule in India, thus responding to the demand in this behalf of the previous Congress at Bombay in 1915 under the presidentship of Sir S. P. Sinha. Further, when the Montagu Delegation came to India, soon after, for reporting to Parliament in order to give effect to the Declaration of 1917, the Congress-League scheme was accepted as the basis for their investigations.

BRIGHT CHAPTER OF PAST HISTORY.

India is again on the eve of further constitutional advance, and this bright chapter in our past political history should point a moral to our present political leaders. The national unity was engendered by the statesmanlike policy of compromise and conciliation deliberately pursued by the national leaders of that period, especially, Pherozeshah Mehta and Gokhale, Dr. Besant and Tilak, H. H. the Aga Khan and Mr. Jinnah. When the Congress broke up at Surat in 1907, the extremist political schools of Maharashtra and Bengal respectively seceded, but the Moderate Party reorganised the Congress, framed its creed and constitution, and continued to hold its annual Sessions for seven years. When the great war was declared in 1914, Mrs. Besant had emerged as a political leader and Mr. Tilak had just returned from jail. Mr. Gokhale arrived from London in November 1914 and in consultation with him, Sir Pherozeshah Mehta took active steps to invite the Congress Sessions of 1915 to Bombay, and persuaded Sir S. P. Sinha to accept the Presidentship. He had laid down his plans carefully to pave the way of the extremists of Maharashtra and Bengal to return into the Congress. I can state from personal knowledge, that if Pherozeshah and Gokhale had not both died in the course of 1915, Bombay would have had the privilege of holding the reunited Congress even in that year. As it happened, Mrs. Besant and Mr. Tilak organised their respective Home Rule Leagues outside the Congress in 1916 for a short period, but had the wisdom to discontinue them soon after the united Congress at Lucknow in 1916. Similarly, under the wise and patriotic guidance of Mr. Jinnah, the Muslim League held its sessions along with the Congress at Bombay and Lucknow and brought its policy in conformity with that of the Congress, inspite of great difficulties, both internal and external.

GANDHIJI FOR CO-OPERATION.

This brief retrospect is sufficient to indicate how the great leaders of the pre-Gandhian Congress wrought for bringing about the wider union of all nationalist forces in the country, both Hindu and Muslim, and thereby secured the first instalment of Responsible Government. After the Reforms Act was passed in Parliament, there arose some controversy at the Amritsar Congress presided over by Pandit Motilal Nehru in the Christmas of 1919, about expressing the gratitude of the Congress to Mr. Montagu for this measure. Mr. Tilak and Mr. Das desired to be cautious, but Mahatma Gandhi assumed a manly attitude and offered whole-hearted co-operation with the British Government. In the course of his speech, Mr. Gandhi observed ;—

D. G. DALVI, M.A., LL.B.

" But, if you say to Mr. Montagu ' we thank you,' the corollary to that is that we shall co-operate with him. If you say to Mr. Montagu ' we do not thank you, we know what your reforms are, we know your intentions, we shall frustrate those intentions by obstructing you at every stage ' ; if that is your position, make it clear before the world and work for it. *I shall challenge that position and I shall go across from one end of India to the other and say, we shall fail in our culture, we shall fall from our position if we do not do our duty which that culture demands, if we do not respond to the hand that has been extended to us. I decline to distrust him and I say we shall co-operate in so far as the country's good is advanced.*"

ATROCITIES IN PUNJAB.

It is not easy to comprehend, how, after this benediction on the Montagu-reforms, Mr. Gandhi came, within a few months, to unfurl the banner of Non-co-operation at the special sessions of the Congress at Calcutta in August 1920, proclaiming the triple boycott of Councils, law-courts, and educational institutions, and carrying on a raging and tearing campaign throughout the country for this purpose, with the tempting slogan of " Swaraj in one year " on his lips. In Christmas of 1920, the creed of the Congress was modified to " within or without the Empire " at the Nagpur Congress, and in the following Christmas of 1921, Mahatma Gandhi was installed as the " Dictator " at the Ahmedabad Congress. No doubt, the Government of India had, by their mistaken policy of reform on one hand and repression on the other, prepared the soil for the Non-Co-operation movement, by raising the controversy over the Rowlatt Act and by the unprecedented atrocities in the Punjab which followed it. The Muslim community was also exasperated over the Khilafat question. It should, however, be remembered that the Non-co-operation policy was first inaugurated by Mahatma Gandhi, with the help of the Muslim leaders, for saving the Khilafat only, and the Punjab atrocities and the demand for Swaraj were added as subsidiary causes for securing the support of the Hindu community.

By imposing the policy of direct action on the Congress, Mahatma Gandhi was, thus, directly instrumental in scattering to the winds the wider national unity of the stable elements in the country engendered at the Lucknow Congress in 1916. It was inevitable that, when he was appointed Dictator of the Congress in 1921, all the forces in the country, political and communal, who believed in constitutional action, should be ranged against him. The sturdy commonsense of the people led them to stand behind constituted Authority and the Non-co-operation policy was abandoned at Bardoli in 1922. Soon after, the Treaty of Sevres was modified and the Khilafat problem being settled, the Muslim community withdrew their support from the Congress.

NEHRU REPORT.

Though the first campaign of Satyagraha had failed, the faith of Mahatma Gandhi in the efficacy of the new weapon forged by him for attaining the political freedom of the country was not shaken ; nay, it grew with the failure of successive campaigns. The Congress became a veritable Satyagraha-Ashram with Mahatma Gandhi as its High-Priest. The existence of other parties in the country, both political and communal, was quite ignored, except when emergencies arose, and their co-operation was sought for temporary purposes only. Thus, when the Government issued the Bengal Ordinance in 1925, Pandit Motilal Nehru convened an All-Parties Conference at Bombay, which was suddenly dispersed after

(*Continued on page 115.*)

OPINION OF WELLKNOWN EUROPEAN BOXING TRAINER & PHYSICAL CULTURIST

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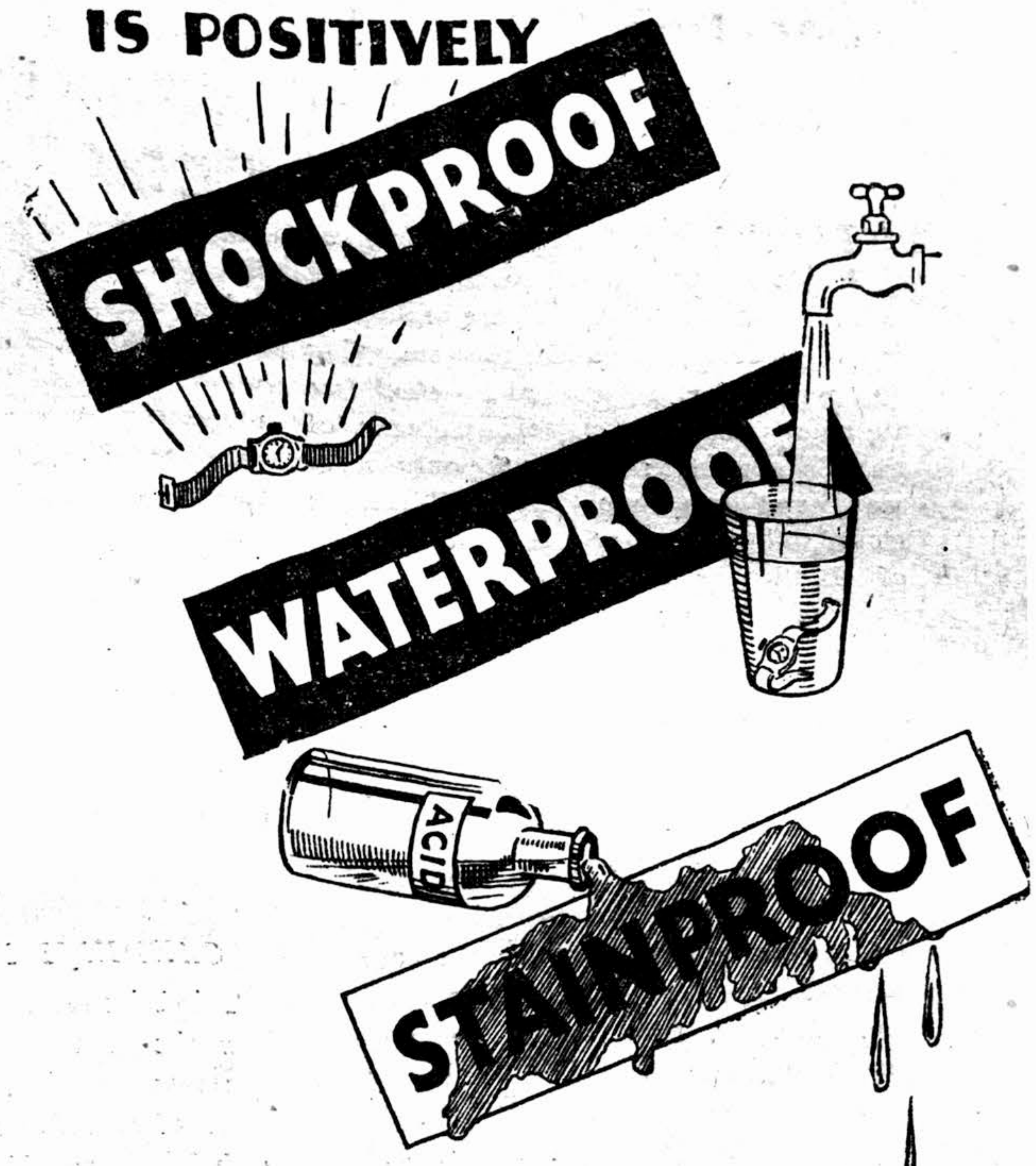

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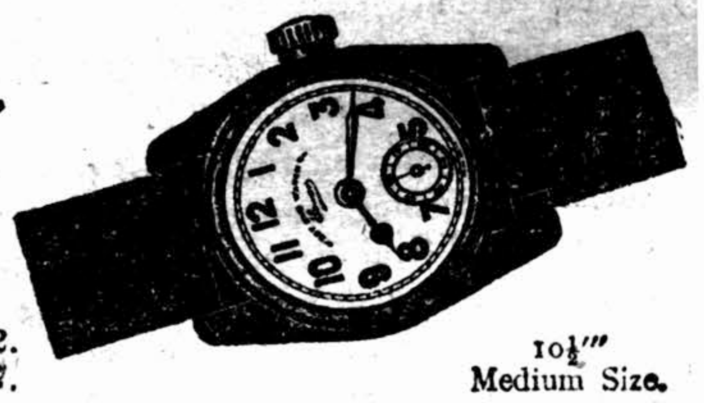

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PRISON PICTURES

(By MARGARET E. COUSINS, B. MUS.)

[Note:—The mind of everyone contains a picture gallery. The last four years have added a special collection of pictures to my private gallery-pictures connected with the experiences of prison life to which thousands and thousands of Congressmen, women and even children became inured as demonstration of their non-violent protest against things as they are in India. Life itself is the best illustrator of its own problems and paradoxes. So in sketching these scenes from life I seek to display certain of the great qualities of our recent political jail-birds, and certain of the defects of our social, economic and political system with which a future politically free India will have to grapple.]

* * * *

THE prison warder opens a small gate in a high compound wall within Yerravada Prison. As it opens I see a bare walled-in square with rows of single-story cells along the sides. Immediately I am within it and the gate clangs to suddenly behind me. To my amazement I find myself free of escort to walk forward—through the empty, arid, gravelled square towards where the One Mango tree of the block casts its cool shade over the One Man who stands before humanity as the Free Soul—Gandhiji. Here he sits using captivity as an office in which he can employ every moment in working to free his Harijan brothers and sisters from the prison of untouchability into which orthodoxy has thrust them. In my mental picture he was as alone in that empty block as if he had been Robinson Crusoe on a desert island and Mahadeva Desai was his man Friday. Gandhiji is thus ever alone in his point of attainment, but he peoples his enclosure with all humanity through the sympathy of his over-flowing heart. So strict a jailor is his own conscience that even the British Government knew there was no need for any eavesdropper to our conversation. The mango tree could give evidence that we talked of nothing which did not concern Harijan work. His word is his bond. He is incarnate Satyagraha.

* * * *

One of our political prisoners was on the point of release. We gathered to say farewell with our usual ritual of a song—Tagore's "Janaganamana"—then the Congress slogans, and lastly a few words from the outgoing sister. She was an attractive-looking woman. I was only newly "in" and I was surprised at the emotion with which she thanked each and all for their kindness to her. She said her imprisonment had been the happiest time in her life, both because of her love of her country, her pride in being a follower of Mahatma Gandhi, and her joy in the sincere sisterliness of her comrade-prisoners. When they told me as she went through our gate that she belonged to the community of temple dancing-girls (Devadasis), I understood.

* * * *

Some of the ordinary non-political prisoners were working on the main road of our prison as I came along it from the Rations depot. As I turned into the gate of the "Gandhi block" a sound stopped me. Somebody weeping pitifully. Not very loud, not hysterically, but grippingly sad. I looked back. "Why?" I asked. "This day two months my son died in the General Hospital in Madras," she sobbed. "Have you any other children?" "I had six sons. They have all died. He was the last. He was only 25 years old, and he died without me seeing him." I could not find out what charge had brought this tallish, white-haired woman there, but there was no evil in her face. Her life's fate was too hard for her to bear. Her heart was breaking.

* * * *

"Joy of the Jail" we called our jail baby, the 14 month old daughter of a Malabar young woman leader of Calicut society who had got a two year sentence for leading a National procession. As I visualise my picture of one special day I see her always full of coaxing ways and happy winsomeness, loved and nursed by wardresses, "lifers" (ex-murderers with commuted sentences), matrons and ourselves. She had come in when she was two months old. She seemed utterly free in jail. But on this night of my picture after "lock-up" at 6-30 p.m. I brought another baby to see her. As she saw the little possible playmate she pulled at the barred locked door of the cell to get out. All her soul craved freedom. She burst into the most pitiful crying that we had ever heard from her. Hastily we moved away thinking she might forget. But late into the night she sobbed. The iron of those bars had entered her soul. She had realised for the first time that she and her mother were prisoners.

MRS. COUSINS

Is she not typical of India awakened to its bondage?

* * * *

This is a sketch of a "Lifer," a woman convicted of the murder of a child, serving a commuted sentence of "life-imprisonment." Such ability has this middle-aged Muhammadan woman shown for shouldering responsibility, such power of control through kindliness over little children that she has become the "convict warder" in charge of the creche where the prisoners with infants and the toddlers spend their days. She rules them with the stalk of a flame-tree leaf. In a corner of her creche-domain she has constructed a flourishing little vegetable garden. Near it she has planted a neem tree seedling and walled it round with a mud fortress against babies and cats. Watch her five times a day take her rag of cloth, lay it as a mat, and recite her prayers looking toward Mecca. "By their sacrifices they shall expiate their sins," says the Gita.

* * * *

Each morning I watched the queer procession of the grannies, those hardened old "habituals" of jail, the failures of life outside and inside jails, come up the roadway from the early morning meal. Each comes along carrying a baby, the children of the able-bodied prisoners who are doing the daily work of the prison. Poor old Ancients! Perhaps the end of their lives is made happier by the little ones, for I see them being kind and helpful to each other. Infancy and old age, extremes meet in prison. So also are meeting there those who are below the average in abiding by the law and those who protested against the law because they were in advance of it, the law-breakers and the coming law-makers.

* * * *

Two new young prisoners in the prison yard are heard humming strange folk melodies and are moving hands, arms, head, feet and clothing with the utmost grace. They belong to the so-called "criminal tribes." Their grace and beauty as I watch them through prison bars bring tear to my eyes. "Stop, quick! the warders will see you! But won't you dance and sing again sometime for us?" The next time I saw one of them she was going on her duty at the hard, long, daily toil of the dhobi gang. A dancer as a dhobi! Felling trees with razors!

* * * *

I have seen processions of many kinds. This one is unique. Twenty toddling children, quaint little mortals, in equally quaint and varied little clean shirts, walking two by two, very self-important, holding hands, are moving down the main jail road in a procession to interview the Jail Superintendent. It is their first Deputation. They go to petition that their ration of milk may be continued. They will plead by their appearance that the day of being put on the prisoners' diet of rice and ragi may be postponed some months longer. The kindly Chief Wardress acted as Marshall and mothered them all. They were appealing beyond words. They won their petition.

* * * *

Here is a great-grand-mother with a spirit as youthful, as naive, as appealing as the toddlers. One morning two new civil disobedience prisoners suddenly appeared amongst our group. They were quite unexpected. Behold them—two white-haired widows of the land-owning class. They are mother and daughter, the elder a great-grand-mother, the younger a grand-mother. Their story was—they were supervising their workers in their sugar-cane fields but always brooding over what they had heard their men-folk discussing. This was the imprisonment of Gandhi and the rule of their country by foreigners. One day they said to one another, "What is the use of our doing this work when we have no country? We should not be free when Mahatma Gandhi is in jail. We'll go to prison too." These remarkable comrade souls first went to their village temple and prayed the God to prevent any of their relations from seeing them before they could get arrested! They trudged a good number of miles to the town, took a jutka at its outskirts for fear some acquaintance there might delay or obstruct them, drove to a foreign cloth shop, got down and started picketting it until a policeman took them to the lock-up. And here they have arrived to spend six months with us. "This freedom." They are typical of the spontaneous spirit of revolt in illiterate, unsophisticated, Indian womanhood.

* * * *

The portrait that I see of myself in that prison is of a person whom the children and our "other sisters" had named "Gandhi Dhorasani" walking eight times round the jail triangle in afternoon exercise hour, snatching every available moment for fresh air

(Continued on page 114)

How We Indians are Fooled!

READ! read that you may know how the ignorance of us, poor benighted Indians, is being exploited by unprincipled foreign manufacturers:—

★

GODREJ has no hand whatsoever in the manufacture of Bar Soaps and other washing soaps sold under his name.

★

Ground-nut Oil passing for Olive Oil?

What is sold in our country under the name of "Pure Luca Olive Oil" is not olive oil but ground-nut oil expressed from nuts exported from our country, (see Indigenous Drugs of India p. 59).

Fish Oil for Vegetable Oil?

At the third meeting of the Indian Oil Crushing Industry Committee of the Imperial Council of Agricultural Research it was stated that at present fish oil was being imported into India labelled as "Edible Hardened Oil" and that it was being passed off in the country as vegetable Oil.

Quinine Pills loaded with starch?

Many quinine pills and santonine tablets imported into our country are heavily loaded with starch....(see "Bombay Chronicle" of 25-4-'33).

Soap coloured with Lampblack?

As natural colour of the coal tar soap is brown, it is common practice to darken it by adding an aniline dye or lampblack, either of which would seem to be more desirable in shoe polish than in a cleansing agent designed for hands, face or hair, (see Soap Gazette and Perfumer, America, July 1934).

But what is that compared to

Soaps from dead Rats, Cats, Dogs, and Cows, etc.

Good animal fats and fish oils are used in Europe for edible purposes and most of the fats used in soap making are obtained from the carcasses of dead animals, from slaughter house offal, from street sweepings, and even from human excreta, (see Millions from Waste, by Sir F. A. Talbot).

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GANDHISM OR SOCIALISM?

Socialism May Be Remedy To Distempers Of Body Politic In West But India Can Firmly Rehabilitate Her Socio-Economic Structure On Gandhian Lines Only

(By Dr. B. PATTABHI SITARAMAYYA)

THE history of the world has been fashioned by the application of new ideas to changing times, each century having its dominant note which supplies the key to a real understanding of the currents of national life coursing along during its progress. We also note that the ideas and the ideals operating in one clime or one age have rapidly spread to other climes and other ages without subjecting the latter to all the vicissitudes that had befallen the former. In our own day we notice how kaleidoscopic and quick are the changes in the thoughts and feelings of people in different countries and continents. The instances before our eye are too many and too patent to require any enumeration or even illustration.

SOCIALISM IN THE WEST.

Let us, however, take up one of these ideas which is directly germane to our purpose. Socialism was at one time a heresy or even a fantasm. To ward off its onslaughts on the time-honoured and traditional institutions various countries have adopted various devices, thereby only moderating the vehemence of its ideals, but not resisting for all time the flow of its tide. While in England socialism has remained a benevolent idea which, instead of engulfing the old basis of society and economics, has nearly been engulfed by them, it has had its undoubted effects upon English Society ; but no one will say that the English nation has been wholly transformed in its economic policies or political principles. In Russia, on the other hand, socialism has been worked out to its logical conclusions, and the repercussions of a such a sudden and violent transformation of conditions have reached every point of the world in spite of the high barriers erected.

Socialism has thus remained in England, as Bertrand Russel himself admits, a tendency rather than a definite goal and the labour moment itself, though it affects to be socialistic in outlook, has not been seriously opposed except on the basis of party system in politics. It has ennobled, doubtless, manual labour, and created intellectual and political opportunities to those who hitherto were only known to the movement as 'hands'—and not 'heads' or 'hearts.' It has further engendered a certain creative joy too—but there it has stopped bringing little hope to the unemployed or little happiness to the employed. There is a growing tendency in the West towards state-socialism, but here again only masters change. The labourer slaves nevertheless and it has been well said that instead of bringing increase of self-direction it only causes increase of mutual interference. In any case that pride of work and that pleasure of creative energy which the worker craves for is denied to him in all the temporizing schemes of socialism, whether they be the co-operative movement, syndicalism or state socialism, which have been devised to fight the evils which capitalism has brought in its train in the West.

It is now well and widely known that socialism in the West is but the reaction against the combination of conditions that rule the social and economic life of the people. The laws of property and inheritance which enjoins the principle of primogeniture have created a class of young men who are the eldest sons of the family enjoying opulence and leisure and adding to their wealth, laying by capital, and bent upon exploitation and Empire-building. Wealth they have in abundance and ambition they have in plenty ; while the junior sons of the families, turned adrift on society, have served as effective instruments to carry out the schemes of exploitation hatched by their wealthy and ambitious seniors. Thus has come into existence a small class of aristocrats and a large class of democrats—a system of capitalism and industrialism as the two sides of the same picture as the direct consequence, indeed, of the social system of the land.

CLASS DISTINCTIONS INTENSIFIED

On the economic side, the sequence of events is even plainer still. The invention of the steam engine and the application of power to production and manufactures have made the Western nations the foremost people in the world to monopolize trade, to explore markets, to subjugate nations and to build up a system of imperialism based upon supremacy in commerce and armaments. Organization—both intensive and extensive organization—alike in peace and war, has led to the capture of the world's trade and territories, showing itself now as industrialism and now as militarism. This has led to the rise of a system in which more is given unto him that hath, and, from him that hath not, the little he hath is taken away. Hence the rising palaces of the West-end, soaring high into the heavens and the stinking slums of the East-end with their grovelling poverty. Unemployment has increased, as the gospel of production for export cannot always be sure of a continuous patronage. The War had upset the pre-existing conditions and a spirit of revolt came over the nations of the West.

England with her usual circumspection has erected various bulwarks to stem the tide of Labour, Trade Unions and Socialism. In fact, the history of the Labour movement during the past half a century of its existence portrays the shrewd methods by which England—the Westernmost nation of Europe and easily the most conservative of the world's nations—has fought socialism by making timely concessions—such as adult franchise, recognition of Trade Unions, concessions to strikes, old age pensions, maternity benefits, sick insurance, heavy succession duties, surcharges, capital levy and finally, unemployment doles. These concessions have now reached the limit so far as the people at large are concerned, while the top-notch people, leaders who swore by the shibboleths of socialism, have ended by being absorbed into the fold of conservatism. England is on the eve of a great change. Whether that will establish Fascism or Communism is more than we can tell. But the state of things deserves careful watching.

CONTINENTAL DICTATORSHIPS.

While the reaction in England against the evils of Industrialism has taken this not disagreeable turn with its numerous pallatives, the nations of the Continent have adopted destructive processes of a less conservative and more radical character. Hitler has started with socialism and established a Dictatorship in order to force the pace of Industrialism with suitable reforms. Italy has adopted a course not remote from a dictatorship under cover of monarchy, but through institutions which do not work through that violence that characterizes Hitlerism. Russia has gone one step further and annihilated the Czar and his family, abolished property and private foreign trade and is running Government with a party whose membership is not a hundredth of its population. But the aim is nevertheless to make Russia self-contained and the methods adopted are those of Industrialism without its obnoxious features. In every case, therefore, the changes introduced during the 20th century both in the social and the economic systems of the various nationalities of Europe are a direct result of,—yea, a direct reaction against—the time honoured systems in vogue in those countries. People have suffered long and suffered much and they have revolted.

It will be seen from these facts that in every country, where socialism or some ism thereof has raised its head, it is the direct consequence of a state of social and economic conditions which have led to the rise of such a move. In most places the movement arose out of sheer despair and the discontent of the people has been fashioned by a certain idealism into a finer type of social structure and economic organisation which was perhaps little contemplated in the incipient stages of the movement itself. In India too there are similar discontents all over the land and, therefore, the remedies that readily suggest themselves to the easy critic appear to be just those that have come into being amongst the nations of the West.

CONDITIONS IN INDIA.

But when we examine our own conditions somewhat in detail, it will not be difficult to realise that there are wide and vital differences, between the conditions in the West to which the movements of revolt owe their origin and those in the East (India) against which we are seeking like remedies. We have not the industrialism of the West in our country. After all, in the whole of India, the population that is attached to the various mills and factories in all the cities is a million and a half against a total population of 350 millions, of whom nearly 9/10ths are agricultural in their occupation. Even the industrial workers of Bombay are, in part, an agricultural population emanating from the villages of the province, and the Wheatly Commission have seen the advantage of such a mixed training, though it must be admitted from the purely industrial point of view that an arrangement like this constitutes a double-edged weapon.

However that be, the fact remains that about 9/10ths of the people still live in the villages with their destinies closely intertwined with those of the villages in which they live. While this is so, it is the problems of the cities, doubtless, that loom large in the political horizon. But when new movements are being inaugurated it will be as well

(Continued on page 51)

GODREJ TRIUMPHS

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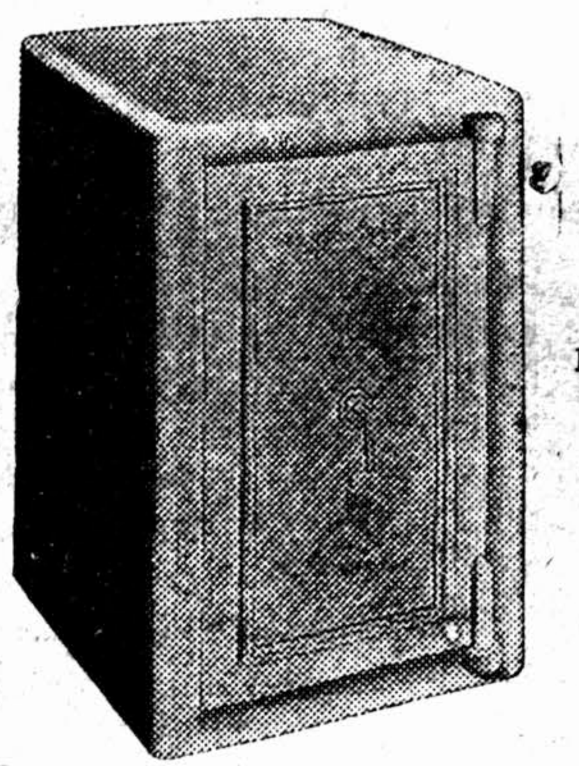

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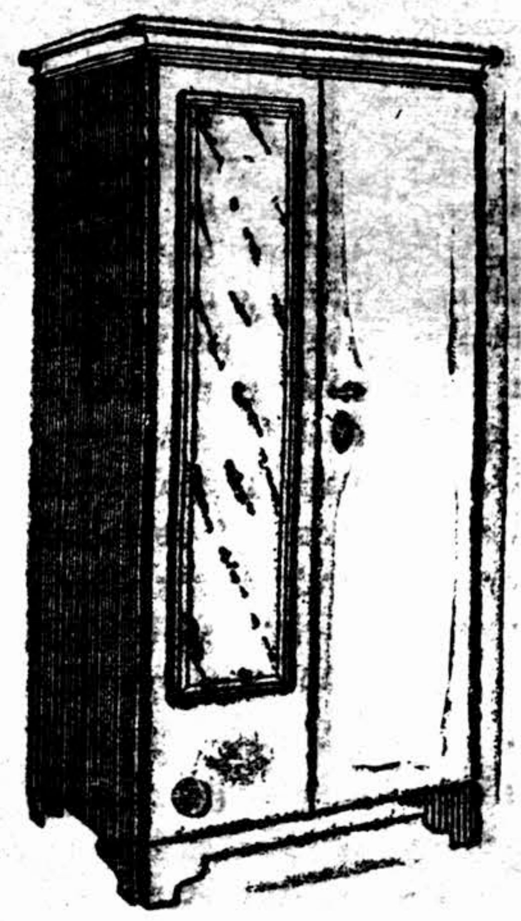

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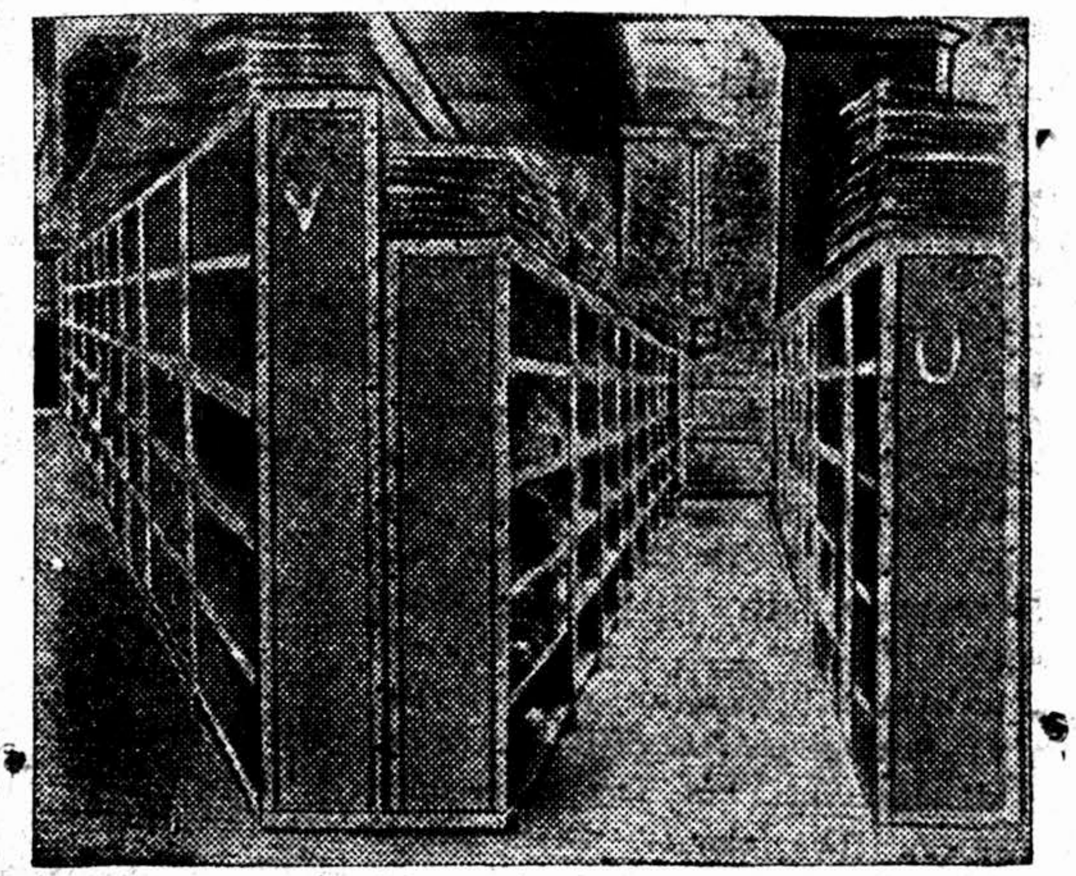

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Gandhism Or Socialism?

—(*Continued from page* 49,)

to appraise the realities of the situation instead of being carried away by the sights and spectacles that meet the eye foremost in our review. The wise critic would pause to scan the conditions of society and judge for himself how far the remedies proposed fit in with the pre-existing state of things.

In the West, we have noticed how the hold of industrialism on the out-look of the people has weakened steadily. The two nations, which have been its worst apostles, namely England and Germany, have realised by bitter experience that to depend upon an eternal excess of exports over imports, the former being manufactures and the latter being raw materials and food products, is an impossibility. If every nation that is industrially inclined, should prosper by its gospel of indusrialism it must be eternally exporting industrial goods to other nations. But as the same zeal, not for being merely self-contained but for becoming an exporter as well, is apt to over-power the feelings of other nations, it becomes a process of unceasing competition in which every nation would like to sell as much as possible and buy as little as posible. And when all the nations are similarly inclined they will cease to find markets except by a process of exploitation of the weaker nationalities elsewhere.

EXPLOITATION OF EAST.

The East has provided a suitable ground for exploitation up-to-now. But when Japan has risen to the position of a successful competitor with the foremost industrial nations of the West, when China has thrown off the torpor of ages and India has become awakened to a new national self-consciousness, when Afghanistan and Persia have toed the line with the forward nations of the day and Palestine and Syria are fast surviving the recent onslaughts of the West and finally when Turkey has ceased to be the sick man of Europe, and Egypt the play-thing of foreign nations, the chances for England and Germany, may be considered to have been reduced to their minimum in their field of exploitation. France is happily situated in occupying as it does a position in which she is able to balance her industrial and agricultural assets, while Italy, more agricultural than industrial, is fast making herself self-contained in those domains of her activity where she has been found wanting.

As against all these, Russia has fought a single-handed and successful battle, producing all her wants by an intensified plan of action, not merely making her machinery and mills, and blasts and furnaces, but rearing her rabbits to the tune of ten millions in the first quinquennium so as to obviate the import of meat. She has further barred, banged and bolted the door of foreign trade, reducing everything in that line to the minimum and that conducted through the State mostly for barter, and only when inevitable, for money.

Thus, have the nations of the West been obliged to make themselves self-contained and as an illustration we read that Germany has to ration her commodities in the winter this year as her exports cannot pay for her imports. If, therefore, the nations of the West have lost their markets in the East and cannot sell their manufactures to one another, they must all become self-contained and self-sufficient and when that consummation happens, manufacture for export will cease, production for consumption remains, and people will not consent to make a single person the producer and themselves running into millions the consumers, building up for him profits, wealth and skyscrapers and content with hovels and slums for themselves. When the large scale manufacturer ceases to exist, the labour out-look of the workers becomes gloomy, and the only remedy to unemployment will be a sharing of the profits of production by corporate, co-operative activities, or by a reversion to the ancient cottage industries. We are perhaps looking a little too far, but when we are visualising the destinies of nations and planning for a whole future, itwere better to look a little too far, than to be myopic.

INDIA'S SOCIO-ECONOMIC STRUCTURE.

That which Europe has found inevitable after a century and a half of undreamt of prosperity and unexpected suffering, that ideal of self-containedness and self-sufficiency, and a reversion to cottage industries and home-crafts, that, fortunately, is the very basis of India's age-long social structure, which has survived the buffets of time and circumstances as well as the onslaughts of successive invasions. In the past we too had our cities which were the marts of " barbaric pearl and gold " for the caravans of the world. They brought wealth into the country but did not drain away the wealth of the land as the cities of modern India do now. But India is essentially a land of villages, for what are a dozen cities or a couple of thousands o-towns, compared to her seven lakhs of villages! And these are not scattered homesteads, but homogenous aggregates of well. assorted population, representing all the craftsf necessary for the civilised life of the people, You have amongst the village population the carpenter and the smith, the mason and the jeweller, the builder of the home and its beautifier, the spinner and the weaver, the printer and the dyer, the dhoby and the barber, the cobbler and the farmer, the priest and the physician, the poet and the draftsman all of whom constitute, the complete equipment of a self-contained unit of the nationality. What if communications were cut off or floods surrounded a village, or the enemy beseiged it!

It is singularly fortunate for us that we have with us a socio-economic system intact, which the nations of the West have had to rediscover for themselves and which they are seeking with difficulty to rehabilitate. It is a system which ensures work to all; and work to all means food and raiment to every one. When food and raiment are guaranteed there is leisure once again, leisure brings in its train, knowledge and culture and opens out the avenues to the higher life of man, the longings of the human spirit. Not only is work ensured to all, but occupations have been made almost hereditary, so as to conserve the skill of the hand, and the subtleties of the intellect which have raised the Indian crafts to the position of eminence that is theirs even to-day and made philosophers of the weaver and the potter. Craft guilds have been in existence from time immemorial, regulating not merely the volume of work turned out, but the quality thereof, so that it is considered not merely a crime but a sin to manufacture cheap and nasty articles, and the tawdry wares of the West. The craftsmanship is moved not merely by an artistic idealism, but by an idealism which is linked to a spirit of religious fervour and devotion. That is how the inhibitions of religious belief operate as healthy restraints upon the immoralities of a competitive tendency. In a word, the village organisation is a co-operative commonwealth, where people live—each for all and all for each.

NEED FOR CAUTION,

In considering, therefore, the applicability of a scheme of socialism, to the present day conditions of India, let us not be carried away by the havoc that may have been committed, by a few industrial magnates here, or the rack-renting that may have been practised by a larger number of Zamindars there. These conditions have doubtless to be faced, but to be obsessed by them in judging the needs of the country is to loose our balance. It is our good fortune to inherit a social and economic system, in which the balance between money and culture, has been evenly maintained. Under it, knowledge is not a means to earning, but only a title to service and it has been enjoined that the man of property should maintain the man of knowledge . Learning is wedded to poverty and wealth has been assigned a second place in society. Socialism is only a revolt against the supremacy of wealth and that revolt has no place in a scheme of society in which such a supremacy has been eliminated.

In fact, Indian society is the result of the working out of the revolt itself and, having successfully stood the test of ages, deserves a fair trial once again. Not money but service is made the bond of society and constitutes the new measure of values. It is the proof of affection and the pillar of corporate life. Where service is the key note of human relationships, love will be found to be the fountain-spring that really sustains the spirit of service and when love and service constitute the basis of society, force and money take a back place. These very factors, namely, force, and its concrete manifestation, money, are the foundations of society in the West and have been a fruitful source of the warfare between the classes and the masses, of the spirit of competition that is abroad, of the love of material wealth, the craving for Empires, the quest for markets, and the spirit of militarism. Eliminate them or reduce their influence to a minimum and you build up a form of society altogether different from that of the rest. In a word, we rediscover our ancient society. It has doubtless gathered dust around it. The new European ideal of knowledge as a means to the acquisition of wealth has corrupted the ideal of Learning in the East. Love of power and authority, which are really opportunities for service, has corroded human nature during the past century. We have to survive these accretions, these corruptions and corrosions and burnish and purify the metal within. Caste has become a synonym of antagonism instead of a conserving force of the traditional talents of the people. Latterly, the grafting of politics under the aegis of Britain on to caste and community, has degenerated these more than anything else. It is our immediate task to revivify our ideals of *Verna* and *Ashrama*, and restore unto them the *Dharma* that is theirs.

GANDHISM,

One is not always sure when a great man is born into an age, whether it is the man that makes the age or it is the age that makes the man. Perhaps the truth lies between the two or in both. With Gandhi and Indian society at any rate, we may take it that the two have acted and reacted upon each other. The conditions of society have refashioned the soul and spirit of Gandhi and Gandhi has impressed Indian society with the stamp of his own personality. He has evolved a new *Dharma* which is a blend of the separate Dharmas of the four *Varnas*, and the four *Ashramas* of Hindu society combining in himself the farmer and the weaver, the merchant and the businessman, the warrior that fights and protects, and ultimately the servant of the people, rising by his service and love to the position of the *Smrithikartha* and *Suthrakara*. He has also combined in him

(*Continued on page* 52,)

Gandhism or Socialism?

(Continued from page 51)

the *Brahmachari* and the *Grihastha,* the *Vanaprastha* and the *Sanyasi.* Ideals of life which were considered exclusive have been harmonized and co-ordinated and made comprehensive and composite.

Gandhi realises that the four Varnas do not exist to-day and therefore it is the duty of those who believe in the *Varnas* to restore them by observing the sovereign principles of purity and self-restraint. He has sought thus to purge Hindu society of the dross that has gathered over the nugget and reconstruct it on foundations once again of love and service. The cult of the prayer "*Sarve Janah Sukhino Bhavanthu*" is once again broadcast to a people who repeat the *mantram* thrice a day but do not understand its import. In that view Gandhi has equated Swaraj—not to the exercise of power and force, but to the supply of food and raiment to all through the propagation of the gospel of Love and Service. But food and raiment do not fall from the Heavens like mannah in the wilderness. They have to be laboured and striven for. Unto this end Gandhi has preached the gospel of manual work—typified in spinning and prescribed it as a daily sacrament into every man, woman and child alike. In the vast human power of this ancient land whose population is next only to that of China, he has discovered a potentiality of riches which is unrivalled by the rest of the world—a potentiality verily which does not depend upon balance of trade, markets, Imperialism or militarism, exchange or currency deflation or inflation, scientific inventions and discoveries. Cross-cuts of machinery do not imperil these potential riches, for they depend upon the simple ideal of plain living and high thinking, hardworking and honest earning.

Gandhi's cult is no cult of negation, much less of submission to a superior power or superior competition. When ideas are trained and affections are fixed, the poorest gifts of the mother become invaluable and hold their own against the competition of the richest imports into the country. Gandhi, on the contrary, has taught the secret of cheap manufacture by eliminating the cost of labour which is to be free because it is the labour of leisure and love, and not the labour of contract or indenture. Thus will it be seen that he stands almost for self-sufficiency in respect of food and clothing—the primary needs of man, and where man is self sufficient, the villages are, the towns will be and the cities tend to be—self-sufficient as well. And all this is to be achieved not by the shedding of blood, not by a play of force, but by the simple recognition of duty in place of the eternal assertion of right, by voluntary work in place of enforced labour, by the operation of love instead of the exercise of force, by contentment instead of ambition, by lowering the scale of life instead of raising its standard, by self-restraint instead of self-indulgence, by truthfulness instead of diplomacy or dissimulation.

GANDHISM V.SOCIALISM.

If the object of socialism is to grant equal opportunities to all, Gandhism has for its object the utilization of the time and opportunities that every one has for a noble end. If socialism disestablishes property by capital levy, heavy surcharges, expropriation and force, Gandhism appeals to the age-long tradition of the nation which has exalted poverty above riches and learning above wealth. If socialism invokes the intervention of the state for achieving its ends, Gandhism depends for its success upon the refinement of conscience and the development of culture of each citizen of the state. The results of socialism imposed from without are, spectacular as they look, really uncertain and even hazardous while those of Gandhism, small as they look, take a firm and deep root in the affections of the people. Socialism has witnessed the sorry sight of its apostles becoming dictators in order to perpetuate their principles and power. Gandhism depends upon a voluntary acceptance of self-denial and has witnessed the rise of men like Gopaldas Desai —the Thakur of Sangli and Durbar of Dhassa and a young man like the Raja of Kalakankar in U. P. Socialism with the majority of people is a tendency, but Gandhism is a stern actuality. Socialism tells others what they should do—Gandhism prescribes to each man what he should do. Socialism seeks to promote humanity through hatred and dissension—Gandhism abandons hatred and dissension in order to promote the service of humanity. Socialism accumulates the food products of a country where some areas are barren and redistributes them—Gandhism urges each man to produce his own food and clothing in a country which abounds in every variety of soil and surface and every type of climate and conditions. Socialism maintains cards of labour and forces every one to work for the State—Gandhism shows the beneficence to the world of each man and woman working for themselves and their family in accordance with the traditions of each group of individuals. Socialism seeks to equalize the distribution of property in a society abounding in inequalities even in the family circle—Gandhism takes advantage of the laws of inheritance in the Hindus which ensure equal shares to sons and those in the Muslims which ensure equitable shares to daughters as well. Socialism may be the remedy to the distempers of the body politic in the West, but Gandhism is the interpretation of the structure and functions of society which the Rishis had fashioned thousands of years ago and which another Rishi is trying to rehabilitate to-day. That is why Gandhi himself said at Karachi "Gandhi may die, but Gandhism will live for ever.

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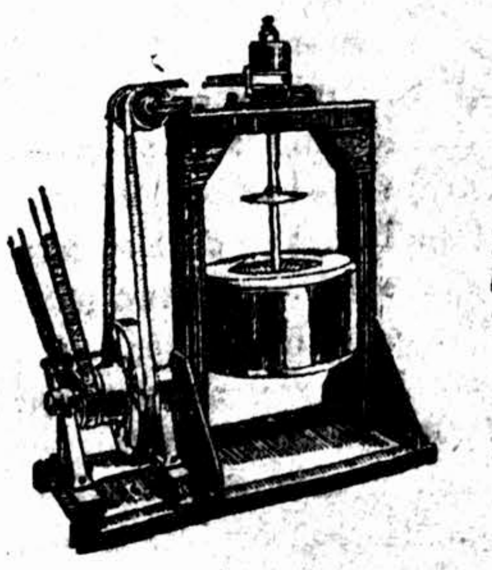

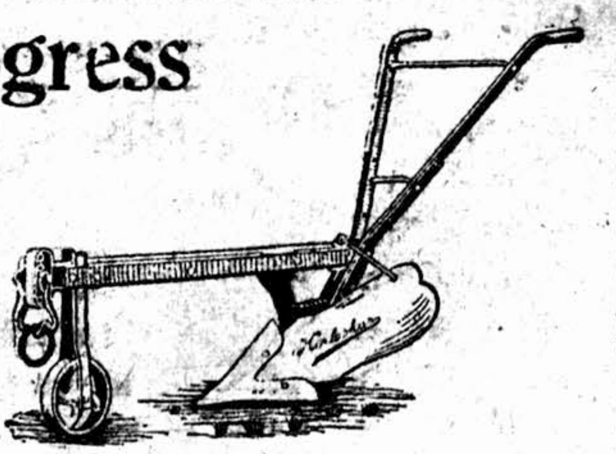

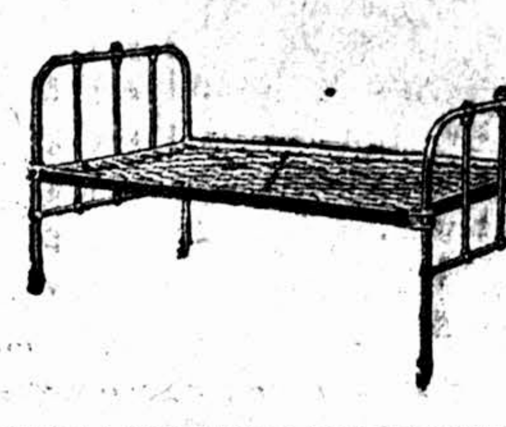

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CONGRESS PARLIAMENTARY BOARD'S MANIFESTO.

Constructive Programme of Congress, Successful Prosecution of Which Alone Can Make Our Demands Irresistible, Can Be Carried On Only Outside Legislatures

(By Mr. GAYA PRASAD SINGH, M. L. A.

I am thankful to you for having asked me to send you a contribution for publication in the Special Congress Number of the "Bombay Chronicle." But I had hardly concluded the labours of a somewhat strenuous Session of the Legislative Assembly at Simla, when I had again to get busy with the work of the coming elections. Election contests ought to have been avoided, so far as possible, in Behar, which is suffering so much from the effects of the disastrous earthquake, and the unprecedented flood, which have left a trail of misery and devastation behind, for which special appeals for financial and other forms of assistance from other Provinces, are being repeatedly made. However, I should like to jot down a few thoughts on the present political situation in the country, and the reasons that have actuated the Congress to seek election to the Legislative Assembly.

It will be remembered that last year I myself gave notice of a resolution in the Legislative Assembly to the effect that the life of the Assembly should not be further extended, as it has ceased to be representative of public opinion in the country in view of its support to the Ottawa Agreement and the Ordinance Bill. But, the Resolution was disallowed by the Governor-General, and it could not come up for discussion. It will be readily understood that the entry of the Congress and Nationalist elements into the Assembly cannot but be welcomed by those few members of the Assembly, who, during the last few years, have been fighting valiantly for the cause of the country against heavy odds. But what are the special reasons paraded somewhat grandiloquently by the Congress Parliamentary Board in its election manifesto, for entering into the Assembly? They are three in number, viz., the rejection of the White Paper, the repeal of repressive laws and the summoning of a Constituent Assembly. Let us examine each of them separately.

"REJECTION" OF W.P.

As to the "rejection" of the White Paper, it has already been admitted in the manifesto that "almost all the parties have more or less condemned the White Paper scheme." The Legislative Assembly adopted the following Resolution *nem con* on the 31st March 1933:—

> "This Assembly requests the Governor-General in Council to convey to His Majesty's Government that in the opinion of this Assembly, unless the proposals of His Majesty's Government for Indian Constitutional reform are substantially amended in the direction of conceding greater responsibility and freedom of action to the representatives of the people in the Central and Provincial spheres of Government, it will not be possible to ensure peace, contentment or progress of the country."

In the course of my speech on that occasion, I described the proposals as a "mockery," and stated that they "will have to be changed lock, stock and barrel before they can be acceptable to the country outside." Considering the admitted weakness of the Assembly, it is somewhat remarkable that it could pass such a Resolution, even in this somewhat diluted form to suit almost every shade of mentality represented in the House, as expressing a common measure of agreement. Employment of mere strong language, or superlatives does not often strengthen a case. But what has been the result of this Resolution? It has gone absolutely unheeded.

It will also be remembered that we passed so many resolutions when the Congress Swarajya Party was in the Assembly during the palmy days of Pt. Moti Lal Nehru; but they were often treated as mere scraps of paper. What could we do then? What are the chances of the Government accepting any such Resolution, when we know that even the miserable proposals of the White Paper are being whittled down by the reactionaries and the die-hards in England? What, may I know, is the sanction behind the Resolution? Besides, by the time the next Assembly can be in a position to discuss the White Paper, probably not earlier than February next' those proposals will be before Parliament in the form of a Bill, and what impression can such a Resolution be expected to produce at that advanced stage?

GAYA PRASAD SINGH, M.L.A.

I will now come to the second ground advanced in the Congress manifesto, viz., the repeal of the repressive laws. Let us assume for a moment that the Congress and other progressive forces will be in a practical majority in the next Assembly, and they are able to pass the necessary Bills repealing the repressive laws, such as Reg. III of 1818, or the Criminal Law Amendment Act. But, under the constitution, these Bills cannot be laws unless they are passed by the Council of State also; and the constitution of the Council of State is such that Government are always in a dominant majority in that House; and no measure can be passed there in face of official opposition. How to get round the paralysing clutch of the Council of State? Let us suppose that by a miracle the Council of State also passes such repealing legislations—an inconceivable supposition, no doubt—there is the power of veto and certification vested in the Governor-General. Is it to be supposed that he will refrain from exercising this power as he has exercides it so many times in the past? Then, how can the repressive laws be repealed?

Let us now examine the third reason given in the Congress manifesto, viz., the summoning of "a Constituent Assembly to be elected on the basis of adult sufferage, or as near as may be." Now, such an Assembly can only be called either as a result of a successful revolution, as in the case of the United States of America, or with the willing co-operation of the Government. The manifesto itself recognises this position when it says:—"We know such an Assembly can be convened only by agreement between the governing Power and the people, unless it be after a successful revolution. We have in contemplation the former." Now, if the only practical method of convening such an Assembly be the agreement of the Government, I do not see any reasonable hope of the Government agreeing to such a course, for if they agree, why should have they given us the White Paper, why should not they give us the "Substance of independence" straight away? Let us not delude ourselves, or delude others with that vain hope. Those who are responsible for whittling down the miserable proposals of the White Paper are not likely to agree to sign their own death-warrant, or virtually abdicate their powers.

CONSTITUENT ASSLMBLY.

Let us understand clearly the realities of the situation in their proper perspective, instead of soaring in the dream-land of vain idealism. Public memory is proverbially short, but it cannot be so short as to forget that the Congress Swarajya Party, of which I was a member, entered into the legislatures with high-sounding slogans—I am not speaking by way of disparagement—but as a result of practical experience, it was discovered that the only way in which a true Indian, be he a Congressman or not, can serve the interests of his country in the legislature is by supporting good measures and by opposing bad ones. This has been virtually conceded in the manifesto when it says that the Congress will miss no opportunity of rendering such national service, be it small or great, as is possible, through the legislatures. This is the only practical course which has been followed in the past by every true Indian and this is the only practical course which will be followed in the next Assembly by every true Indian. We have done the same; but this is a course in which unity amongst us is most needed. No individual or party can claim a monopoly of patriotism or intelligence. I will now close this article by re-producing with appreciation the following observation of the manifesto:—"The constructive programme of the Congress, the successful prosecution of which alone can make our demand irresistible, can most effectively be carried on only outside the legislatures." In view of the total suspension, I will not say abandonment, voluntary or or forced, of all political activities at the present moment, the country will be watching with interest the adoption by the Bombay Congress of any such outside programme, which may unite the scattered forces, and pool them together in a common endeavour to march to the goal, without mutual recrimination and strife.

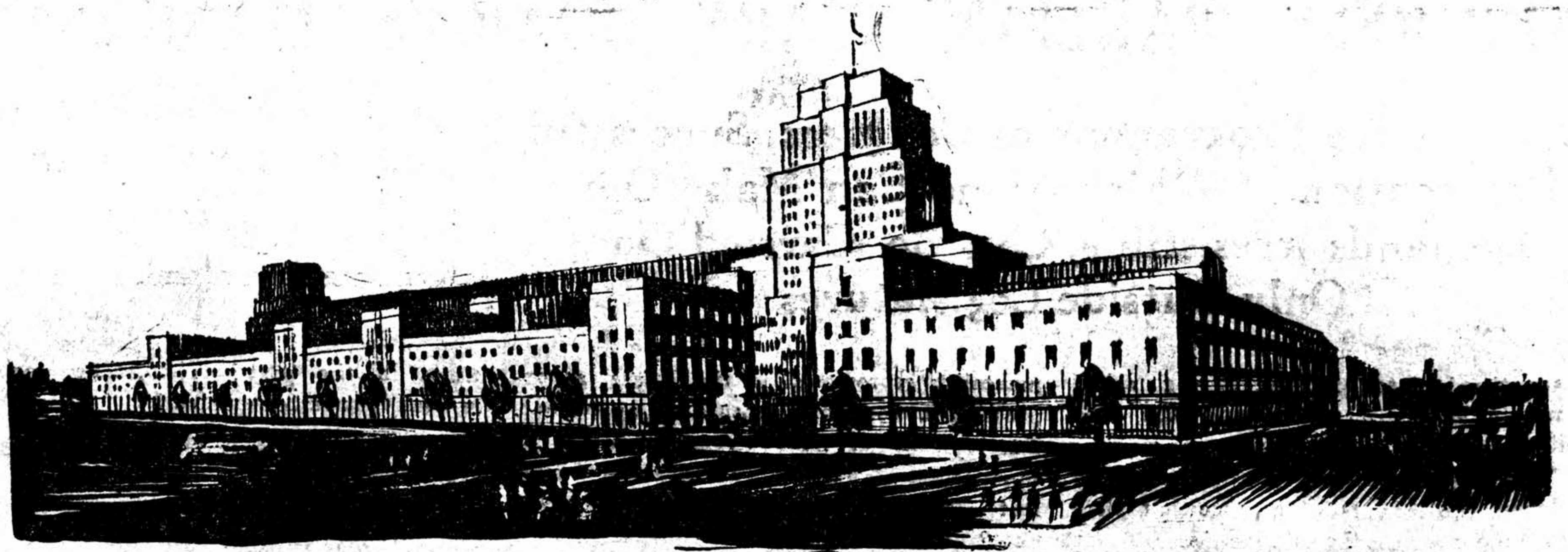

Illustration B. The design for the New Building of the University of London, by Charles H. Holden. (Sketch by Mr. D. R. Chowdhari, G. D. Arch.)

ARCHITECTURE IS ESSENTIAL

In Nation's Reconstructed

"Let us be more considerate builders, more skilled in spiritual architecture, when great reformation is expected." —MILTON.

SKETCH PLANS AND THE ACTUAL STRUCTURE.

THE very first concern of a politician, as of an architect, is, surely, to prepare an attractive and constructive sketch plan; his second to present it to his clientele, whether party or constituency, this is perhaps, a little more formidable, especially if he suffers from "cold feet," this is not so common a complaint however as "hot heads" among politicians; the third step, having obtained a sufficiently encouraging amount of support, is for him to sit down seriously to worry out the working details of it, to face criticism, often from friend as well as from foe, and, if this ordeal be safely weathered, then the so-far successful politician, having at last brought his dream into the realm of practical politics, has, at last, to start putting it into practice, in other words to build it into a real structure.

> **"Our able-bodied army of beggars, throughout the length and breadth of the country, who could be," Prof. Claude Batley justifiably comments, "taught to roll along stones, instead of their own bodies, to drive spikes into timbers instead of lying on them all day long in idle ecstasy; to plaster the faces of the buildings, instead of their own...... Then there are the army of 'failed' B.A.'s kicking their heels, with these fresh opportunities they need no longer wear black coats, or black looks, nor carry black flags, but taking off their coats altogether help in the great national reconstruction."**

Here the real test comes, for, during this process, the brilliant colours of the sketch, that were so clear and radiant in his untrammelled imagination, the freshness and vigour of the details, have a sad habit of fading into sadly neutral tints, of becoming commonplace or, even, sometimes, of appearing entirely futile. It is difficult to find draughtsmen and workers who can rise above the general level of what has been done before and, indeed, it has occasionally happened that the rosiest promise of the coming Utopia has had to be definitely foresworn as unpractical, at any rate for the time being, since its realisation seems to lie within the scope of its author's ability alone; this is the brave way of dealing with such a position; the course more usually followed is to persist in the scheme, even although its execution by the help of those others, not equally inspired, results in such a paltry compromise that the cherised vision is all but lost in its realisation and the fantasy becomes a horrid ghost of its original self.

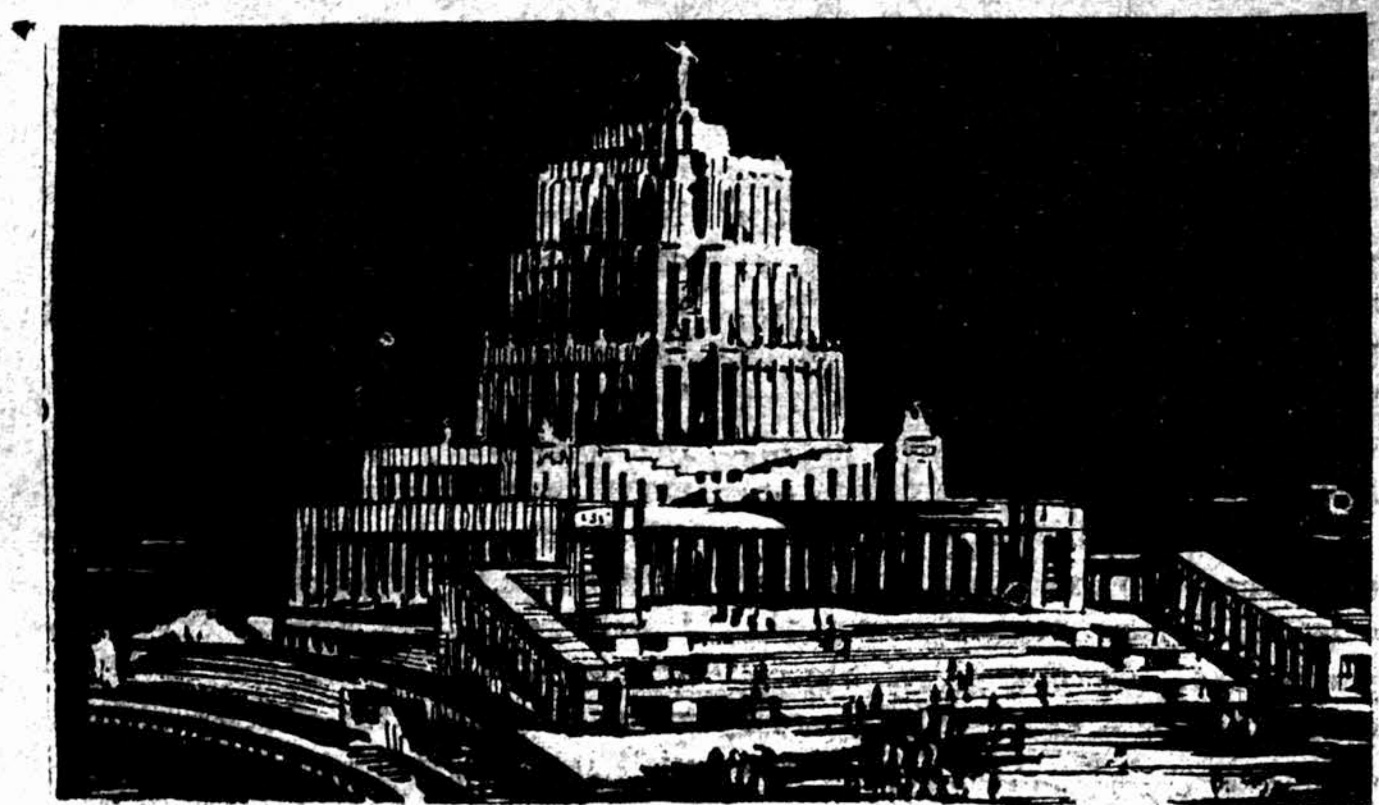

Illustration A.
Accepted Competitive Design for the Palace of the Soviet at Moscow: design by Mr. M. Jofan. (Sketch by Mr. D. R. Chowdhari, G. D. Arch.)

A SUGGESTED CO-OPERATION.

Now, to be entirely modest, let it be clearly understood, at the outset, that architects are people specially trained to prepare sketch plans that will work, therefore, surely the politicians might do wofse than take them into their confidence when engaged upon so similar a pursuit.

ARCHITECT IN POLITICAL HISTORY.

Indeed, that is just what the most successful politicians of history have done, with the happiest results; sometimes from the beginning of their public careers, at other times only when they become so really badly up against it that they saw their political power heading for a disastrous fall unless they could achieve something spectacular and that as quickly as possible.

PERICLES.

The success of Pericles in his almost perfect Athenian State, a model to all later socialisms, was in no small part due to the almost perfect co-operation of his architects, who were working side by side with him albeit, as usual, in the background of things. The standard of mutual culture, then achieved, would have been impossible but for the stoae and the theatres where it was fostered; the standard of its physique was only attained by the practice that took place in the gymnasia and the hippodromes; while the enthusiasm of the contestants was continually encouraged by the raising of tablets, monuments, and mausolea commemorating their prowess. There is little doubt that the name of Pericles has gone down to posterity associated as much with his adornment of the city, architecturally, as with his successful system for its governance.

ASOKA, ALEXANDER AND PTOLEMY.

Asoka started his architects to work side by side with his own consolidation and organisation of the Empire, just as Alexander, the Great, had done only a few years earlier in Greece, while his great general, Ptolemy, who succeeded to his Egyptian Empire, followed the same course, raising, among other wise works, the great pharos (or lighthouse) overlooking the harbour of Alexandria, the sixth wonder of the ancient world, whose seaward wall revealed, when the Mediterranean waves had worn away the laudatory inscription to Ptolemy himself, its architect's original, and

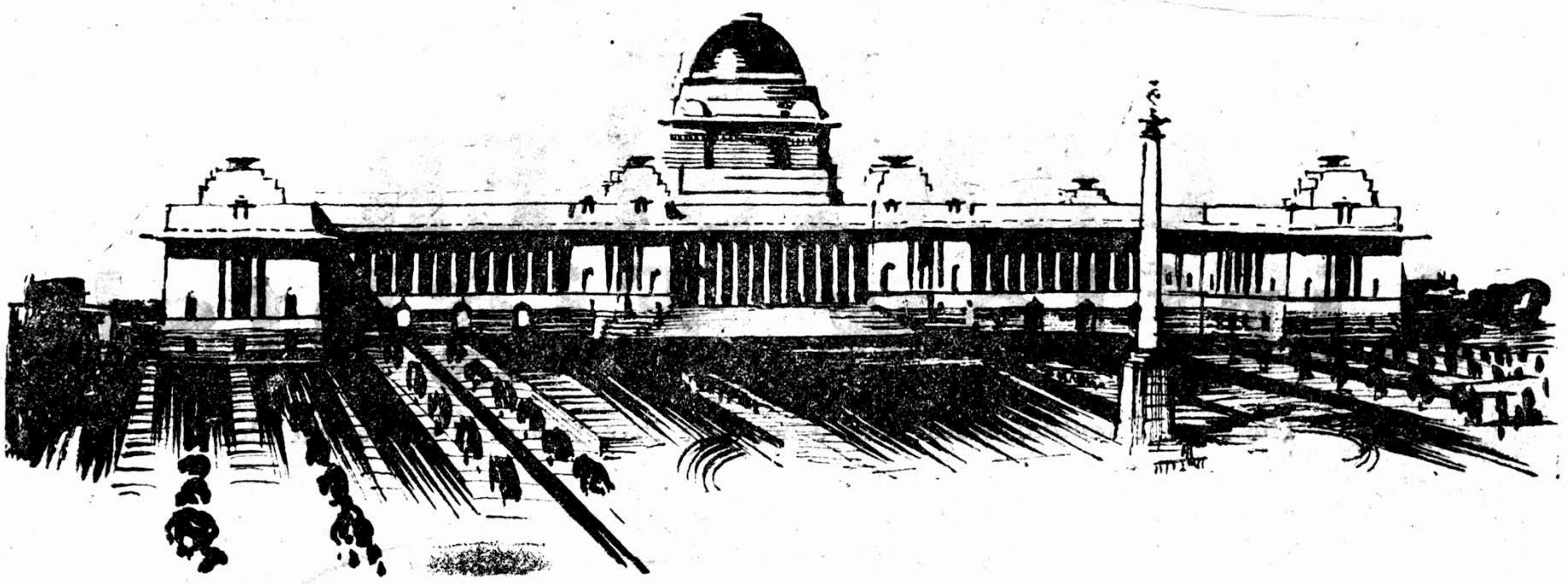

Illustration C. Viceregal Lodge, New Delhi, designed by Sir Edwin Lutyens. (Sketch by Mr. D. R. Chowdhary, G. D. Arch.)

ECONOMY AND VITAL VALUE

Political "Platform."

(By Professor CLAUDE BATLEY, A.R.I.B.A.)

more deeply cut, dedication "to the gods, the saviours, for the benefit of mariners."

EARTHQUAKE APPEAL 2,000 YEARS AGO.

It was Ptolemy's later namesake who was able, nearly five hundred years after, to send a hundred architects, post haste, to Rhodes when, in 220 A.D., it was visited by a calamitous earthquake. (Nearly two thousand years have rolled by since then, and things are supposed to have progressed, yet have a hundred architects been sent out from New Delhi for the more efficient replanning and rebuilding of India's recently devastated areas? And that although, besides our Government, a great non-official Indian effort is at work, yet, at present, no appeal has reached the Indian Institute of Architects for, even, one such man. Is it a case of "Tempora mutantur nos et mutamur in illis" or, merely, a lack of vision and a political ineptitude to grasp so great an opportunity? At least one corner of India might have arisen out of the ashes, well planned, healthy, beautiful in its simplicity and safe for humanity, but the chance has slipped bye and things will be botched in the usual "laissez faire" way).

IN ROMAN TIMES.

To return to our Romans, Augustus found his architects indispensable in converting his capital from a city of brick to a city of marble, a city worthy to be the hub of the Roman Empire in its golden days and, thereby, served that Empire well, exalting it to its rightful position in the world of his day.

Diodetian, on the other hand, found his architects his most valuable diplomats for, in drawing public attention to his great public buildings, like the Baths and Amphitheatres, they diverted it from their work on his own Golden Palace then abuilding at Spalato.

Constantine found the profession equally essential during the transfer of the capital of Empire to Byzantium and in the translation of crude brick and coloured marble into a sublime interpretation of his dream of a sanctuary for the Divine Wisdom."

AKBAR AND ELIZABETH.

Later on, India and England were alike, and at one and the same time, blest with, perhaps, the wisest, because the most broad-minded, of rulers whom the world has yet seen, in the persons of Akbar and Elizabeth, and, in each case, each country found in its ruler an enthusiastic patron of a truly national architecture, so that the very mention of either name raises cherished associations expressing the ideals of each not by hearsay only but clearly recorded in the brick and stone, in the arch and columns of their period.

> **Lack of vision and political ineptitude failed, remarks Prof. C. Batley, to grasp a great opportunity where at least one corner of India might have arisen out of the ashes, well-planned, healthy, beautiful in its simplicity and safe for humanity.**
>
> * * * *
>
> **"I want that architect," he adds, "to throw his genius over our civilization, I want him to build the City Beautiful, I want him to build the finest monuments to architectural genius and I want to spread that until the houses of the common people shall enjoy the fruits of his labour."**

ENGLISH RESTORATION AND FRENCH REVOLUTION.

Again, at the restoration of the English monarchy in 1660, and, after the French Revolution in 1789, these political events took "significant form" in a great outburst of public building activity.

MODERN TIMES.

Even so will it be to the end of the chapter as Leningrad and Moscow, both busy hives of building industry to-day, so abundantly testify, illustration A, or, as Ben Tillet, a well known Labour Member in England, expresses it when he writes, "It seems that the Architect holds an Alladin's lamp. He rubs it and the City Beautiful comes forth. I want that architect to throw his genius over our civilization, I want him to build the City Beautiful, I want him to build the finest monuments to architectural genius and I want him to spread that, until the houses of the common people shall enjoy the fruits of his labour."

"PLATFORM" OF TO-DAY.

Is it not true that, nowadays, no politician would dare to come before his electors without a sketch plan that included the better housing of the people; their better education, not merely in literacy alone but in the liberal arts, sciences and crafts; the care of the people in their poverty and sickness, during their working hours, their leisure time and their old age, and, although politicians may not include it in their "platform" there are few but realise that, to uphold their own dignity, the dignity of law and order, yes, and the dignity of the nation in the eyes of the outside world, its neighbours, "civic architecture" has its essential place and inestimable value in the economy and well being of the State?

Such a programme must necessarily involve the building of model villages, model municipal housing schemes; schools, primary, secondary, technical and what not; universities, illustration B, art galleries, libraries

(Continued on Page 107.)

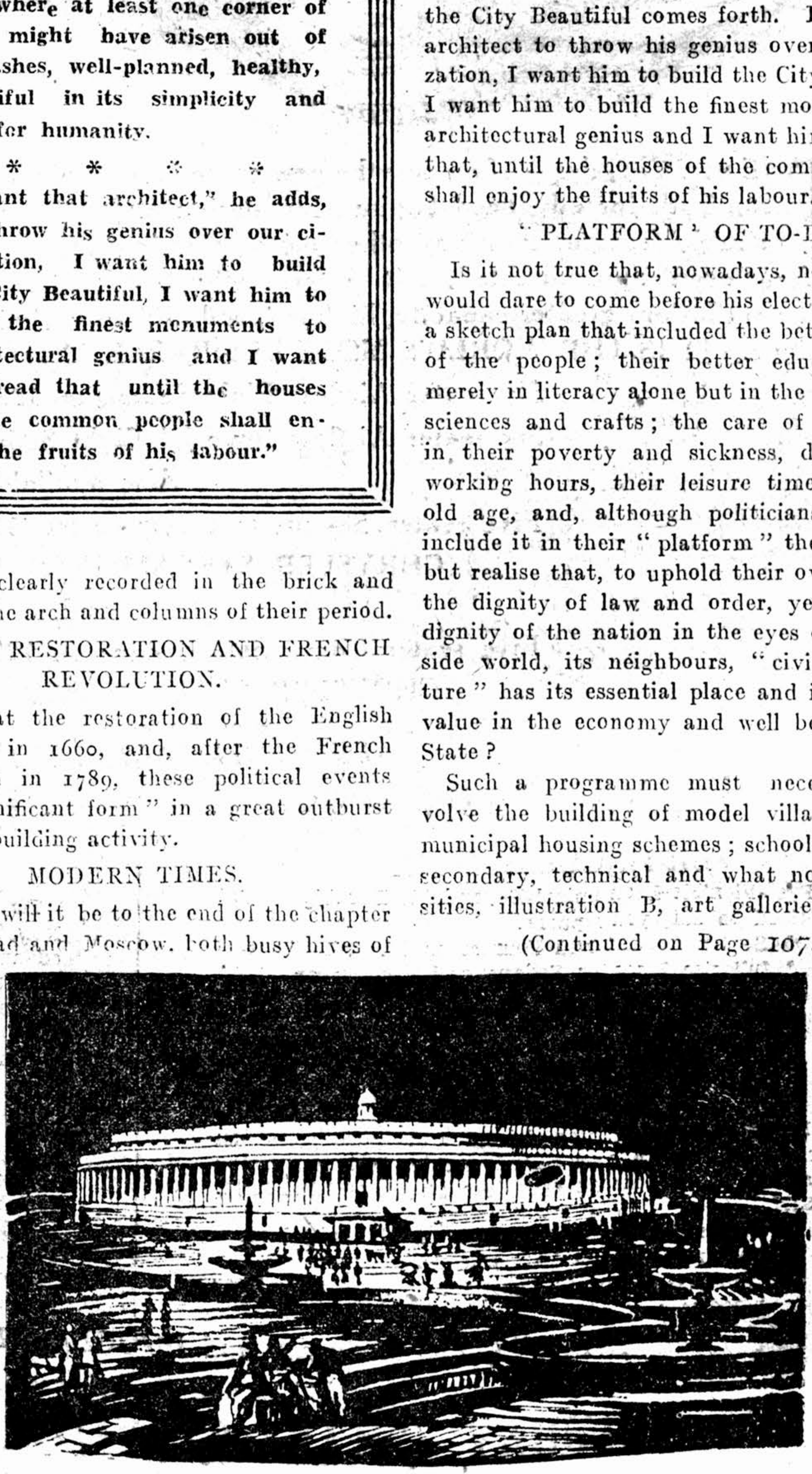

Illustration D.
The Legislative Assembly Building, New Delhi, designed by Sir Herbert Baker. (Sketch by Mr. D. R. Chowdhari, G. D. Arch.)

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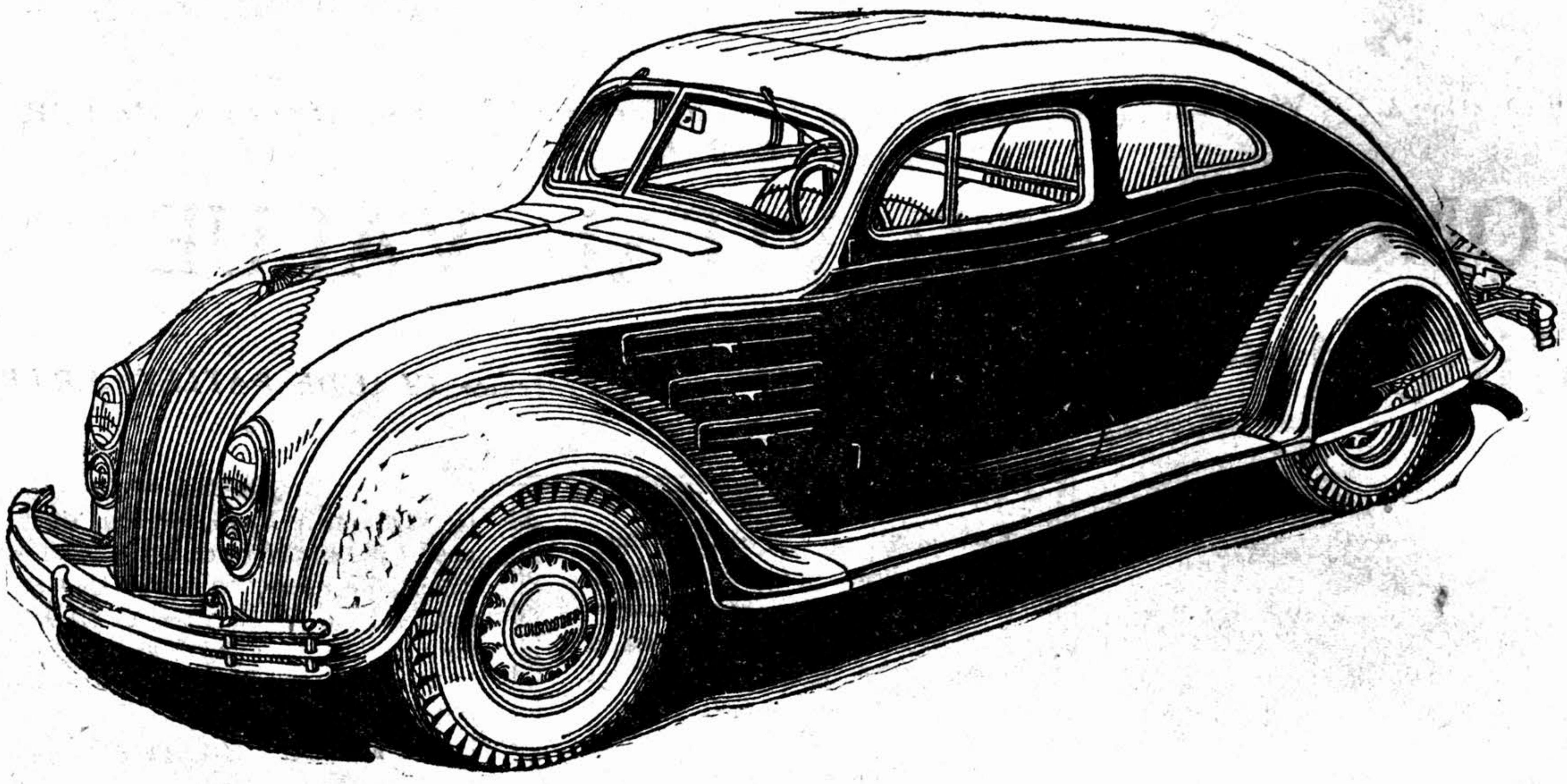

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NATION MUST POOL ITS EFFORTS TO OPPOSE W. P. CONSTITUTION

Ideologies Of Various Parties Can Safely Lie In Cold Storage Till Present Crisis Is Tided Over

(By P. G. KANEKAR)

THE greatest political problem of the day in India is the impending new constitution as embodied in the White Paper issued after the deliberations in the three Round Table Conferences. It is yet to be seen what changes have been suggested by the Joint Select Committee and what shape the constitution ultimately takes after it emerges from the British Parliament. There are reasons to fear that owing to the persistent agitation of the British die-hards the reforms adumbrated in the White Paper will be whittled down to some extent. But apart from that, the scheme outlined in the White Paper is itself far from satisfactory. Nay, it constitutes a positive danger to India's progress towards real nationhood.

A HUGE POLITICAL FRAUD.

I object to the White Paper scheme, not because it gives so little, but because it takes away more than what it gives. I really believe that it is a curse disguised as a blessing. I would be satisfied with a measure of real political progress howsoever small it may be, not because I think that there can be anything too great for my country, but because it is my conviction that our national aspirations cannot be satisfied at a single leap nor can we ever get more than what we deserve by our strength and effort. We have to make the best possible use of the power we get to achieve further progress in the direction of complete self-government. Also I know that everything we get by way of concession has its price and it must be paid. But the price must be reasonable. We have no right to mortgage the future which does not belong to us but to the generations that are to come after us. The proposals in the White Paper are not only disappointing in that they are so designed as to confer very small rights, but are, on the whole, reactionary. If effect is given to these proposals, we may be carried a little farther, but once we are landed there all future progress will be blocked once for ever.

The White Paper proposals will give rise to a crop of problems that will make the present confusion worse confounded and bring on such a complicated situation that it may be impossible to make any further progress. This is realised by very few amongst us. Many of our politicians seem to say; "Let us accept what is being offered to us; we may haggle a little and try to get a little more. But we should not reject what is being offered. We do not lose our right to agitate for more substantial reforms if we accept the reforms proposed in the White Paper." But there is no wisdom in this attitude. This attitude would have been quite right had the gift been only small and not dangerous. The gift is positively dangerous and by accepting the constitution outlined in the White Paper we forfeit some of our most important rights and handicap the younger generations in their efforts fully to realise the national aspirations.

Provincial Autonomy without responsibility at the Centre is only glorified local self-government, or at the most an enlarged edition of it. If this so-called provincial autonomy is to be accompanied by a bi-cameral system, it will be a distinctly retrograde step. The incubus of a second chamber in some provinces will nullify democratic government and the position will be worse than what it is under the present dyarchical system. Also it is extremely doubtful, in view of the strong opposition in Britain and also in India from the European community, whether the departments of law and order will be placed under the control of the cabinet of Indian ministers.

As regards the Central Government the responsibility to the people is conditional on the acceptance of Federation of British India with the Indian States. The glamour of Federation which had struck most of the Round Tablers at the beginning has now faded and it is now realised that it was a trap. It was not impossible to introduce responsibility at the Centre in British India, if there was the will to do so. But the responsibility was to be nullified and that could be easily done by yoking the two political portions of India together. The Indian Princes were to be kept as good autocrats as they ever were so far as their subjects were concerned and they could be effectively used as deadweights in preventing real democratisation of government in British India. The representatives of British were not to exercise the least control on the States which were to be represented by the nominees of the Princes, but the Princes' representatives were to be given powers so that they could indirectly influence the administration of British India. Already there are about twenty-five States controlled by British officers either as Dewans or Administrators, or as Revenue Ministers. This number will go on increasing and most of the States will be represented by British Offices in the Federal Assembly.

The hitherto undefined rights of the Indian people to protect their commercial interests have been taken away under the White Paper scheme in that safeguards are imposed on the responsible government, ostensibly "in the common interests of India and the United Kingdom." There are also safeguards of other kinds. The total effect of these safeguards is bound to be such as to render the so-called responsible government irresponsible in fact, so far as matters of vital importance to the nation are concerned.

The W. P. scheme contemplates establishment of a Statutory Railway Board "so composed and with such powers as will ensure that it will be in a position to perform its duties without being subject to political interference." The object is clear, although it is stated that the Legislature will exercise a general control over railway policy. Thus the position of the people's representatives in the Legislature under the new constitution will be worse, so far as the railways are concerned, than what it is to-day.

SUBCONSCIOUS DOUBTS, FEARS AND ATTRACTIONS.

Our politicians have failed us. Many of them have, no doubt, condemned the White Paper proposals, but few have taken a comprehensive view of the proposed constitution, showing clearly and in unmistakable terms what we are to gain and what we are to lose if that constitution is accepted by us, whether the gains will outweigh the losses or *vice versa*. That it is an unmixed blessing is admitted by one and all, but it is hardly realised that it may be a curse with only a tinge of blessing. The leaders suffer from want of clear thinking and naturally the masses who look to them for guidance are confused and do not know why they should reject the W. P. scheme.

In the absence of a comprehensive review the talk of condemning the W. P. scheme is sounding hollow. The whole atmosphere has become artificial. In spite of the loud voice used in condemning the scheme, the workings of the subconscious mind betray themselves, if only one cares to look beneath the surface. I wish I could believe that the revival of the Congress Swaraj Party was prompted solely by the motive of preventing the imposition of the W. P. scheme on the country and that none of the Congress politicians concerned in that business was banking upon the possibility of 'capturing Government machinery' under the new constitution. Similarly, the Hindu and Sikh leaders who have raised the standard of revolt against the Congress Working Committee and the Congress Parliamentary Board on the communal award issue and the Muslim Congressites who want the award to remain untouched and to placate whom the Working Committee passed a resolution in a non-committal manner in the matter seem both to believe in their hearts that the W. P. 'reforms' are inevitable. The Liberals, in spite of the severe condemnation to which they subject the scheme, do not appear to be prepared to reject it. As regards the communalist Muslims, they seem to be welcoming it, not because it will transfer any real power from the hands of the British to those of the Indians, but because the Muslim intelligentzia and aristocracy will have a larger share of spoils than under the present constitution. The Muslim masses are quite out of the picture these communalists want to be painted. These religious protagonists care little what will be the consequences of the proposed constitution; they do not care to scrutinize the Swaraj which is being offered to the Indian nation; even though it be a counterfeit Swaraj they would be satisfied if a large slice is given to them; some of them are obsessed by Pan-Islamic ideas and are bent upon cutting off a portion of ***Hindustan*** and naming it ***Pakistan*** and others only look to their own personal aggrandisement which they think they can achieve best by aiding with the Britishers in their designs.

Of course, there are some Congressmen who do not care to think about the Reforms at all, because they believe that they can make them inoperative simply by ignoring them. That experiment has been once tried and found unavailing. Once the constitution is proclaimed it will have to be worked, and though some may withdraw their co-operation in the beginning for some time, it will have to be taken for better or for worse. The fresh problems that will be evoked by the working of the constitution will certainly claim the attention of the nation and the urgency of those problems will not allow us to ignore the constitution. It is, therefore, wise to take notice of the impending evil and to resist its advent with all the strength at our command.

RIGHT TO REJECT.

It is the subconscious belief that the W. P. constitution cannot be avoided. No doubt the rulers are all powerful to force it upon India. But I am unable to understand why they should insist on foisting unwanted constitution upon our country provided the offer is unanimously or with an over-whelming majority rejected. The constitution is not an

(Continued on page 61)

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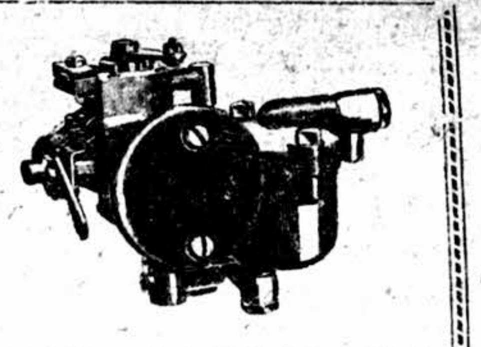

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3½′ x 6½′ 4′ x 6′	3	8	4	0	5	2	8	4
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Nation Must Pool Its Efforts To Oppose W. P. Constitution

Continued from page 59)

Ordinance which the Government want to issue for the safety of the Empire. It is ostensibly a measure of self-government intended for the satisfaction of our national aspirations. It is a gift which is being offered in response to our demand for Swaraj. Let us tell the British people that we are thankful to them for the trouble they have taken to shape the constitution, but we cannot afford to accept it since we deem it to be a dangerous gift. We have every right to say so, if we really feel that it is not safe for us and the generations that are to come after us to accept the offer. And our rulers have no right to thrust the constitution on our country if we do not want it. If they want to impose the constitution on our country in spite of our rejection of it let them plainly say that they want to impose the constitution on India so that she may be crippled in her progress towards real Swaraj. The British die-hards are bitterly opposed to the White Paper scheme. Our rejection will save the present British Government from an unenviable position. They should consider it a good riddance.

A COMMON NEGATIVE PLATFORM.

Only a country-wide agitation can avert the calamity. It is futile to hope that a handful of Congress representatives in the Legislative Assembly will be able to resist successfully the advent of the reactionary reforms; because firstly, to believe so is to attach too much importance to the Assembly, and secondly, under the present franchise and constitution the Congress representatives are bound to be in a minority even though the best possible efforts are put forth. We, therefore, must not depend solely upon the Congress representatives in the Assembly for the purpose of averting this political calamity. We must have a platform on which all parties and persons opposed to the imposition of the W. P. scheme can meet together and combine their forces to fight the W. P. constitution. This common platform will, of necessity, be a negative platform. That cannot, however, be helped. The very purpose is negative and all our efforts for the present must be concentrated on this purpose.

IDEOLOGIES CAN SAFELY LIE IN COLD STORAGE.

This is a critical juncture. This is no time for insisting on the niceties of our differences. We must lay aside for the moment our pet ideas. Our idologies can wait till the calamity is successfully averted. Every party has its constructive programme and some may have also their destructive ones so that a new heaven and a new earth may be founded. Whatever kind of programme it may be it is sure to take years to complete it. But the supreme need of the hour is to save the country from an impending calamity, and it behoves all the parties who care for the future progress of the country to combine, suspending their programmes for the time being. Exceptional occasions require exceptional measures.

The leaders of the present day will have to stand before the bar of History for stating how they acquitted themselves of their responsibilities when their leadership was put to the crucial test at the most critical moment in the nation's life. If they fail posterity will not excuse them because they were idealists. Since the First Round Table Conference was held the leaders of all parties have bungled one way or another. Let them now undo what they have done. If they fail now they do not deserve to be forgiven.

Earlier Marriages Advocated

Earlier marriages " to promote national and racial welfare " were advocated by Colonel C. J. Bond, in a paper to the Educational Science section of the British Association last month.

Young citizens suffered to-day, he said, in health, efficiency and happiness, because no sound biological foundation had been laid at school with regard to sex, marriage and parenthood, citizenship or vocation.

" Our present system of education does not do as much as it might to adapt the young citizen to this rapidly changing human environment.

" The fact that in any organised society the stage of sexual maturity does not coincide with, but precedes by some years, the stage of physical and mental maturity and entry into full citizenship, has been and still is responsible for a certain amount of disharmony in our social life.

" Since the age of development of sexual maturity is at present outside human control," he continued, " facilities and opportunities for earlier marriages should be available if young citizens of good, natural endowment and of good stock are to be enabled to hand on their good qualities to children, and by so doing promote both national and racial welfare.

" This means the formation of a sound mental attitude, leading to right conduct on the part of young citizens to fellow human beings of both sexes and to the community."

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OMAR KHAYYAM

Secret Of His Popularity In The West

(By S. M. RAHMAN, M. L. C.)

THE problem of Omar Khayyam's popularity in Europe has baffled many a scholar in the East. It is amazing, indeed, that of all the Persian poets, like Sadi, Rumi, Hafiz, Jami, Nizami, whose works are regarded as classics in Persia and India, European orientalists should have selected Khayyam for special study. Leaving scholars aside, the "Rubaiyat" have gained amongst educated Europeans a popularity which must be described as unprecedented. Not long ago, when laying the foundation-stone of the Mohammad Ali Sarai, the Governor of a Province quoted from Khayyam ;

> Think, in this battered caravanserai
> Whose Portals are alternate Night and Day,
> How Sultan after Sultan with his Pomp
> Abode his destined Hour, and went his way.

While listening to this exquisite quotation, so suitable to the occasion, I was reminded of another quotation from Khayyam, which the late Mr. Montagu had recited at Aligarh, years back, in almost rapturous tones, during his visit to the institution, as Under-Secretary of State for India. It is not uncommon, even, in ordinary conversation with the matter-of-fact and unsentimental Anglo-Indian to hear of references to the Rubaiyat, which often times, ill-befit his stern outlook on life in the East.

I am not prepared to accept the oft-repeated argument that Khayyam's popularity in Europe is due to his inculcation of the cult of the cup. I do not feel inclined to put the intelligence of modern Europe—inspite of its innumerable frivolities—on such a low plane. Besides, Europe is not wholly unfamiliar with the ancient philosophy, which regarded sensual pleasure as the principal purpose of Life. It is as old as Epicurus and Lucretius. "Drink-and-make-merry" attitude of mind, alone, cannot result in the modern vogue of Khayyam, which is illustrated by the "Khayyam Clubs" that have sprung up in several intellectual centres of the West.

To my mind, the present day popularity of Omar Khayyam has been chiefly due to the excellent translations of the Rubaiyat, published from time to time in Europe, since the days of Professor Ross Heron. I am not aware of any work in Persian, which has been translated into a European language with such natural flow, as the remarkable translations of the Rubaiyat by Mons. Nicolas in French and Fitzgerald in English.

POET'S CAREER

I do not propose, in the course of this short article, to discuss in detail the chief events of the life of the Poet. For my present purpose, it is sufficient to mention that Omar Khayyam (the Takhallus or poetical name signifies a Tentmaker) was born in 1025 A.H. and died in 1123 A.H. He was educated at Naishapur, which was a great centre of learning in those days, along with two world-renowned figures, Nizamul-Mulk, the Prime Minister of Alp Arslan, and Hasan Ben Sabbah, the notorious high-priest of the Persian sect of Ismailians. The former was the founder of the famous University of Baghdad and the latter, the Old Man of The Mountains, as known amongst the Crusaders, was, for years, a Terror to the Muslim world. The story goes that these three pupils of the Imam Mowaffak had entered into a pact that they would share their good fortune equally and that none of them would reserve pre-eminence for himself. When Nizamul-Mulk became the Prime Minister, he summoned Khayyam to the Metropolis from the obscurity in which he was living at the time, and offered to make him a functionary of the State, in accordance with the pledge, but Omar contented himself with a yearly pension of 1,200 Mithkals of gold. Hasan also came to Nizamul-Mulk and claimed a share in his good fortune. The Vazier was generous and kept his word. Hasan was given a seat in the Government but, soon after, he attempted to intrigue against his own benefactor and was, therefore, banished from the realm. After many vicissitudes of a variegated life, he seized the castle of Alamut and became the head of the fanatical sect of which the word 'Assassin' is the dismal memorial.

Khayyam, inspite of his comparative poverty, used to be treated with respect by the kings. The historians of that period tell us that King Sanjar used to give him a seat by his side. When Malak Shah decided to establish an Observatory, the services of Omar, along with other astronomers, were requisitioned, but owing to his advanced philosophical views, to which he used to give expression in an unminicing manner, he became very unpopular in ecclesiastical circles and had to flee for his life to Mecca, where he performed the pilgrimage and proceeded to Naishapur *via* Baghdad. He spent the rest of his life at Naishapur. "At Naishapur," says Nizamul-Mulk, "thus, lived and died Omar winning knowledge of every kind, especially Astronomy, wherein he attained a very high pre-eminence."

S. M. RAHMAN, M.L.C.

The story of Omar's death is also remarkable. It is related in certain Persian chronicles that Khayyam had, in his life-time, predicted that his tomb would be in a spot where the north wind might scatter roses over it. It was, subsequently, discovered that his "mortal coil" had, after all, secured such a resting place. Similar anecdotes, as is well known to students of history, are prevalent in regard to Archimedes' grave and Kabir's tomb.

"RUBAIYAT"

Although Omar was regarded in his age, according to Maulana Shibli, as great a philosopher as Hakim Abu Sina (Avacines) and was according to another historian, "unrivalled in science,—the very paragon of his age," yet, his undying fame is broadbased on his Rubaiyat or Quatrains. Without entering into a long philosophical dissertation, which is foreign to my present purpose, I may, at once, state that Khayyam, like Hafiz and other Persian poets of the Sufistic School, deals with those themes, which are the chief characteristics of that class of Oriental poetry. His Rubaiyat cover the usual topics of pre-destination, the ephemeral nature of life, the riddle of Creation, the present life and the life-after, couched in the recognized Sufistic terms—the Wine and the Cup-bearer. The grandeur and beauty of his thought will be apparent from the following few quotations, which must be read in the original in order to appreciate their linguistic merit. The mystery, the riddle of life, which has baffled humanity through the ages, is discussed in his own inimitable way ;—

> For some we loved, the loveliest and the best
> That from his vintage rolling time hath prest,
> Have drunk their Cup a Round or two before,
> And one by one crept silently to rest.
>
> * * *
>
> And we, that now make merry in the Room
> They left, and Summer dresses in new bloom,
> Ourselves must we beneath the Couch of Earth
> Descend—ourselves to make a Couch—for whom ?
>
> * * *
>
> Strange, is it not ? that of the myriads who
> Before us passed the door of Darkness through
> Not one returns to tell us of the Road,
> Which to discover we must travel too.

The Life After Death has been the perennial subject-matter of Eastern poetry. Khayyam tackles the vexed problem, from an angle of Vision, which is not very common in Persian literature. It reminds one of Milton's "Paradise Lost" ;—

> I sent my Soul through the Invisible
> Some letter of that After-life to spell ;
> And by and by my soul returned to me,
> And answered "I myself am Heaven and Hell."
>
> * * *
>
> Heaven but the Vision of fulfilled Desire,
> And Hell the Shadow from a Soul, on fire,
> Cast on the Darkness into which Ourselves,
> So late emerged from, shall so soon expire.

It cannot be denied that Khayyam over-emphasises the ephemeral nature of human existence, and, as a necessary corollary, asks us to enjoy life as best as we can. This has been attributed to the innate licentiousness of Omar. Even European writers have fallen into the pitfall, skilfully prepared by the fanatical "ullamas" of that period, who never forgave Khayyam for his "Audacity of Thought." There can be no doubt that Omar raised the standard of revolt against the soulless Formalism that masqueraded as Religion. It had, as an essential concomitant, created a morbid religious mentality, which threatened to paralyse all action. The constant thought of To-morrow had rendered people oblivious of To-day. The fatal tendency had to be checked. In doing so, it is no doubt, Omar was guilty of exaggeration, but that is a very common failing with Oriental poets. His Allegory was, sometimes, liable to mistake or abuse :—

> Come, fill the Cup, and in the fire of Spring
> Your Winter-garment of Repentance fling ;

(Continued on page 99)

Present Position Of Indian National Congress

(*Continued from page 20*)

And it is a sheer delusion to think that as Civil Disobedience is a manifestation of soul-force, it will have such a persuasive effect upon the British Government that they will be willing to abdicate and leave India to her own fate as it may be carved out by her people. No Government, certainly no foreign Government, will ever be so easily or meekly responsive to soul-force as Mr. Gandhi seems to imagine.

" PURNA SWARAJ."

The Congress demands Purna Swaraj which necessarily means full control over defence, among other things. It may be all right as an ideal—or it may not be—but is it practicable politics to demand it immediately ? Is even complete Dominion Status without any reservation or limitation whatever an immediate practicable proposition ? If it is urged that the Congress is willing to accept even a lower status provided an agreed settlement is reached, what is the use of stressing in season and out of season the demand for independence and full control over defence and so forth ? And does not this very admission of willingness to accept a lower status through negotiated settlement imply that there is something to be said, some element of truth, that is of soul force, on the side of the British ? And the trouble is that besides this element of soul-force, small though it may be, the British have enough and to spare of other kinds of force, whereas we Indian people are lacking not only in those other kinds, but also in that basic element of soul-force, viz., internal unity, cohesion and solidarity. The collapse of Mr. Gandhi's creed of civil disobedience is, in a way, a tragedy by itself, but if it leads him to view and examine the Indian problem afresh without any influence of the bias of his ill-founded faith in Satyagraha or civil disobedience as the panacea for all ills, the waste of national effort and energy during the last fourteen years need not be taken to heart too seriously.

I do not think that any one will contend that the position to which the Congress is reduced at present is satisfactory. It has banished all wise statesmanship from its counsels, it has sent into exile all those who think that politics does not consist solely in idealism or heroism, however fascinating or appealing they may be in themselves. It is being torn by many parties, groups and factions, though it has retraced its steps and returned after much useless wandering through the wilderness to the original royal road of constitutional action, it is giving undue distinction to imprisonment, to martial-mindedness, as if Civil Disobedience and consequent incarceration is the sole test of capacity even for wisely deliberating on and deciding vital and difficult national issues. Its members have developed a subtle and sinister sense of pride, they seem to think that they alone are disinterested patriots and all others are self-seeking traitors.

I welcome the return of the Congress to the constitutional field. The great task before the Bombay Congress to be held in October is to reconsider the whole question calmly and dispassionately, to set its own house in order and to liberalise its methods of work, so that other parties may be able to co-operate with it. Above all, it must achieve Hindu-Moslem unity, set its face against all visionary aims and impracticable methods and pursue a policy and a programme that will really be fruitful in concrete achievements. In this way alone it will be possible for it to regain its former influence and prestige. The barren policy of civil disobedience and the boycott of legislatures must be abandoned for all time.

MR. GANDHI'S LATEST STATEMENT.

Since the above was written, Mr. Gandhi has again sprung upon the country one of his periodic surprises. After exposing in a long statement the evils that have crept in in the Congress organisation—and no opponent of the Congress can expose them more strongly—he has declared his intention to retire from the Congress in case certain proposals as regards its constitution which he wishes to place before the Subjects Committee at the ensuing session, are not accepted. Mr. Gandhi's statement raises a number of important issues, but their full discussion will require another article. It would seem that there is something in the conscious or sub-conscious mind of Mr. Gandhi which he has not revealed and perhaps does not wish to reveal just at present. Is he aiming at a kind of Fascist organisation ? Be it as it may, one thing is certain. If Congress delegates accept his proposals out of sheer regard for Mr. Gandhi and with the sole desire to retain his leadership, the present corruption, insincerity and hyprocrisy in the Congress ranks, that have led him to make them, will not be removed. If, on the other hand, they are rejected and he retires from the Congress, it is possible that his staunch and devoted followers may follow suit. All this may have far-reaching reactions. Fresh clouds are again gathering over the Congress. But is this not the inevitable result of the fatuous policies and programmes which the Congress adopted during the last fourteen years ? The best course would be to let Mr. Gandhi retire and recognise the Congress on lines from which it so suddenly and unwisely drifted after the Amritsar Congress of 1919. The belief gains ground that Mr. Gandhi full well realises that his former influence is fast waning and his latest statement, read between the lines, is but an attempt to gain back his former position. I have no doubt the next session of the Congress constituted as it is at present will help him in his purpose.

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World Conditions & Indian Problems

BRITISH LOSS OF FAITH IN DEMOCRACY AND DREAD OF IMPENDING DISRUPTION OF EMPIRE ARE MAINLY REPONSIBLE FOR WHITE PAPER.

(By K. M. MUNSHI, M.A., LL.B.)

ORDINARILY we think of Indian politics in terms of the Indian bureaucracy, the Government of India or Sir Samuel Hoare. Generally speaking we do not know, nor care to remember the important fact that every political change in India has been the direct result neither of British generosity nor of Indian effort but of world conditions, which have forced Britain from time to time to concede a slice of political freedom to India.

The end of the Great War in 1919 saw the high water-mark of the democratic impulse. Democracy spread practically over the whole of Europe and had far-reaching effect in many countries in Asia. The right of self-determination was accepted as a principle to be universally accepted and applied. That " might was right " was looked upon as the law of the jungle which civilized men had left behind. Hence were the Montague-Chelmsford Reforms introduced in India. Hence was a place accorded to India in the League of Nations which was to create the reign of law in matters international.

Again in 1930 the condition of the British Empire as regards world affairs was very precarious. The Dominions were tugging at chains which bound them to British interests. Britain was on the brink of bankruptcy. The bond between Britain and India was to be tightened to strengthen the imperial claim of the former. Settled conditions in India was an absolute necessity before the credit of Britain could be restored. And so promptly came Ramsay Macdonald's speech and the Gandhi-Irwin Pact. But for these factors our struggle would have been barren of results.

K. M. MUNSHI.

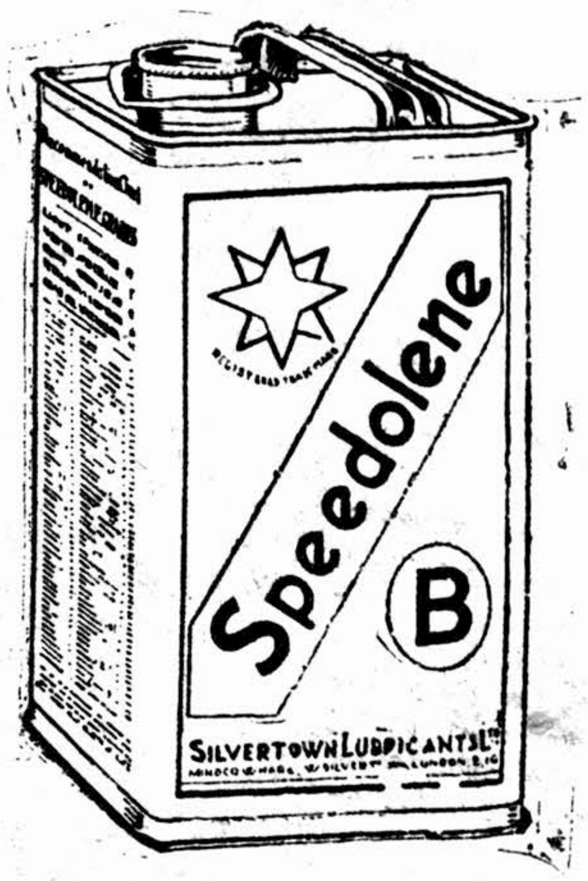
But in six months time a new tide had set in the world's affairs. The gigantic plans of reparations and war-debts forced goods, services and gold to flow only one way. Tariffs and other barriers to trade were multiplied and stiffened to satisfy nationalist ambitions of every country. Economic conditions were dislocated all the world over. Universal unrest followed.

DECLINE OF DEMOCRACY,

Political theories began to be exploited to newer ends. Confidence in democracy was shaken. Revolutionary parties with their nostrum for bringing Heaven on earth grew in strength. Dictatorship was discovered as the one and only cure for the prevailing maladies. Class rule involving abolition of private property became a panacea for all ills. Law gloried in the suppression of individual rights. The exploitation of all agencies controlling public opinion in the interests of one party was deemed the acme of political wisdom. The view that human progress could not be achieved by enforced obedience to power was considered an exploded myth. Belief in materialistic interpretation of life and history became a badge of intellectual superiority; idealism in politics began to be considered a sign of political imbecility.

This overwhelming change had its effect on the British mind. It lost faith in democracy. Communism and Fascism, though formally

(Continued on Page 66)



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World Condition and Indian Problems.

(Continued from Page 65)

disregarded in British public life, captured the imagination of British statesman. The result was disastrous. The National Government was formed, and, for all practical purposes the small clique of Tory statesmen became the dictators of the British Empire. So far as the Indian question was concerned even the Simon report was too liberal for it. By slow stages Sir Samuel Hoare and his friends have decided to remove whatever little vestige of democracy had found a place in the proposed constitution for India.

The next and, perhaps, the more important consideration which weighed with British statesmen in their constitutional experiments with India was the impending disruption of the British Empire. When Britain went to war in 1914 it was a self-supporting community controlled by Britain. After the war the Imperial Conferences and the Statute of Westminster gave an international personality to most of the Dominions. The so-called diplomatic unity of the British Commonwealth became more or less a fiction. The Statute of Westminster largely curtailed the over-ruling authority of the British Parliament over Dominion legislatures; and, as things stand, the British Parliament can no more repeal the Statute of Westminster than it can compel the United States of America to come within the British Empire. Canada, South Africa and Australia are still shown as integral and interdependent parts of the commonwealth by a well-advertised conference like the Ottawa Conference. But the actual facts are different. In the recent debate in the South African Legislature on the Status Bill which adopted certain parts of Statute of Westminster Dr. Bremer declared :

> We recognise the advantages of belonging to the Commonwealth, but we have reached a position of independence, and I think we must seek our future in developing ourselves in such a way that we shall be of importance in the world as well as in the Commonwealth.

In his reply General Smuts said almost the same thing in more polite language :

> Whether it is neutrality or secession or any of these things, they will be decided not by legal documents nor by the phraseology of a Bill like this, but by the ordeal of facts, of great events which might shake not only this country, but even the world. But sufficient unto the day is the evil thereof. Wise men leave these things alone.

BRITAIN ALARMED.

And that these sentiments are not restricted to words, is amply shown by the independent arrangements which South Africa has been making with the rest of the world. For instance, the South African Government has provided a subsidy of £15,000 per annum for 5 years to the Italian Companies for developing European trade, ignoring the claims of the British Companies to priority. De Valera's achievements in fostering disruptive tendencies are well known. In spite of the guarded statements of diplomats it is not difficult to see that the political ties between Britain and Ireland are as good as snapped. And it is but natural that these centrifugal tendencies of the Dominions should make the British Statesmen panicky and drive them to bind helpless and disarmed India with iron straps of constitutional safeguards lest the Empire may crumble. These two factors, viz., the loss of faith in democracy and the dread of impending disruption of the Empire are mainly responsible for the White Paper. I am sure that its forthcoming edition—the Joint Parliamentary Committee's Report—will be so mis-shapen that everyone will shudder to touch it. But this is inevitable as the world stands to-day; nothing else can possibly happen.

Under such conditions, those who catch the general infection and loose faith in democratic ideals will only render the anti-democratic atmosphere more poisonous. Those who in their impatience insist upon repeating the mantra of "Independence" in season and out of season should not be surprised if they find that their very prayers create conditions in which they will not be happily answered. There are situations in which marking time is a political asset of the greatest value. We have such a situation before us, and must wait and work till the world conditions alter.

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The Task Before The Congress

It Can Effectively Solve Communal Problem by Demanding Vocational Representation and Rejecting Whole Basis of Communal Award.

(By CHIMANLAL M. DOCTOR, M.A., LL.B.)

THE Indian National Congress will shortly hold its sessions in Bombay, and as this will be the first open sessions after the Karachi Congress, unusual interest is being taken in what it is expected to do.

Its task as regards the rejection of the White Paper is beset with no difficulties. Practically the whole of political India is unanimous in condemning it, and the activities of the Die-Hards in England under Mr. Churchill are reported to have been sufficiently successful in making the White Paper still more unacceptable to the country. I really pity the plight of liberal stalwarts like the Rt. Hon'ble Srinivas Sastri, Sir Chimanlal Setalwad and others who were so hopeful at the Round Table Conferences. Mr. Chintamani had the foresight and acuteness to see that the White Paper scheme would make the position of British India much worse than at present with regard to All-India questions, owing to the solid bloc of mostly nominated members from the Indian States, which would be at the back and call of the Viceroy and Governor-General as the agent of the British Crown as representing the Paramount Power. The position of the subjects of Indian States will also become worse under the White Paper than at present, since Paramountcy will be a reserved subject with the Viceroy instead of being administered by the Governor-General-in-Council as at present. The present Council of the Governor-General has generally three Indian members who can exercise their votes in favour of States subjects, but under the White Paper scheme the Federal Cabinet will have no voice and the Viceroy alone will be exercising Paramountcy, perhaps, with the help of a Princely Advisory Committee which will have no sympathy with the States subjects. Thus, it will be seen that the Congress will have plain sailing when rejecting the White Paper.

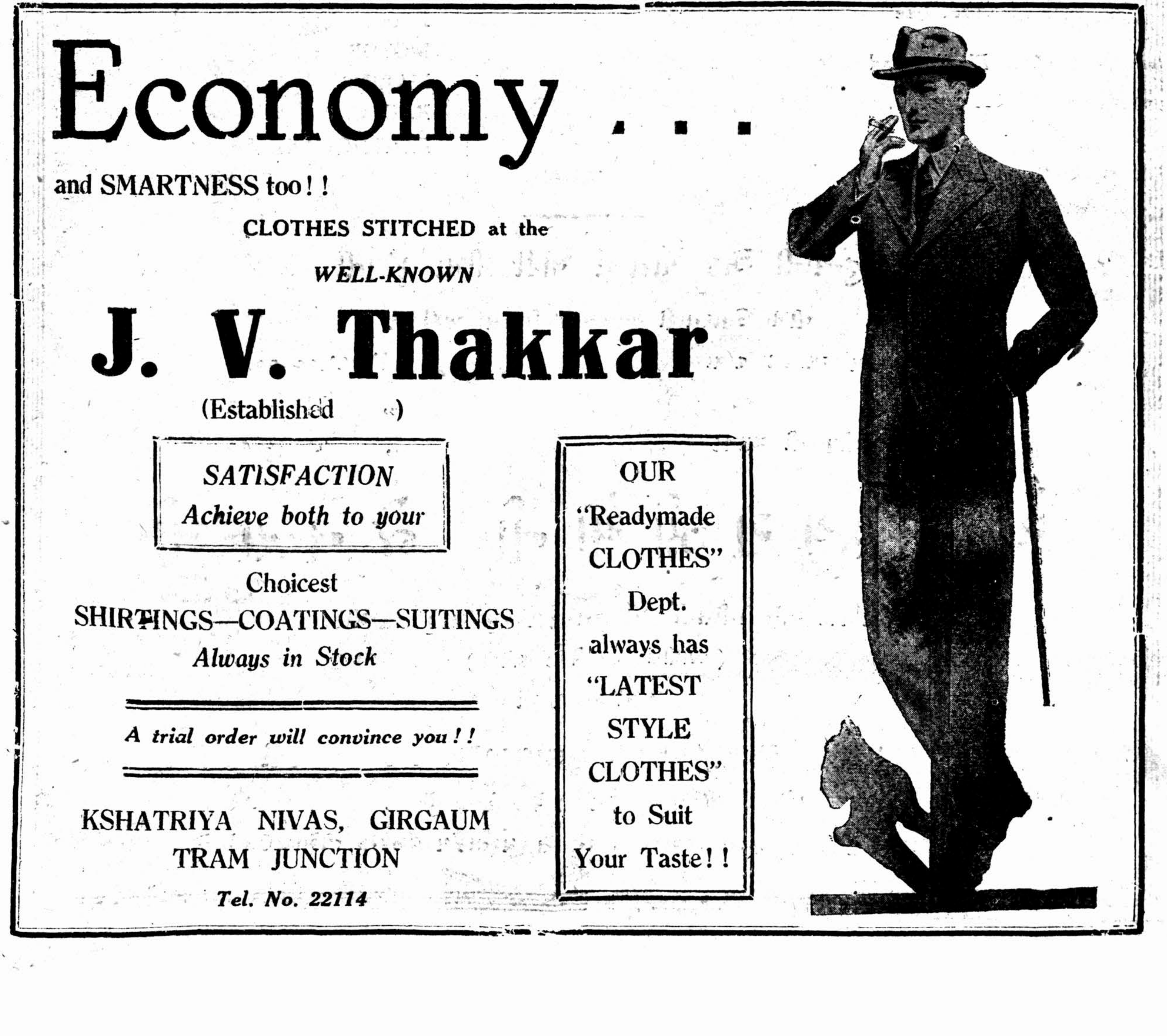
COMMUNAL AWARD

The question of the Communal Award is more difficult. The desire of the Congress as a national body to keep a neutral attitude, neither accepting nor rejecting it is natural, but, as Dr. Alam puts it, it is a sign of timidity and want of courage. As the Award is anti-national, it ought to have been condemned *in toto*. The Lucknow Pact has been the beginning of dividing the country into different communities. A united nation was first divided into Hindu, Muslim and Sikh and now we have other categories added to them. Dr. Alam would like to have even the Lucknow Pact abolished and proposes pure joint electorates without any division of the nation into separate communities. Dr. Alam is leading a crusade against communalism and nothing else can be expected of him.

But practical politics require a different line. If we look to the historical evolution of Indian institutions, we will find that a Guild State or Corporative State can better be realised here than in many other countries. The city Mahajans, consisted of representatives elected by the several trade and artizan guilds and exercised great political pressure and influence on the indigenous rulers. In those days, very few Princes could disregard the wishes of the Mahajans who were the custodians of the rights of the people and we have now only to take up the idea and adopt it to our modern requirements.

I had, therefore, advocated functional representation in the last Congress Number of "The Bombay Chronicle" in 1929 and I still believe that as every man has some main vocation our people may be classified under different trades and callings and vocational constituencies may be established in place of the present separate communal ones. If economic interests are represented instead of communities, communalism will die a natural death, and Dr. Alam's objective will be

(Continued on page 93)



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એસીકયુરાઝીયોની જેનરાલી

(ટ્રીએસ્ટ અને વેનીસની ધી જનરલ ઇન્સ્યુરંસ કું. લીમીટેડ.)
(ઇટાલીમાં ઇનકોરપોરેટ થયેલી)
સ્થાપી ૧૮૩૧ માં

હુસેનભાઇ અબદુલ્લાભાઇ લાલજી એન્ડ કુંપની.

સ્ટેન્ડર્ડ બીલ્ડીંગ, હોર્નબી રોડ, કોટ, મુંબઇ.

આગ, લડાઇ, હડતાળ, મોટર, દરીઆઇ હોનારત, ધરતીકંપ વગેરેનો વીમો ઉતારે છે.

Christianity And Slavery.

CHRISTIAN CHURCHES FAR FROM CONDEMNING THE EVIL EVEN IN ITS WORST FORMS WERE ACTIVELY OPPOSED TO ABOLITION OF SLAVERY.

By Dr. C. L. D'AVOINE.

As soon as a reform has been successfully accomplished in any department of social life, be it prison discipline, slum improvement, the amelioration of labour conditions, education among the masses, sanitation, social vice, or the establishment of hospitals, Christianity coolly claims the credit for the same. This, in spite of the fact that in the beginning it strongly opposed any such measure or was supremely indifferent about it.

The case of the abolition of slavery is one in point. The enslavement of human beings by stronger forces dates from time immemorial. It was one of the blots on the old civilizations and it continued to be a disgrace to the civilized world till not very long ago.

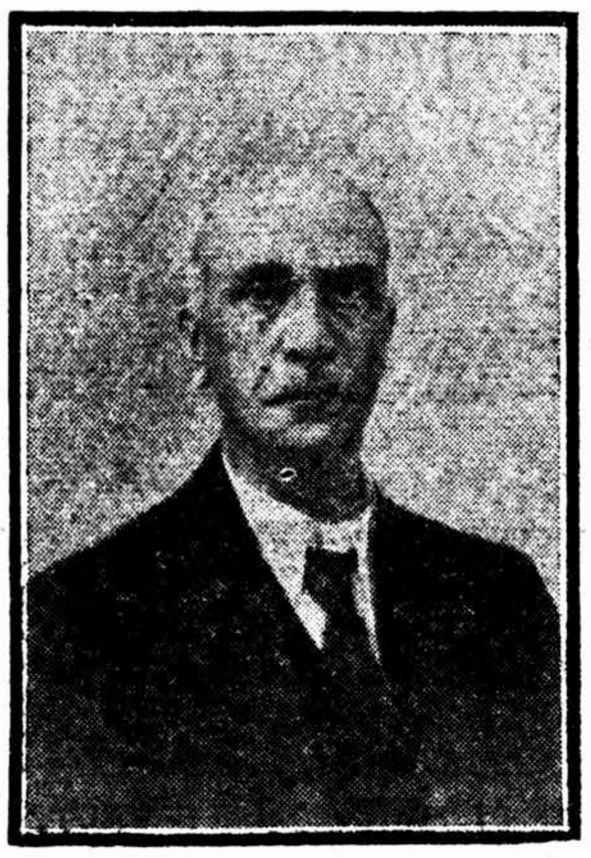
The Greeks and the Romans, in maintaining a large number of slaves, mostly captives during wars, did so, so they asserted, with some show of justification, to prevent the old cruel practice of killing them. It must not, however, be imagined that during pagan times the Greek and Roman moralists did not decry against this inhuman practice. They called it horrible ; they clearly perceived that it was an injustice against humanity and frequently denounced it. Alcidamas condemned it in the fourth century B.C., and one Stoic moralist after another condemned it. Dion Chrysotom, Juvenal, Hegesias, Plutarch, Epicurus, Florentius, Ulpaci, Seneca and many other pagan moralists and writers denounced it, as strongly as they could, to be contrary to moral laws.

When Christianity came into existence slavery was in full swing in the Greco-Roman world, though already laws for the protection of slaves were in vigour in Rome. It is stated that Christianity drew most of its converts from that class, and yet it made no efforts for the amelioration of slaves as a whole except for those who had embraced its fold. For full nine centuries, Christianity did nothing to improve the condition of the slaves. . It is true that in the fourth century of the Christian era, some Christian emperors issued edicts about the condition of the slaves, though they were much less important than the great measures of the pagan emperors. This did not prevent the new Christian masters—petty princes, bishops, abbots and landowners from continuing to use slave labour. In the end Christendom turned slavery into serfdom which was even more horrible.

As a matter of fact, the question of slavery, with all its humiliation and degradation, hardly troubled the Church. A few noble-minded Christians, animated by humane sentiments, did plead in favour of the poor slaves. Among these stand the figure of Pope Gregory the Great who showed some concern for these unfortunate people, but no other Pope ever condemned slavery !

NO CONDEMNATION IN BIBLE.

There is nothing surprising in this attitude of the Church towards one of the greatest social evils ever known. There is not a word in the Bible to condemn or discourage slavery. Jehovah ordered it ; Jesus or Paul was never concerned about it. They were not interested in this world. St. Paul, on the contrary, approved the institution of slavery, though he bad ample occasions to see the condition of the slaves all over the Greco-Roman world.



DR. C L D'AVOINE.

The modern slave traffic began with the Portuguese in the fifteenth century. It was suggested by one Antam Gonsalves who traded on the West Coast of Africa. Not very long after, others suggested that Negroes should be sent to the West Indies to replace the American Indian slaves in the mines under the order of the Christian conquerors. It is stated on high authorities that these Christians showed no moral principles in dealing with these poor blacks. Other European nations soon followed the Portuguese and Spaniards, and this abominable traffic was regularly organized to supply their colonies with Negro slaves. They legalized the trade and protected it. It has been calculated that for years, at least, 400,000 Africans were either killed or enslaved annually. These Christians crammed their ships so full of these unfortunate wretches that, as a general thing, about ten per cent. died of suffocation in the primitive vessels of those days on the voyage. They were treated like wild beasts. In times of danger they were thrown into the sea.

Remember that this horrid traffic commenced in earnest in the middle of the sixteenth century, and was carried on by nations pretending to Christian civilization. It was abolished in England in 1808 and later in other countries ! Can you picture without shuddering a crowd of armed Europeans and their servants suddenly pouncing on a peaceful African village, capturing the able-bodied inhabitants and shooting those who tried to escape ? These poor devils torn from their home and families, are chained for the long voyage across the sea, flogged and treated worse than cattle on board ! This was done for centuries by Christians. When these poor devils reached the places they were destined for, they were sold like cattle and treated worse by their white owners.

CHURCHES OPPOSE EMANCIPATION.

The movement for the abolition of slavery was started not by the Churches, but by a few humanists some of whom were Christians, Deists, Quakers but most of them Rationalists. It met with great resistence all over. In England, it is well known, influential parties managed to get legislation for the abolition of slavery defeated several times both in the House of Commons and the House of Lords. The Clergy opposed it fiercely. Wilberforce (a Christian) and Clarkson, whom nothing daunted, persevered for years to have this infamous trade abolished and they were hated and despised all over. In France in the abolitionist movement which had started there were a few Christians, but the majority were Deists and Rationalists. Men like Condorcet, Petion, LaFayette, Mirabeau, L'Abbe Gregoire, and Brissot were in it. Long before Voltaire and Rousseau had denounced slavery and serfdom and one may say that in France, at any rate, it was the spirit of Voltaire which animated these new members of "*La Societe des Amis des Noits*" to work for the cause in the face of strong opposition. Everywhere priests and clergymen sided with vested interest as they always do.

The fight against black slavery in America was bitter and resulted in a Civil War in which 300,000 citizens perished. Deists like Franklin, Adams, Jefferson and Madison condemned slavery severely, and while the battle was actually raging the most influential abolitionists were Abraham Lincoln, Lloyd Garrison, Channing, Phillips, Emerson, Byrant, Lowett, Whittier and Whitman, (all Deists or on the verge of it). Lincoln complained that out of 21 ecclesiastics, only three sided with him ! "The Churches in the Slave States" says Ingram, a Protestant historian, "scandalously violated their most sacred duty and used their influence in the maintenance of slavery."

Can any one realize the fact that only a few years ago, the most shocking system of slavery—the most barbarous—existed in the United States of America ? The children of these blacks were sold from the arms of the mothers, wives from husbands, husbands treated by the lash and chain. These fierce laws were executed with the assistance of blood hounds owned and trained by human blood hounds fiercer still. In my own little country, where our forefathers kept slaves, the time is still remembered, by the deseendants of the blacks there, as "*Le temps margose*" which means the "bitter times." My most pious cuntrymen of that time, all devout Roman Catholics, thought it a mere sport to hunt "*les noirs marons*," as the run away slaves were called, as wild beasts. These poor devils were always captured and mercilessly flogged before they were often burnt to ashes by their White owners. Even there, the Clergy did not utter a word in condemnation of these barbarities. India may draw a moral lesson from the attitude of the Churches in this question as in others. Whatever reform may be accomplished here, whatever boon may be obtained, the Indians must depend on their own efforts and must not expect the Christian Churches to do anything for them.

Revolt Of Youth

The troubles and the difficulties lie not in things but in our misconception of them and misinterpretation of them. Our elders fail frequently because they are rigid in their minds and unable to change their mental outlook or adapt themselves to changing facts. But Youth is not hidebound or rigid. Youth can think and is not afraid of the consequences of thought......And it is because youth dare think and dare act that it holds out the promise of taking out this country and this world of ours from the ruts and mire in which they have sunk.

—JAWAHARLAL NEHRU.

INDIAN ABORIGINES

SOCIAL REFORMERS WILL BE RENDERING THEM GREATEST DISSERVICE IF THEY SEEK TO FOIST ON THEM SOCIAL INSTITUTIONS AND CODES OF MORALS WHOLLY UNSUITED TO THEIR TRIBAL CULTURE AND CIVILISATION.

(By ***B. H. MEHTA)***

WHENEVER the name of the aboriginal is mentioned in India, a superior smile curls over the lips of the ignorant listener. In the superior feeling of his ignorance he seems to be hearing about some wild frog-eating cannibal, a primitive barbarian or heathen, or some anthropological relic reserved for the investigation of some platform ethnologist or historian, or some armchair professor. It is regrettable that even the Indian statesmen and politicians do not deem it necessary to study racial problems and race psychology. Science is now revealing the part played by race ethnology and heredity in the lives of individuals and communities. Society can benefit a great deal by such knowledge, and the creative activities of the nation should be allotted to such individuals and communities as are best suited to carry out the particular tasks. For such a division of activities a scientific knowledge of the history, environment, psychology, and social and economic structures of the communities is essential. Minor social and economic reforms should be carried out piecemeal, and then the whole community can be prepared by education and inspiration to partake in the greater problems of the nation. In such a scheme of national rejuvenation the Indian aborigines should merit first attention, as both their history and a knowledge of their present day life reveal that they are pre-eminently suited to shoulder heavy responsibilities and are capable of achieving great ends.

FAULTY CENSUS CLASSIFICATION.

The population of the aborigines in India is sufficiently large, if their numbers are not counted according to the most unreliable standards of the Census Reports. Mr. A. V. Thakkar, the veteran champion of the aborigines, has estimated the number to be 16,00,000 in his telegram to the Statutory Commission. The Commission itself has put down the figure at 5,00,000 persons. Both these figures have been hopelessly under-estimated, as it has not yet been possible to arrive at a proper definition of the meaning of 'aboriginal' tribes. It is doubtful if the term in its proper connotation can be applied at all to any of the so-called aborigines of India to-day. It is much better if a more general term can be found out, like the word 'Raniparaj' which is now generally used in the Northern Division of the Bombay Presidency to designate these people. At present in this population of 'aborigines' are comprehended three separate divisions—Aboriginal Tribes, Hindus and Animists. Animism and animatism form parts of the generally accepted and not properly defined 'Hindu Religion'; and the aborigines undergo a slow but definite process of assimilation with the dominant Hindu culture and civilisation. Thus the religious beliefs of the people cannot be regarded for the purpose of identification as a differentiating characteristic. One has to go to the past history of the people to find out if they belonged to the 'aboriginal' population. It will thus be found that the aboriginal population is scattered from Kashmir to the Comorin, and from Baluchistan to Assam. The most important aboriginal communities in India are the Bhills, the Goands, the Santals and the Varlis.

Such aboriginal communities occupied in the past the major portions of India, haunted in the forests, or scratched the lands to cultivate some coarse cereals, till foreign invaders—be they Aryan, Scythian, Rajput or Mohamedan—drove them into the uninhabitable, unhealthy and hilly regions which they occupy to this day. This vast aboriginal population includes all stratas of economic development from the wild forest hunters like the Tipperhas and the settled pastoral communities like the Todas, to the well organised communities like the Bhills and the settled agricultural tribes of Gujerat and Khandesh.

BATTLE FOR SELF-PRESERVATION.

It is not the purpose of this article to relate the skeleton knowledge we have of the history of these communities, interesting as it is. Abused and hated by the conquering Aryans, thrown from land to land by famine and pestilence and finally exploited by the well organised commercial communities, they have become mere serfs in the country which was once their own, because they failed to compete successfully with the advancing tide of so-called civilisation. At present we find them as petty chiefs of small kingdoms, or as petty landlords cultivating the barren and hilly trap soils, and most generally as helpless agricultural labourers earning a couple of annas for a few months in the year. A large number of them have migrated to towns where they are a part of the large army of the Industrial proletariat. Here they fight, perhaps their last battle, for self-preservation.

Are these innumerable tribes destined to die out? So far they have outlived the most deliberate blows of conquest and famine, and they have been driven to mix with the conquering races and assimilate their culture, religion, language and civilisation. But they have still been able to preserve to some extent their identity, and their individualities as well. In the critical moments of Indian history the aborigines played their heroic though silent part, for which they have neither received recognition, nor gratitude.

To-day, in these critical years of our nation, it is well for the Indian statesmen and politicians to seek a friend and a server in every corner of the land. In the aboriginal they will not only find a faithful friend and a noble ally but a brave soldier with a splendid character, with exemplary capacity for discipline and endurance. Strong in physique, a backwoodsman by instinct, accustomed to the free, healthy life of the forest and the mountain, unaccustomed to the wiles of diplomacy and political treachery, he will prove a stronghold in the fight for Indian emancipation.

The aborigines to-day are capable of uniting and crystallising their communal forces, for they have still left in them the instinctive understanding of tribal solidarity, where man realises that he is an inseparable unit of the whole tribal consciousness. They thus can forget their personal interests and stand for their tribe, and, given the proper training and opportunity, for the nation as a whole. Their society has not been corrupted by social crimes like child—remarriage, and prohibition of

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ORAONS OUT FOR A HUNT

(From Sarat Chandra Roy's book on "Oraons.")

INDIAN ABORIGINES

(Continued from page 70)

widow re-marriage. Healthy conventions and rules regulate marriage, and these determine to a great extent the moral strength and vigour of a community. The prevalence of easy divorce, a very normal and healthy relationship between the sexes, and the position of woman who for all practical purposes is man's equal in society, have bestowed upon these so-called primitive tribes advantages whose real value can only be realised by those who are able to understand the reactions of social conventions and organisation upon racial and individual physique and psychology. The greatest advantages enjoyed by the tribes are that they have been generally free from the cruel, rigid and vicious grip of a decayed caste system; and they have been singularly fortunate to escape the emaciating and enslaving effects of a foreign dominated academic education.

Thus, their physical robustness, their environment which breathes freedom, their social purity and sound moral background make them pre-eminently fit to deserve the attention, sympathy and support of the enlightened portions of the Indian community. Unfortunately, these have so far followed towards them an erroneous policy of *laissez faire*, where they have been well-nigh neglected, if they have not been actively despised.

A WARNING.

It will not be out of place here to sound a warning to a certain section of the Indian public which may be entertaining towards these Kolarian and Dravidian tribes (as they are generally and often improperly known) a sense of racial hostility based on a dangerous Aryan superiority complex. The danger to-day may not be too visible; but since it has been India's misfortune during the last half century to be infected by every hysteric outburst in the West, it may be that the growing strength of the notions of Nordic and Aryan superiority in European countries and even in America and Africa, may find, as it has found, a fruitful soil in some race-maniacs of this country. Any political thinking in India on racial lines at this juncture in our history will only prove suicidal, and only help to strengthen the hands of India's enemies. The greatest task in India to-day is to bring about a permanent consolidation of all the races which have found a welcome home in this country.

Essentials Of Lasting Freedom

Discipline and unity are the twin essentials which alone can guarantee a true and lasting freedom to a nation.—*Sarojini Naidu.*

It should not be understood from what has been stated before, that it is suggested that the aboriginal tribes should be exploited by the politicians for their own ends. Far from it, it is the purpose of the article to plead for the immediate acceptance of these political and social outcastes, as they are actually found to be, into the great fraternity of the Indian peoples. A great responsibility rests upon the intellectual leaders of the country to pilot the ship of the so-called backward peoples to bring them safely into the harbour of civilisation and progress. This is a far more difficult task than can be ordinarily imagined.

In any scheme for the emancipation of the aborigines, the problem of land will naturally deserve first attention. It cannot be denied that since the very early times, the aborigines have remained the real tillers of the soil. Deprived of their lands by the Rajput and Mohamedan conquerors and reduced to abject serfdom by the land policy of the British Government, the aborigines to-day continue to cultivate the same soils, handing over their produce as rent to the absentee landlords and as interest to their creditors, or as land revenue paid to the Government. They are now mere serfs, tenants, or non-agricultural labourers. Naturally the first service they demand is the restoration of land, at least for the bare purpose of finding a living.

The outsider has to perform a double task. He has to raise the level of the aborigines economic life to conform to the modern complex system of economic organisation. They

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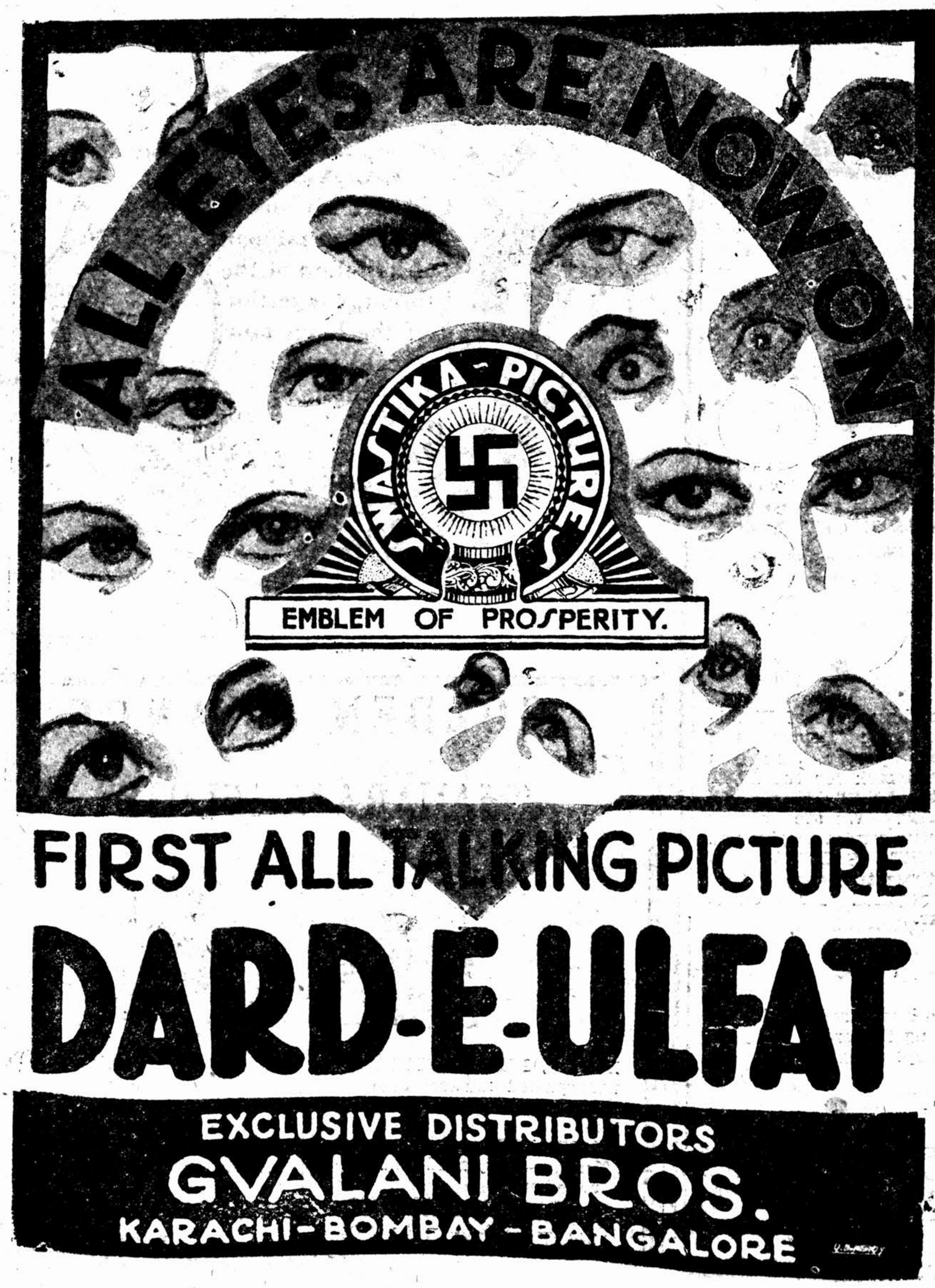
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INDIAN ABORIGINES

(*Continued from page* 71)

have to be freed from debts, shown better methods of cultivation and provided with sound banking and co-operative facilities. Difficult as this is, the more difficult task remains to provide them with an education which will preserve and not destroy their own social organisations, morals and ethics. The social reformers are doing them the greatest disservice by foisting upon the aborigines their own social structure based upon caste, domination and male superiority complex. Equally harmful are their crude moral codes and rules of behaviour based upon the so-called principles of property and chastity. The religion of the aborigines is based upon the fear and therefore worship of the great natural forces. Such beliefs are erroneous, but not so harmful as the complex systems of beliefs and worship engineered by a not too unselfish, and well organised priestly class.

THEIR CULTURE.

The aborigines have their own Arts and a keen sense for aesthetics. Any one who has seen the grace, rhythm and beauty of aboriginal dances which breathe the freedom of the forest and the dignity of their toil, will shrink from destroying these remnants of beauty from the face of this unhappy land. The aborgines have their songs, music, paintings and healthy forms of recreation, which have to be treasured and preserved not only for their own benefit, but also because Art in all its forms in any place is a great wealth for the nation.

It is essential that the so-called civilised people give up their notions of superiority, and refrain from talking of the aborigines in the terms of 'primitives,' 'barbarians,' 'uncivilised or ignorant people' and so forth. The lives of the aborigines are well organised, they have their own culture and civilisation, they have their well developed social conventions and even healthy social institutions and a useful method of education. It is true that they have not yet received the light of science, or have not yet secured the advantages of travel, or have not yet been so armed as to organise and fight the forces of competition; but they have treasures of their own which must be preserved. What is really wanted is not civilisation for the uncivilised barbarian, but what is truly wanted is an adjustment of two different and distinct—shall we say, civilisations?

Christian missionaries have worked amongst the aborigines. It is better we leave their work which once produced a rebellion against them amongst the Mundas—uncriticised, as we shall be trespassing upon less graceful topics. Two other institutions working for the welfare are under the guidance of Thakkar Bapa and Father Elwyn. These two are doing splendid pioneering work in a very thankless field of national activity. Let us hope that they will be guided in their work by scientific insight and a deep understanding of the psychology and the socio-economic organisations of the people they selflessly serve.

Youth And The Nation

It is the ideality, the character and nobility of aspirations of our youth that would be the most important factors in the renewal of national life.—*Sir J. C. Bose.*

Educating The Child

Every child is a lover of interesting narrative, a hero worshipper and a patriot. Appeal to these qualities in him and through him, let him master without knowing it the living and human parts of his Nation's history. Every child is an inquirer, an investigator, analyser, a merciless anatomist. Appeal to those qualities in him and let him acquire without knowing it the right temper and the necessary fundamental knowledge of the Scientist. Every child has an insatiable intellectual curiosity and turn for metaphysical enquiry. Use it to draw him on slowly to an understanding of the world and himself. Every child has the gift of imitation and a touch of imaginative power. Use it to give him the ground-work of the faculty of the artist. It is by allowing Nature to work that we get the benefit of the gifts she has bestowed on us.—*Aurobindo Ghose.*

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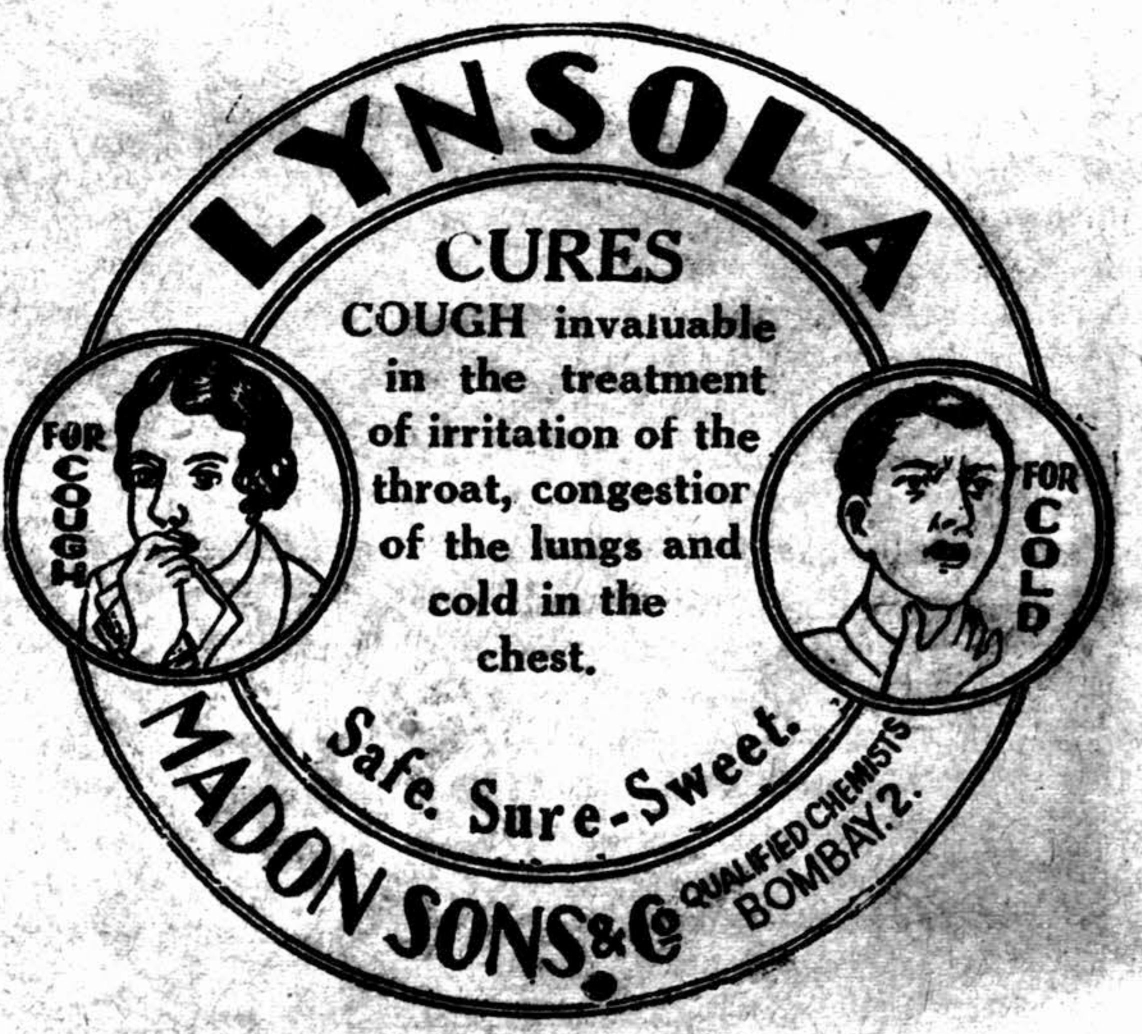

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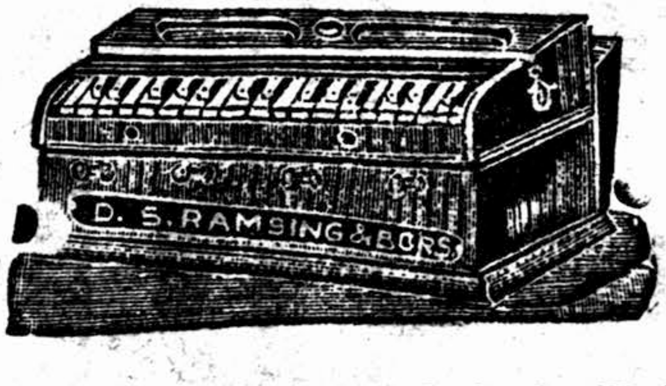

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Failure Of Social Democracy

(Continued from Page 8)

torial dreams, thus diverting and veiling a fierce reality.

The danger of a Social Democratic Party lies in the fact that it is a class party, built upon and feeding up trade unions which are its very life-breath. It is this which gives it the means by which it can exercise control over the working classes. This control is mainly retained in the first instance by acting as the organ through which the grievances of the working classes are efficiently expressed with vehement language and revolutionary catchwords; and in the second, by winning reforms for them. Upto a certain point, this is not difficult, for the radical verbosity satisfies the workers' soaring imagination. The fact that such reforms and concessions are a mere blind to cover up the reality, can come home to them only after very bitter experience. Social Democracy dies a natural death the moment the conscious working class becomes aware of the truism that compromises can sometimes be a more deadly blow than a clear defeat.

In the field of politics the same game has been played with equally painful result. When a Social Democratic Party is returned in sufficient majority to assume office, it does not take very long for the world to find that all the fury and fire of the election programme is reduced to a stale, flat, unprofitable scheme of work which far from benefitting the workers actually deals them a subtle unsuspecting blow by frustrating their efforts and acting as an anti-revolutionary agent, deflecting the natural flow of a historical growth and evolution into stagnant stultified channels. Thus while Social Democracy unhesitatingly uses the socialistic impulses latent in the masses, it utilises them only to further a very mediocre liberal programme that has all the evils of a reactionary system. But even these concessions or benefits must, in course of time, grow less and less, their capacity for expansion feebler and feebler. This is unavoidable. Social Democracy is in itself the child of a decadent capitalism. When the age of liberalism passes and a more radical element in the mass consciousness begins to assert itself, Social Democracy comes into being, for it is a compromise of a sort between a revolution and the rigid old conservatism of a dying Capitalism, a system whose arteries have hardened too much to admit of any flexibility.

DIGGING ITS OWN GRAVE

But Social Democracy carries within itself the germ of its own death. The trick of pacitying the discontented masses by concession began in the days of liberalism and all that Social Democracy has done is to widen and liberalise them. But the scope of this is very limited, for as we have already seen, Social Democracy came into being when liberalism could wring no more modifications out of Capitalism. A bankrupt Capitalism could offer no life-giving substance to the masses who are now being emotionally fed on a socialistic imagery and phraseology, the most essential and indispensable weapons with which alone the Social Democrat can capture mass support. Thus Social Democracy is going on digging its own grave the whole time, unknown to itself. This condition naturally gets extremely aggravated, when a Social Democratic Party comes into office. The enormous yawning gap between the rosy election programme and its actual working out comes as a revelation to the people. With the best intentions in the world, Social Democracy finds itself unable to translate its words into action, for it cannot make a fossilised capitalistic system yield live colourful fruit.

Therefore, as long as Social Democracy takes its stand on the foundations of Capitalism, it must keep mutilating itself. The law of diminishing returns works out its inexorable process and Social Democracy like a pendulum which has lost its momentum not only gets slower and feebler, but having now to feed upon its own fat, gradually goes into decline. The reaction of such a state of affairs on the masses is indeed very·tremendous.

There comes a stage when the backsliding goes on apace with rapidity or the workers find that the concessions which they had won in the days of early democracy and even liberalism are being snatched from them. The establishment of the National Government in Britain marks the beginning of such a process. In the early days of its official career, the Labour Party was able to sustain itself and still retain the support of the masses by banking on its minority position. It declared it was only in office and not in power. But with the rapid decline of capitalism and the consequent economic chaos Social Democracy saw itself facing not only an economic' but also a moral bankruptcy. There was now no more question of offering relief to the harassed workers, but one of taking away from them benefits that had already been conferred on them.

LAST STAGES OF SOCIAL DEMOCRACY

It is thus clear to us that Social Democracy is undeniably dependent on Capitalism, in fact it only thrives on its dying gasps. But the moment it grows rigid and lifeless, then the death-knell of Social Democracy too is sounded. It is but the inevitable law of economics; a capitalistic system has very strict limits in apportioning to the workers their standard of living. If it is forced up beyond a certain limit, very unfortunate symptoms such as chronic unemployment begin to display themselves and in the long run seem to react very adversely on the proletariat itself. This can be very simply explained. It raises the cost of production, jeoparadising the competitive power of that particular country in the world market, and as a consequence of this, industrial out-put declines, capital finding no outlet at home flows out, everyone of these eruptions having an adverse effect on the general condition of the masses. This revolving in a vicious circle is the striking characteristic of a capitalistic system. The Social Democratic creed only intensified this viciousness. It is Social Democracy which teaches the masses to make demands on capitalism and in the long run, this slow process proves a long drawn out agony for everyone concerned. It is this stage that Europe is just now passing through. Economic distress of an unprecedented character has become universal, plainly revealing, even to a sceptic, the utter bankruptcy of Capitalism. And yet the workers are not making any gigantic move in the direction of doing away with this decadent system in order to introduce a new one, for the Social Democratic idea still rules the proletariat.

Important as has been the role that Social Democracy has played, it will yet play many roles in the final stages when Capitalism will be breathing its few last breaths and its new phantom, Fascism will be stalking the earth.

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THE WORK AHEAD

UNITED EFFORT ALONE CAN SAVE NATION FROM THREATENING DANGER.

(By S. V. KOWJALGI, B.A., LL.B.)

India, our mother-land, in company with the whole world is suffering from an all-round depression. Nature is in rage and devastating the land with earthquakes, storms and floods. The economic condition of the people, especially the agriculturists, who form more than eighty per cent. of the population, is apalling. The unemployment of the educated youth is causing great anxiety, both to their families and the Government that is naturally unable to absorb them in its services which are limited. There is rising all-round a cry of the distressed, unable to find their way out of the desert of poverty and unemployment, blinded by sand-storms of ideas which lead nowhere.

S. V. KOWJALGI, B.A., LL.B.

Patriots and politicians are formulating and pushing their " policies and programmes " professedly for the cure of this all-absorbing calamity. The common people, who can spare some time to turn to these topics, are bewildered by the complicating and confounding theories about the genesis of this state of things, advanced by " experts " on all sides. No wonder they feel unable to act with a *purpose* and get tossed about on waves of passing ideas which ruffle their dead calm. The confusion becomes worse confounded when half-baked theories, the result of ill-digested reading, catch-words which appeal to the imagination of youth for the moment, the tendency to blind imitation of movements from other countries which are poles apart from us by reason of their culture, social outlook, past history and present position, cunning propaganda by vested interests for their own ends and, last but not the least, divisions fomented amongst us under one pretext or other by those who thrive on them, hold the field, as they do now, the situation becomes utterly over-cast and almost dispairing.

Parties and associations are revived and new ones arise under high-sounding names with the professed object of serving the cause of the masses of the land. " Fundamental differences" are given out as the reason for the formation of these parties or associations. Some care a pin for the other world, others want to give a ton for the same ! Howsoever we may try to avoid or conceal it, religions, or more correctly religious differences, are playing an important but unwholesome part in all these things.

SUGGESTED REMEDIES.

Remedies to combat this state of affairs are suggested from all sides, at times with laudable intentions, at times with sinister motives, but mostly as the result of gross ignorance and blind belief in a particular Faith. Are these Faiths infallible ? Are they the only way to God or happiness ? Unless this monopoly of any particular Faith to achieve the end is dislodged and all Faiths are recognised as so many royal roads to the capital of the Kingdom of God, equally efficacious in leading man to Freedom and Happiness, both here and hereafter, he will go on fighting for his particular Faith unmindful of the universal recognition of the Fatherhood of God and Brotherhood of Man.

Howsoever we may progress to think of the other world, this world absorbs most of our thoughts. When the belly is full the bells of the holy temple or church attract us, not otherwise. This problem is being solved by

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The Work Ahead.

[Continued from Page 74]

all nations according to their own lights. Russia is pushing her five-year plan after ousting the church or religion wholesale from a place in its scheme. Other nations are imitating her partly by their own plans extending over five, ten or twenty-five years. Private property is to be abolished ; industries are to be nationalised ; every human being is to be supplied with the absolute necessaries for his maintenance and residence ; universal education is to be made compulsory ; public places of instruction, recreation and amusement are to be provided for at State expense ; so on and so forth. These are some of the remedies suggested and being put into practice in countries who are free to act for themselves—with what success, time alone will show.

India, the oldest civilised nation in the world, is not free to do so, inspite of her intense desire to help her nationals. She is powerless to move in the matter, being the brightest jewel in the British Crown, which is taking pretty good care to see that that jewel is not displaced from its exalted position. That may be a great honour to a "jewel" that needs no food or raiment and can bear being locked up safely for the greatest part of its existence, that will—if it has a will—feel occasional polishing and parading as the "summum bonum" of its existence in this world. But India is not a stone (precious though it might be to its possessor), but consists of 350 millions of human beings, individually capable of standing comparison with any in the world in brain or brawn, spiritual or intellectual powers! Look at Gamas and Venkapa Buruds, Sir J. C. Bose, Sir Vishweshwar Ayyar, Sir Rabindranath Tagore, Rishi Arabindo Ghose and last but not the least, Mahatma Gandhi!

This galaxy of supermen is not able to secure for India her birth-right—material, intellectual or moral freedom of action capable of placing her in an honourable position in the comity of nations, which is her due from her ancient culture and material resources. What are the reasons for this?

DANGER AHEAD

That is the question which each Indian, of any caste or creed, has to calmly think over in order to find a cure for its present ailment, which, if neglected any longer, is likely to land her in a morass from which it will be very difficult, if not impossible, to extricate her. That is the problem which every Indian patriot has to keep before himself for finding a solution. Having found a solution he must be prepared to stick to it through thick and thin. Like a mountain stream, first small and insignificant, at times rounding the corners of insurmountable boulders, at others cutting its way through hard rocks, till it gathers a volume powerful enough to sweep everything before it in its course towards the ocean, he should steer his course clear of all obstacles till he is strong enough to face and overcome them on his path to freedom.

That is the work ahead. That is the Dharma of every true son of India. It is not beyond his capacity, provided he is prepared to merge his individuality in the nationality. "Universal Brotherhood" is ingrained in an Indian as the result of his hoary past. He is too egoistic and intelligent to submit himself to team-work. I am reminded of the short but pithy saying of a great professor of Indian History. He used to say "we have conquered India because we are asses!" Oh, how one wishes that this assinine quality is cultivated by Indians instead of too much intelligence which spends its force in hair-splitting arguments, idle table topics, building castles in the air, instead of grappling with the vital problem in an all-round united effort! Want of discipline even in high quarters is another glaring defect which detracts much from the efficacy of our organisations. Fissiparous tendencies are manifested even on the slightest differences which are magnified into 'fundamentals.' It is forgotten that the world moves as the resultant of forces correlating as well as conflicting. "United we stand, divided we fall" is learnt by heart by almost all of us, but very few give heed to this aphorism in practice.

Every true lover of the motherland must forget his individual inclination and interests and join whole-heartedly in a concentrated and united effort to save her from the impending danger. Every one should consider his religion as a matter between him and his Maker and make it quite a private affair confined to his home or his worship. Beyond that all should be equals, in civic rights. That is the aim of the Indian National Congress. That is why it has to observe neutrality in matters religious. It has stopped civil disobedience and adopted council-entry as one of its programme. So far so good. Council-entry may act as a brake on the exploitation of the country in its own name, but it will be barren of any positive results. Every body should recognise this fact. The Congress should organise separate departments for constructive work, employ experts in those departments to do their appointed work. It should prevent all and sundry from dabbling in the general policy of the Congress. Individual opinions must be subordinated to the common purpose as settled by the Congress.

In short, the Congress should evolve an all-round constructive programme for the nation capable of employing men in all walks of life so as to make them feel that they are doing some duty towards the Nation to which they belong. Ahimsa, truth, love and sacrifice should be jointly the touch-stone and not sacrifice only. The tree of the Congress is being infected by insidious diseases, the result of parasite-growth. This must be stopped and stopped with a delicate operation so as not to injure the vitals. That is the work ahead. Let us pray the coming Congress in Bombay may prove successful in eliminating this disease and instilling new vigour in the Nation in evolving new lines of constructive work and lead it on to its goal in the march for freedom!

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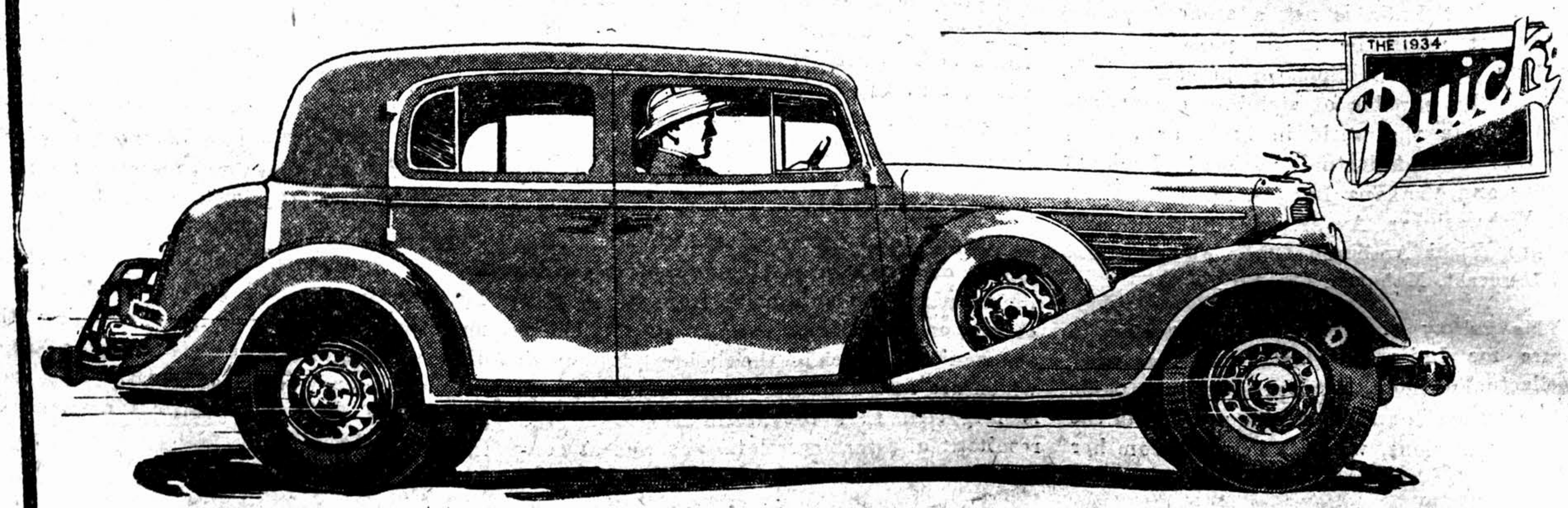

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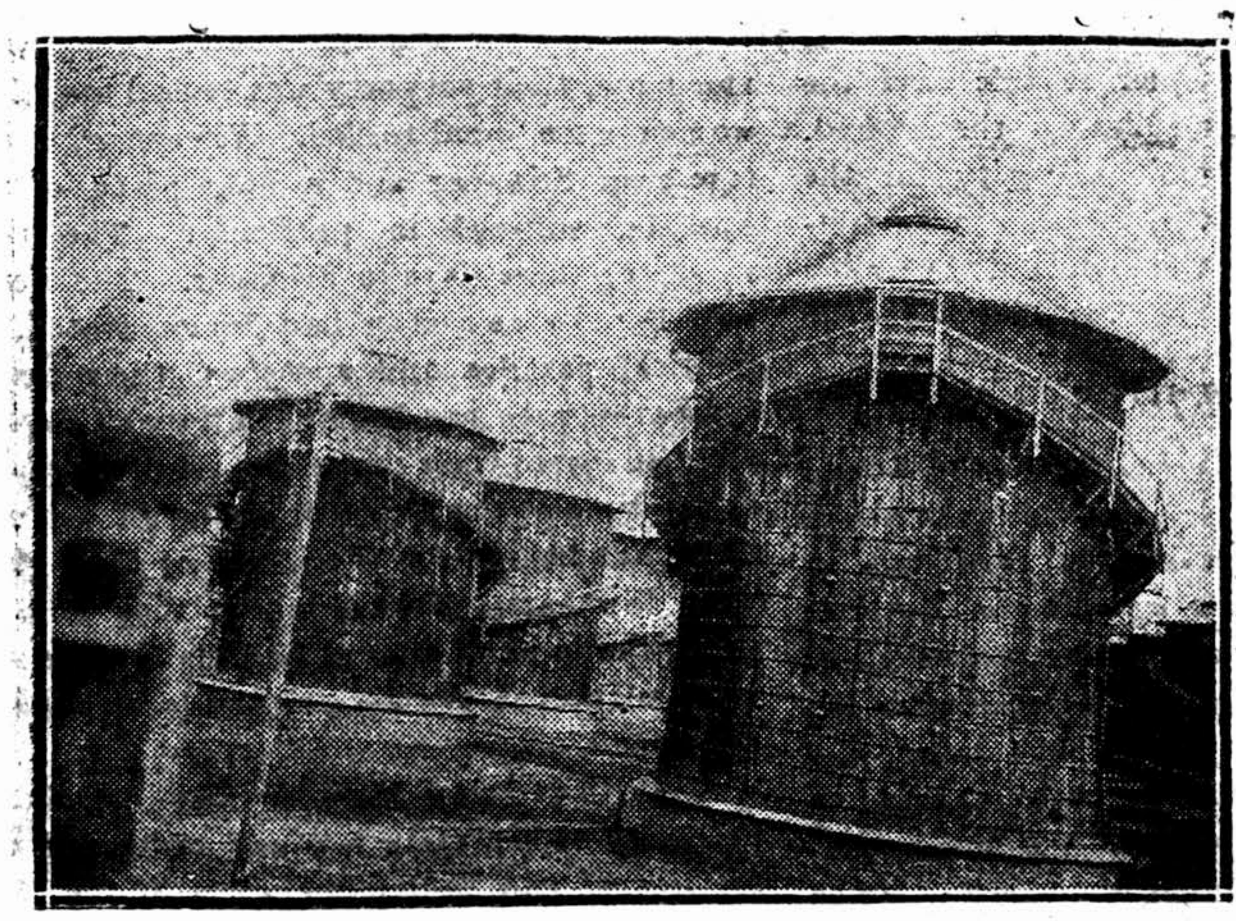
KASHMIR TO-DAY

(*Continued from page 16*)



State Granaries—an ancient institution of which we read in the Sanskrit history of Kashmir.

Indira Nehru and young Kashmiri lady (new style).

military Rakh (sanctuary); they do not allow any European to pass beyond Astor without the permission of the Resident, while the subjects of the Maharaja are allowed to go up to Gilgit, but not beyond into the Frontier Ilaquas even for purposes of trade.

Past history shows that Kashmir, like Nepal, was in touch with Tibet, Central Asia and distant China. The earliest reference is to be found in the Chinese Annals of the T'ang dynasty, which record the arrival of an embassy from Mu-to-pi (Sanskrit "Muktapida") King of Kashmir during the reign of the Emperor Hieun-Tsung (713-755) and after the first Chinese expedition against Po-liu (Baltistan), which took place between the years 736-747. The king requested an alliance against the Tibetans and the despatch of a Chinese auxiliary force which was to encamp in the midst of his country on the shores of the Mahapadma Lake (*i.e.*, the Vular) and offered to find provisions for an army of 200,000 men. According to the Sanskrit history of Kashmir the King Muktapida perished like Dogra Zorawar Singh in the North, fighting the enemy in the "Sea of Sand"—probably the desert of Gobi.

Invasions of the Dards are repeatedly mentioned in the Sanskrit history of Kashmir. In the 14th century a Tibetan chief Rinchana invaded Kashmir, married the Hindu princess Kota and made himself king of the country. Mirza Haider, a Moghul free lance, had accompanied the Khan of Kashgar in 1533 in the invasion of Ladakh and later occupied Srinagar. The Mirza again invaded Kashmir and ruled it from 1541-1551. He has left us a valuable work the 'Tarikhi-i-Rashidi,' which is a history of the Mughals of Central Asia. By the "advice" of the British Resident a Sarai for the merchants of Kashgar and Yarkand is built at Srinagar. It is a brick building enclosed like a jail with only one gate for entrance and exit guarded by the police and watched by the agents of the secret service.

The Maharaja of Kashmir, like almost all

(*Continued on page 78*)

सर्व तऱ्हेचे कापड खरेदी करण्याचें
गिरगांवांतील पहिलें कापडाचें दुकान
आळवले शाहाडे आणि कं.
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KASHMIR TO-DAY

(Continued from page 77)

rulers of Indian States at the present time, has been brought up under English tutors and educated in one of the Colleges specially founded by the British Government for the education of Ruling Princes and Chiefs during their minority. In these colleges it is hoped that the princes would learn to appreciate and respect British paramountcy. The Maharaja has not yet inspite of insistent diplomatic pressure parted with Gilgit and the Frontier Ilaquas which the British, in view of the struggle for Central Asia, are so anxious to acquire.

CHARMS OF KASHMIR,

Francois Bernier, the French physician, has left us a delightful description of " Kachmire, the Paradise of the Indies," which he visited in the 17th century in the train of Aurangzeb. He writes ; " The people of the Kachmire are proverbial for their complexions and fine forms. They are well made as the Europeans, and their faces have neither the Tartar flat nose nor the small pig eyes that distinguish the natives of Kacheguar, and which generally mark those of Great Tibet. The women especially are very handsome ; it is from this country that nearly every individual, when first admitted to the court of the Great Mogol, selects wives or concubines, that his children might be whiter than the Indians and pass for genuine Mogols " (Travels p. 390).

In our own times officers from the Army and other British services who appreciated the charm of Kashmir had visited it in large numbers until the Lee Commission offered them special allowances, and the attractive cheap passages to Europe in course of time largely diverted the stream of English visitors from whom the Kashmiris formerly earned enough money in summer to tide over the months when the snow lies on the ground. Visitors are an economic necessity for the people in Kashmir just as they are in Switzerland and this loss hit the people of the valley hard and accentuated the prevailing economic depression.

1931 *RIOTS,*

In 1931 about the time of the second Round Table Conference in London riots broke out in Srinagar. The origin of the riots was in reality economic. The agitation in Kashmir was engineered by communal organisations of the Punjab. Conflicts first arose among the Muslims of Kashmir — between those who were of the old faith and the converts who had come under the influence of the new propaganda—and it raged round the question of the right to preach in certain mosques. After a time the religious jealousies of different Muslim sects culminated in disturbances and State intervention followed. Some of their leaders were arrested and taken to the jail below the fort at Hariparbat and their trial took place in prison. A crowd which had collected at the time of the trial was fired upon and forcibly dispersed. The crowd retreated with the dead and the wounded to Srinagar in their rage, where they looted Maharajgunj, the principal bazar of the city. The people forgot their factions and took vengeance against the State by an attack upon the Kashmiri Brahmans, known as the Pandits, who were to them the visible symbol of the State administration. For centuries the Pandits had been the sole literate class in Kashmir and had held charge of offices of State during Moghul, Afghan and Sikh rule. They were murdered, their property was looted and their women were manhandled. Vitsarnag, a village near Srinagar and a holy place of the Pandits, suffered in particular. The riots raged for three days in Srinagar. The Kashmiri Pandits as a class had demonstrated, by political parades and speeches, their active sympathy with the Indian National Congress and had closed their shops as a mark of respect at the time of the arrest of Mahatma Gandhi. Their admiration for the ideals of their kinsman Jawaharlal Nehru, whom they hold in deep affection and esteem, had made them still more suspect in the eyes of the local administration.

A British Prime-Minister was considered necessary to maintain law and order and the services of two Indian members of the Civil Service, one Hindu and one Muslim, were lent to the Maharaja for the efficient administration of the State. At the present moment these highly paid officers help to carry on the work of the administration. The Maharaja, it is said, is a man of energy and ability, but apparently he gets no chance to display them and his main activities appear to be confined to playing polo, maintaining a fleet of automobiles and a stud of racing horses and the building and decorating of new palaces.

REFORM PROPOSALS,

After the riots various commissions and committees were appointed, some of which were presided over by British officers, to investigate the grievances and recommend reforms as is usual in such cases. The upshot

(Continued on page 79)

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KASHMIR TO-DAY

(Continued from page 78)

of these was that a legislative assembly was granted to the people of the Jammu and Kashmir State, which is expected to hold its first session in November 1934. Following the British method of reform for India, while nominally creating a body not unlike the debating society of a college, all power is reserved for the Government of His Highness. And His Highness retains " full power to make and promulgate ordinances " " in case of emergency " and " to certify any bill which the Assembly may decline to pass." Officials and nominees of the State will be 27 out of 60, the total membership of the Assembly. Separate electorates are created which are bound to reinforce communal tendencies.

According to the Report of the Kashmir Constitutional Reforms Conference — " It would appear that in the existing state of tension, the institution of joint electorates must be regarded as a dangerous experiment. It is obviously advisable at the present time to avoid as far as possible all superfluous elements of danger. Separate electorates are accordingly recommended." (p. 9). The Buddhists of Ladakh are to be represented by a Kashmiri Pandit lawyer of Srinagar! Urdu, which is neither the language of Jammu province nor of Kashmir, neither the language of the rulers nor of the ruled, is recommended as the official language by the Franchise Committee, which also recommended that no one should be eligible for election as member of the Assembly who could not " read and write the Urdu language " and " against whom a conviction by a criminal court for an offence punishable with a sentence of imprisonment for a period of more than six months is subsisting."

PARTIES OF "GOAT AND "TIGER."

The Mohamedans of Kashmir are beginning to realize that the Constitutional Reform is not a new Jerusalem. The small capitalist, the traders and the repressed who side with the Government are called the " party of the Goat," whereas those who form the opposition are known as the " party of the Tiger " after the leader Abdulla, known as the Sher-i-Kashmir (Tiger of Kashmir), who undoubtedly has a place in the hearts of his countrymen. It will take years to erase the imprint of blind submission to authority. A new Kashmir can only be built by free men and not by those in whom the instinct for freedom and voluntary action do not exist.

The only newspaper in Kashmir now is the " Martand " (Sun), which is the organ of the Kashmiri Pandits. It is being conducted with the greatest difficulty under a strict censorship and the constant threat of confiscation. The liberty of the subject, of free speech and of public demonstration or meeting are hedged round by limitations and are in fact non-existent.

KASHMIRI BRAHMANS.

Abdul Fazl, the chronicler of Akbar, thus describes the Kashmiri Brahmans ; " The Brahman class is very numerous. Although Kashmir has a dialect of its own, their learned books are in the Sanskrit language. They have a separate character which they use for manuscript work and they write chiefly on 'tuz,' which is the bark of a tree. The majority of the narrow-minded conservatives of blind tradition are Sunnis, and there are some Imamis and Nurbakshis, who are perpetually at strife with each other. They are chiefly from Persia and Turkistan.... The most respectable class in this country is that of the Brahmans, who, notwithstanding their need of freedom from the bonds of tradition and custom, are true worshippers of God. They do not loosen the tongue of calumny against those not of their faith, nor beg, nor importune. They employ themselves in planting fruit trees and are generally a source of benefit to the people " (Ain-i-Akbari, Jarett's Translation Vol. II p. 347).

The Pandits, literally the Intellectuals, are, like the Jews, trained in the school of adversity. For centuries they have been persecuted, harried and martyrized. Like the Jews, history proves, that the Kashmiri Brahmans have never bowed their heads to their persecutors and have preferred death to dishonour ; unlike the Jews, however, they are not concerned with finance nor has money ever been the Brahman ideal. At the back of the mind of the older generation who are proud Pagans lurk memories of the glory of Hindu Kashmir, its art, sculpture, painting and music and the joyous worship in the temples, to the ruins of which still clings spiritually the faded aroma of the past. The sacred shrines have been destroyed and their exquisite carved stones form part of graveyards. Some of the shrines are being used as mosques. Gazing at each of them the Brahman, like the Christian at Saint Sophia, sees it overlaid with melancholy.

While the older generation is thus easily moved by the communal propaganda of leaders of the Punjab Hindu Sabha, the simple Kashmiri Muslim, who is poor and illiterate

[Continued on page 82)

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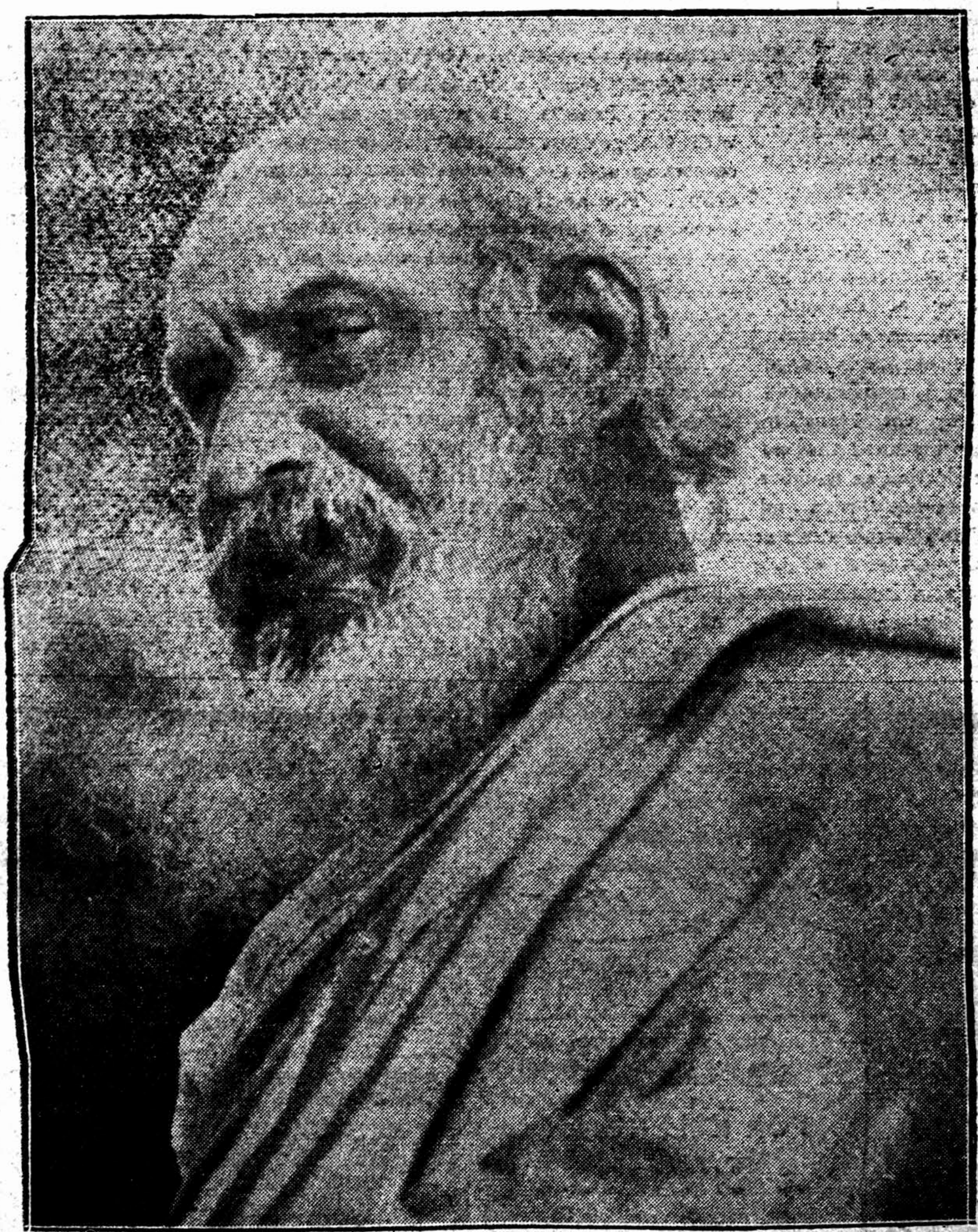
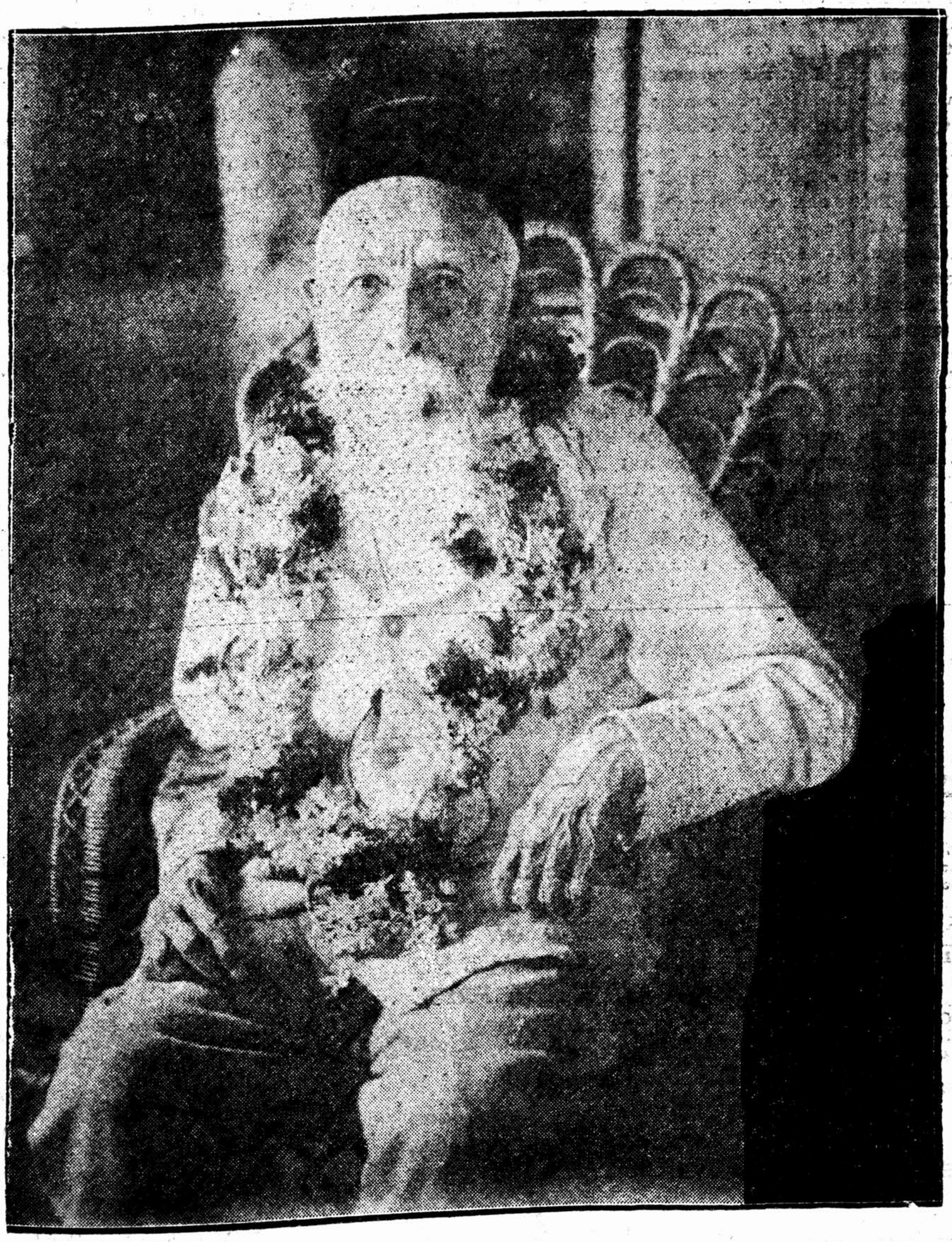


I have always maintained, the change in the Congress Creed in favour of Complete Independence notwithstanding, that the relations between Great Britain and India can only be finally adjusted on the basis of India's right to Dominion Status being acknowledged without any reservation and the method of giving effect to that decision being examined in some joint and equal conference between the plenipotentiaries of the two countries, and that the greater the delay in finding a solution of the problem on these lines the lesser would be the chances for a favourable atmosphere for the purpose and its general acceptance in this country.—VITHALBHAI PATEL.

"BE UNITED"



If I can leave a word of affection and devotion to my country and countrymen I say,—Be United, Persevere, and Achieve Self-Government so that the Millions now Perishing by Poverty, Famine and Plague, and the Scores of Millions that are starving on Scanty Subsistence may be Saved, and India May Once More Occupy her Proud Position of Yore among the greatest and Most Civilised Nations of the World.

—DADABHAI NAOROJI.

KASHMIR TO-DAY

[Continued from page 79]

and easily swayed by whims, promises and self-advantage, becomes the prey of Muslim communal leaders of the Punjab. Prominent among these is Sir M. Iqbal who, as Fate has willed it, is a Kashmiri Brahman by race, his family—Sapru—having been converted to the religion of the Prophet. The truth is that the religious beliefs in Kashmir are survivals of the remote past under the official veneer of Brahmanism and Islam. Both Hindus and Muslims fight for possession of the ancient sites sacred to the Buddhists. Orders passed in accordance with the Glancy Commission Report have resulted in "making over" to the Muslims some of the sacred sites. Some of the sacred places of Buddhism are now centres of Muslim orthodoxy.

According to the last census of 1931 the total population of the Jammu and Kashmir State is 3,646,243, of which the number of Mohamedans is 2,817,636 and the Hindu number 736,222. In the valley of Kashmir over a million are converts to the faith of Arabia, while the Kashmiri Brahmans, who are the only surviving part of the original Hindu population, number about 60,000. They had formerly a monopoly of the posts and offices in the State; under the new reforms they are being weeded out and replaced by members of the majority community.

MIXED MARRIAGES.

The stress and strain of the last three years has compelled the Brahmans to make revolutionary changes in the direction of social reform; women under thirty have given up the traditional Kashmiri dress and adopted the Indian sari for the sake of economy; widow remarriage is encouraged. 120 Kashmiri Brahmans have recently married non-Kashmiri women from the plains of India of different Hindu castes, while in Kashmir four marriages have taken place in which the brides, who were Kashmiri Mohamedans, were accepted as Hindus. This is new for Kashmir and among the hitherto conservative Brahmans is somewhat surprising, but in the Dard villages of the Indus Valley we find a curious state of affairs. Buddhists and Mohamedans intermarry and religion changes at each generation, the children of Buddhists becoming Mohamedan and those of Mohamedans becoming Buddhists. In Ladakh, where mixed marriages between Mohammadans and Buddhists are not uncommon, the two extremes of polygamy and polyandry meet and end in the compromise of monogamy. The Mohamedan objects to share his wife with other men and the Ladakhi woman refuses to share her position with any others of her sex.

Self-Determination

Nothing is not good which is not self-chosen, no determination is valuable which is not self-determination.—*Prof. Radhakrishnan.*

Luckily the young men of Kashmir, both Hindu and Mohamedan, are turning their backs on the past. They are not raking up forgotten struggles and dead emotions. In June last Mr. S. M. Abdulla, who had been released from prison, was permitted to take out a procession in honour of the birthday of the Prophet. Though it was a religious procession, slogans of "Hindu Muslim Ittihad Zindabad" (Long live Hindu-Muslim Unity) were raised and mingled with slogans in Arabic to honour Islam. Mr. Abdulla told me that he had made a public announcement that he was ready and willing to submit, on behalf of the Mohamedans, the Hindu-Muslim differences in Kashmir to the sole arbitration of Pandit Jawaharlal Nehru and to abide by his award!

TOP-HEAVY ADMINISTRATION.

The Kashmiris, both Hindu and Muslim, have a deep love for their own country and are proud of their culture; their history is one of persecution and exploitation by foreigners for several centuries. The peasant is a hard working, honest and peace loving man who lives on the verge of starvation; the Kashmiri workman is the least paid skilled artisan in the world. The luxurious life and high salaries of the British officers and others in the service of the State which is in the grip of economy present an amazing contrast to the insanitary conditions in which the people have to live in Srinagar, with its frightfully narrow streets effectively shutting out light and fresh air. Amid the appalling conditions of poverty in the country the top-heavy administration maintains itself and is flourishing. The young Kashmiris have begun to realise that their destiny is in the melting pot together with that of India and that relief will only come to them when it comes to the rest of India from foreign exploitation—with the extinction of feudal rule, of medieval conditions, the abolition of all privilege and the building up of a new social structure based on justice and equality.

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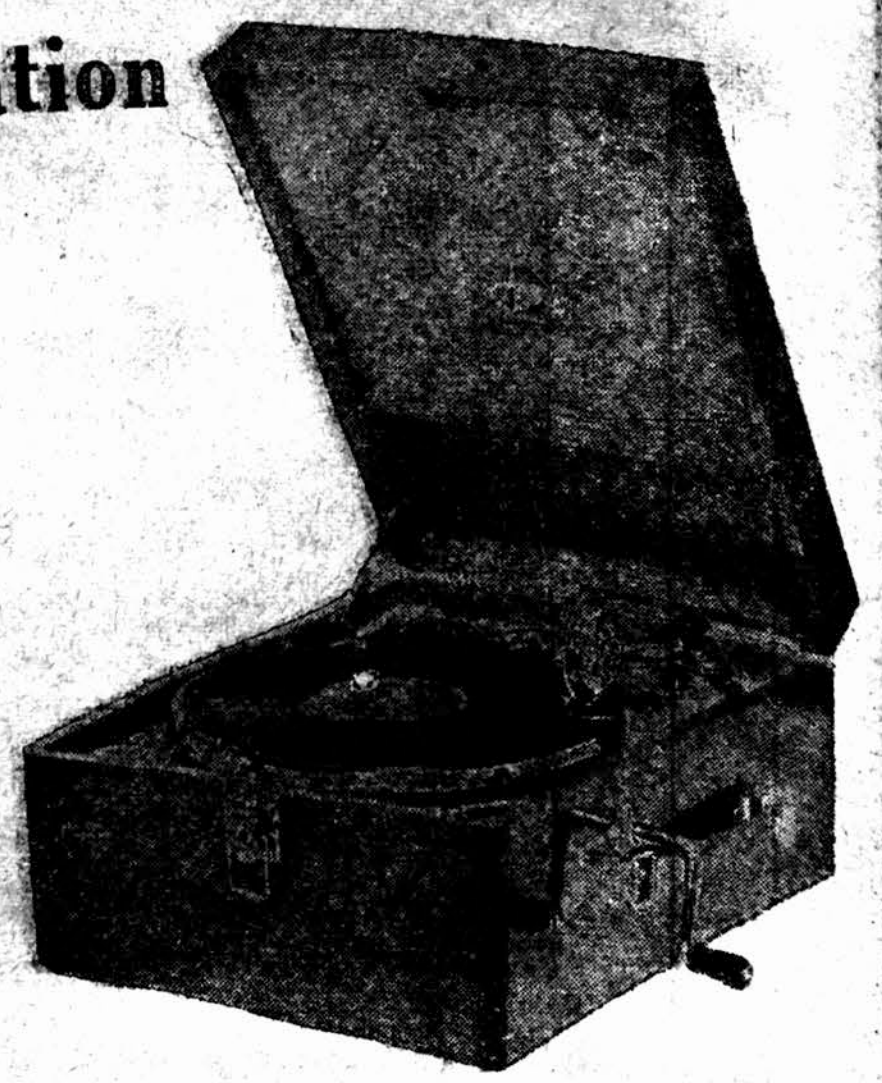

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My Dear Sisters and Brothers,

Just gather around and let us have some time amongst ourselves, while the Congress seriously considers the problems about Indian politics. Yes, I believe we cannot do much unless our Motherland is free. And no doubt, to attain that goal, we will also do our bit.... But we are youngsters after all, and we cannot afford to lose our enjoyments—especially at this time, when there is no particular programme for us.

There that little girl is saying her prayers. And her little brother Venkat goes slowly behind and pulls her hair; he wants her to join our gathering. Without moving her head, she pauses and says; " Please, Lord, excuse me a minute while I kick Venkat." And as soon as she opens her eyes, Venkat runs this side, so she has also to come away here. Now in presence of all of us, how can she kick him? So both of them sit down; well, that is good!

But Venkat begins to tease her slyly, saying; " Oh, she was praying!" And out comes Kamla with the story of her little brother. One day Venkat had done some wrong, and therefore had to receive paternal correction (the cane). After that he was sent to ask forgiveness of the heavenly Father. His offence had been anger. Mamma listened through the key-hole to hear his prayer. He begged to be allowed to be better and never get angry again, and also added; " Lord, make ma's temper better too."

All children laugh, but some opine: " Well, there is nothing wrong in what he said." And Venkat feels elated all the more for that.. But when Kamla looks at him, both smile—both have forgiven each other. That's exactly how we should behave. Let us try to be sweet to each other as much as we can. Let us forget our petty quarrels, as is in the very nature of children..... Now, speaking of prayers, shall I tell you what is

OUR. PRAYER

Oh Lord Merciful, be Thou kind unto us;
Thou art our Father, we Thy Children!
May this our Brotherhood for ever survive,
Where we make merry and learn things plenty.
May we consider each other as sisters and brothers,
And Thou like the Father take our care.

O Sire, we humbly seek Thy refuge
From all vice to keep us away.

May we think pure, speak pure,
Live also pure, and be e'er happy.

If we be weak, Thou grant us the power—
To be careful of this our solemn pledge!

—" BHOJAL."

Having finished our prayer, let us start doing something. There a little child asks why we should pray at all? Well, it is useful to the human kind in this way that it gives you some sort of solace, some sort of relief to your heart when you have prayed. And praying continuously reminds one of the omnipresence of the Almighty and it also reminds one of the pledges, he repeats now and again. This helps you to be on the right path always...

NOW WHAT DO YOU WANT?

A Story!

Certainly, I shall be glad to tell you one. Once upon a time....Please, come nearer, so that children at the far end may also be able to hear. Yes, we are not as yet too many—but the number is bound to increase bye and bye....

Once upon a time there were a brother and a sister. The name of the brother was Gangadhar, and that of the girl Gouri. They lived in a village and were very poor.

You know, at the time of some fair everybody enjoys to his heart's content. Now, in this village where these children lived, a fair had been organised. The brother and the sister also went to see the fair. And when Gouri saw almost all persons, including children, purchasing sweets at the shops and eating them, she also felt like having sweets

(*Continued on page* 84)

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" When Will To-morrow Come ? "

(Continued from page 83)

and toys. So she asked Gangadhar to get him some.

The brother began to explain to his sister that as they were too poor, it was not possible for them to have such luxuries. But little Gouri would not understand the difference between the poor and the rich. She was seeing with her eyes other children enjoying, and she claimed that she should have the same privileges.

So Gouri began to argue with her brother : Since God has made some people rich, He can make us also rich ; why not then, write a letter to Him, requesting Him to send us some sweets at least, if He is not in a position to send us money at once.

Gangadhar also liked this idea. Immediately, both of them began writing a letter to God, explaining to Him their feelings at seeing other people eating sweets, while they could not have any. They told Him that it was quite possible that He may have forgotten to send them anything, as they lived a bit too far away. At the end they reminded Him : " Doesn't matter now ; but, please, God, do not delay any further in sending us sweets ; You can send us money a little later by all means."

They posted this letter on that very day, and began to expect a reply soon after. But one day passed, two days passed, three days passed away, and the fair was also over, but they did not receive anything yet. Gauri often asks her brother ; " Why has God delayed so much in replying to us ? " And Gangadhar tries to explain : " Perhaps He has too much work now ; but one day He is bound to reply, and send us lots of sweets."

Ever since then, they have been anxiously waiting outside their gate, expecting the reply every " to-morrow ".... But they wonder always how long they should go on hoping like this. Gangadhar feels like weeping sometimes, but he keeps on smiling and cheers up his sister, when she mildly questions him ; " Brother, when will that To-morrow come ? "

HELP THE POOR.

Thus ends this sad story of a brother and his sister. Perhaps you know not the poverty of India.... There are so many poor people here in our country that we cannot simply count them. So, what we can do best for them is to help them as much as we can, and try to speak kindly with them. Of course, this poverty cannot go away unless our India is free.... Let us therefore, strive towards that end and play our part well by weaving swadeshi clothes and using swadeshi things always. Let Bharat Mata's blessings be on us all, Her children !

There are so many other nice things we could do, but perhaps we haven't much time (much space here also) to do all that, and all that at present. So it would be better for you, who feel enthusiastic about this, your own good and happiness, to be regular readers of the " Children's Own Corner " in every Sunday issue of the " Chronicle." You can also send in your ' write up ' of stories, poems, games, handicrafts, riddles, puzzles, etc., etc., and also pictures if you can draw ; they will be gladly given Space here ; also all this may fetch you a prize, if anything is worth that.

And to join the All-India Children's Association as a regular Member, those who are under 12 years can do so by paying Four Annas only. Children between 12 and 16 years can join our Order of Companions by paying Eight Annas only. And the elders, those who are above 16 can become Associates or Patrons by paying Re. 1 or more as subscription and Rs. 10 or more as donation respectively. Please send for the further and fuller information and also the form to be filled in by you by sending us 2 three-pice stamps.

PRIZE COMPETITION.

Yes, there is a roar for prizes ; I know you won't go without them. So, here is a set of competitions, the entries of which you can send within a fortnight. But please be careful to write legibly and also to send your full address, written in block letters in the coupon, given herewith. Mind you, there are no entry fees to be paid by anybody for these competitions.

FOR CHILDREN UNDER 12.

Solve the following riddle ;—

Her initials begin with an A,
An A's at the end of her name,
The whole of her name is an A,
And 'tis backward and forward the same.

FOR CHILDREN BETWEEN 12 AND 16.

(i) Arrange the figures 1 to 9 in such order that by adding together they amount to 100.

(ii) What is the value of the grass at Rs. 50 per acre, in a triangular field, one side of which

(Continued on page 85)

"O BROTHER MAN FOLD TO THY HEART THY BROTHER,
WHERE PITY DWELLS, THE PEACE OF GOD IS THERE,
EACH SMILE A HYMN, EACH KINDLY DEED A PRAYER"

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20th October 1934

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SOUND PICTURES

" When Will To-morrow Come? "

(Continued from page 84)

is one hundred yards long and the other two sides fifty yards each?

FOR STUDENTS UP TO MATRIC.

(1) Decipher this;—

Captain BBBB led his CCCC in 2 the DWDEDSDTD and fed them on cold POTOOOOOOOO.

(2) Give reasons;—

- i. Why is an author more free than a king?
- ii. Why is a clock always shy?
- iii. Why is the figure nine like a peacock?
- iv. Why is the letter "F" irresistible?
- v. Why is a musical instrument compared to the Provincial Bank?

Prize worth Rs. 5 will be awarded in each division. Let all who have the chance to read this Corner please try; also do a good turn by showing it to your friends. The result of these competitions will be announced a month later in the Sunday "Chronicle."

At the end let me say that we will be only too glad to prove helpful to any body, if we can. Please forward your difficulties or send us your questions; they will receive our immediate attention. Well now, God be with you, till we meet again!

All Good Wishes from
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P.S.—All communications, including the competition entries are to be forwarded to the above address.

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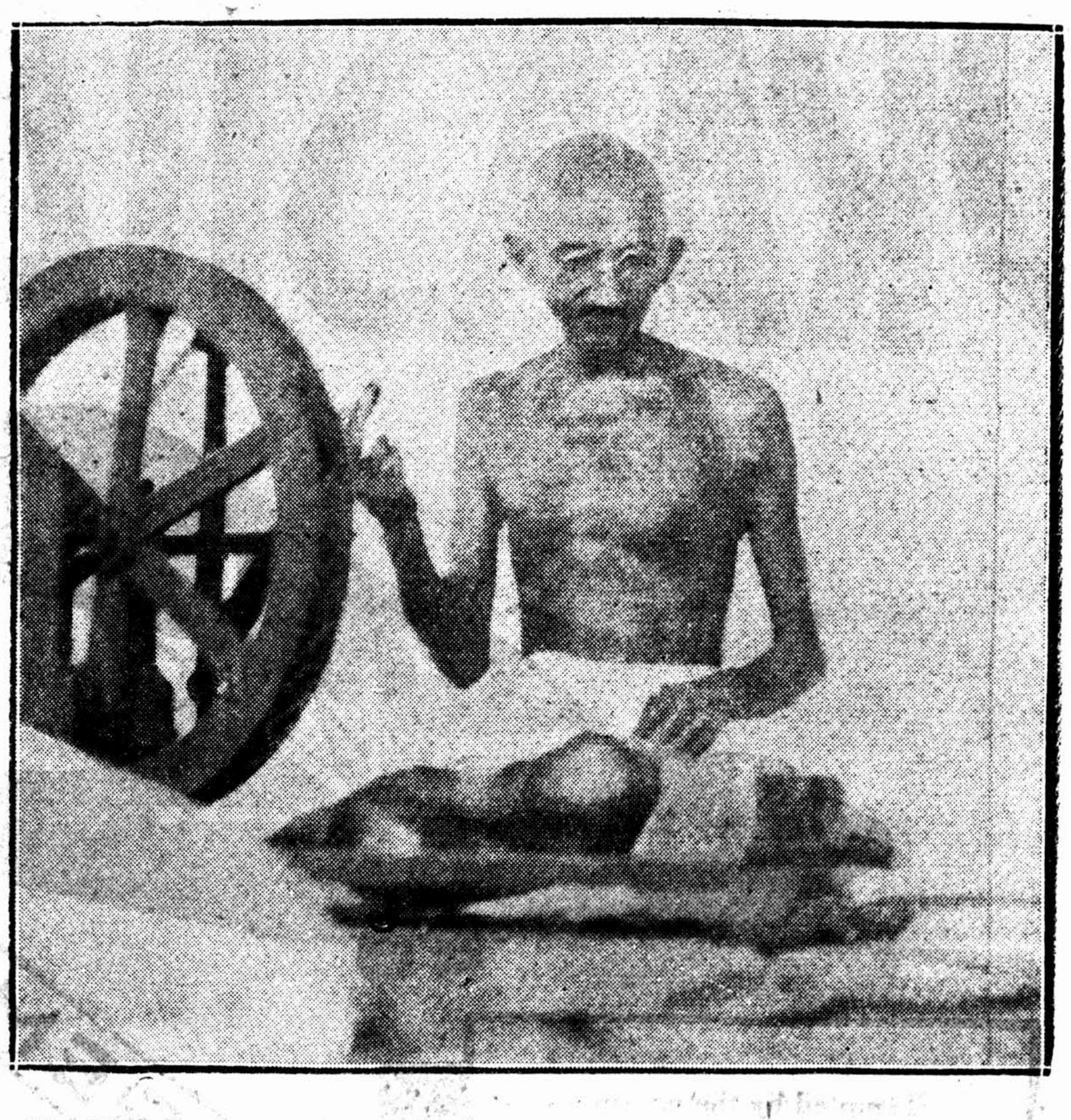
Charka---A Challenge To Sacrifice



The Charka has its economic value as a solvent of Indian poverty. As a subsidiary industry, it has limitless possibilities; it requires no capital, it demands no special skill, its products are certain of a market, it is independent of climatic conditions. It is an insurance against famine and unemployment. Perhaps its spiritual and moral value is even greater. It is a bond of union between rich and poor, Hindu and Muslim, Parsee and Christian. It is a pledge of simplicity, a challenge to sacrifice, an unfailing discipline of the character. It has the power of preserving the life of the home, and of rebuilding the corporate life of the village. It will do away with begging as a means of livelihood. It will remove our enforced idleness. It will steady the mind. And I verily believe that when millions take to it as a sacrament, it will turn our faces Godward. Every revolution of the wheel spins peace, goodwill and love.—MAHATMA GANDHI.

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STICK BY SATYAGRAHA!

(*Continued from page 7*)

of all other uses of violence in human affairs. Perhaps the Great War would vindicate itself as marking an end to the reign of force among men. For a dozen years the day of pacifism seemed to be dawning upon the world. Now, suddenly, and yet not so suddenly, darkness is shutting down again. Pacifism is being called into question. Pacifists are falling into doubt, or denial. A movement of idealism and sacrifice, conceived by prophets and consecrated by martyrs of every age, is crumbling before our face and eyes. All the experience of the War, all the truth baptized in these last two decades in torrents of blood and oceans of tears, stand in danger of being lost as a new generation arises to find new excuses for violence.

Such a collapse of what has represented the conviction of many of the noblest souls of our time cannot be without cause. It must be the result of influences which are rushing into our lives, like raging floods, to sweep away the landmarks of our being. As I study the situation I seem to find the core of the problem in *the class struggle*, which is dividing the ranks of the pacifists exactly as it is dividing the ranks of society at large. Some of the sincerest and noblest persons I know feel under compulsion to take what they call a realistic attitude toward a struggle which they regard as a kind of final conflict for the mastery of the world and the liberation of mankind. This conflict, they aver, is already with us in many forms of open or hidden violence, and will be determined in the end only by that massing of physical force which will enable one class to overcome the other. In such a crisis, our hearts must be with the proletariat, and our hands as well, for their struggle is a struggle for emancipation from a bondage which has enslaved the multitudes of men. If we refuse to participate in this battle for economic freedom because it must be fought out with violence, this means we shall have to step aside and let the struggle go on without us. If the battle is lost, and the proletariat doomed to a perpetual servitude to wealth and power, it may well be because we have refused that aid which might have been decisive in their interest. We shall have withdrawn our support and consented to defeat, in an unworthy desire to preserve our personal purity from pollution with a fantastic conception of sin. In the imminence of the class struggle, in other words, we are confronted by a rigorous alternative. We must either plunge into this struggle, with all its violence and hate, or else keep out of the struggle to the end of an abstract ideal of individual perfectionism. We must either fight, or run away—and to run away is oftentimes to fight on the other side. "He that is not for us is against us." The "*New Republic*," an influential American weekly, in a recent editorial, summed up the whole difficulty of the situation, and thus pierced straight to the core of the pacifist problem to-day, in a single remarkable sentence. "To accept absolute pacifism is nowadays at best to retire into an ivory tower***with a good chance of finding this tower overturned ere long in the hurricane of social change by violence which is sweeping the world."

But is this alternative sound? Is it true that, in the class struggle, or in any other struggle in human affairs, "there is only a choice between cowardice and violence?" We might think so, here in the West, if it were not for Gandhi. But this great teacher and leader has found for this modern world, East and West alike, another way.

When the Mahatma undertook the headship of his people in their great struggle for *Swaraj*, he found himself confronted by a terrific dilemma. On the one side, he saw the masses of the Indian people sunk in apathy and indifference, abjectly surrendered to alien rule. To condone, much less to participate in, this attitude of mere acquiescent subjection was to him impossible. On the other side, the Mahatma saw leaders of the new nationalist cause counselling violence. But this also he could not approve—first, because he regarded violence as wrong, and, secondly, because he regarded it as impracticable under modern conditions. What should he do—choose either to repine, or to revolt?

GANDHI'S WAY.

It is one of Gandhi's supreme claims to immortal fame that he found that this alternative was not a real alternative. There was a third choice in his great undertaking for the renaissance of India—namely, the way of non-violence. Not non-violence in the sense of inaction, passivity, acquiesence, but non-violence in the sense of action, assertion, aggression, with those inward spiritual weapons which are so much more potent than any and all outward physical weapons. It is Gandhi's highest evidence of creative and triumphant statesmanship that, rejecting violence as the way to India's new and greater

(*Continued on page 88*)

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STICK BY SATYAGRAHA!

(*Continued from page* 87)

day, he did not abandon his people to surrender, but found a third way, safe, sure, beneficent, which might redeem India without destroying Britain. Out of the genius of his people, in other words, Gandhi wrought a weapon perfectly adapted to their use, which was mightier, as it was more blessed, than "the drawn sword and the bent bow." Refusing to appeal to violence, the Mahatma refused as well to flee into an ivory tower, but led his people in a great movement of the spirit which marks at this moment a new and glorious epoch in human history.

It is this example of Gandhi which has taught us here in the West that, in our stupendous struggle for political and economic survival, we have not to choose to fight or to run away—to plunge into the violent fury of armed conflict between the classes, or to abandon this mighty movement for the larger liberty and more abundant life of men. We now see, thanks to Gandhi, that we are bound down to no such terrible alternative. We can refuse to condone or to practise violence, and can still give aid and comfort to the workers in their heroic endeavour to secure and enjoy that full measure of earthly inheritance which is theirs.

PACIFICISM MUST TRIUMPH.

The mission of pacifists in our western world, in this hour of stormy and convulsive social change, is perfectly plain. Gandhi has made it so! It is to do, in America, for example, what the Mahatma has done in India. To take the genius of America—its traditions, institutions, and ideals—and work out a policy of creative statesmanship which will repudiate all use of the weapons of force, avoid all hazard of bloodshed and death, and achieve none the less the farthest ends of economic justice and social brotherhood. Gandhi's task was enormously more difficult than this which is our challenge. He had to work with a primitive people, long since submissive and content. He confronted conditions of economic misery and dependence which rendered helpless even those of his countrymen who were intelligently aware of their condition. He faced the immediate exigencies of a situation already beset by the stress and strain of open rebellion. In contrast to this, we in America have the inestimable advantage of an educated people, equipped with instrumentalities of democracy, trained to the exercise of self-rule, and not yet overwhelmed by the crisis of instant action. Already in the natural functioning of our institutions, under the touch of courageous and devoted leadership, we are moving peacefully toward the attainment of goals which would have seemed incredible a year ago. What we have already begun, not by violence but by orderly constitutional procedure, we can continue and ultimately complete. If in any country in the world, in other words, humanity should achieve an ideal commonwealth, without the waste and woe of war, it is here in America where society may be constructively and peacefully adapted to the process of social change.

This is our opportunity. As it came from Gandhi, so it depends on Gandhi. If his way is lost to India, so it will be lost to us, and with it will go our world. So there must be no faltering in India's fidelity to Gandhi's programme! Not only for themselves and their own high destiny, but also for us and for all men everywhere, must Indians follow the pathway in which, under inspired leadership, they have learned to set their feet. For in India, and in Gandhi, is the redemption of mankind.

The world will at last be secure, and all men happy, when we learn that the triumph of no cause can be safely bought at the price of man's reversion to the brute. If a certain end can be attained only by fighting and destroying and killing for it, then is it not worth attaining, for our very fighting lowers us to levels of existence where this end cannot be served. A war to end war defeats itself. A war to make the world safe for democracy creates conditions in which democracy must perforce perish. A war to save civilization must by its own processes destroy civilization, and restore barbarism and savagery. Force, like the tiger, devours its own children. Therefore can there be but one real aim in life, and that is to raise man to the stature of his own spirit. Greater than all other causes is this cosmic cause of delivering the human creature, "half akin to brute," to final kinship with the divine. Pacifism, in other words is the cause supreme. Not merely as means for the attainment of other ends, it is its own sufficient end. For all else is won, if this be won; and all else lost, if this be lost. This is the reason for pacifism; and the reason why I had rather die for this cause than live for any other.

How beautiful and how true the words of the English mystic and poet, William Blake:

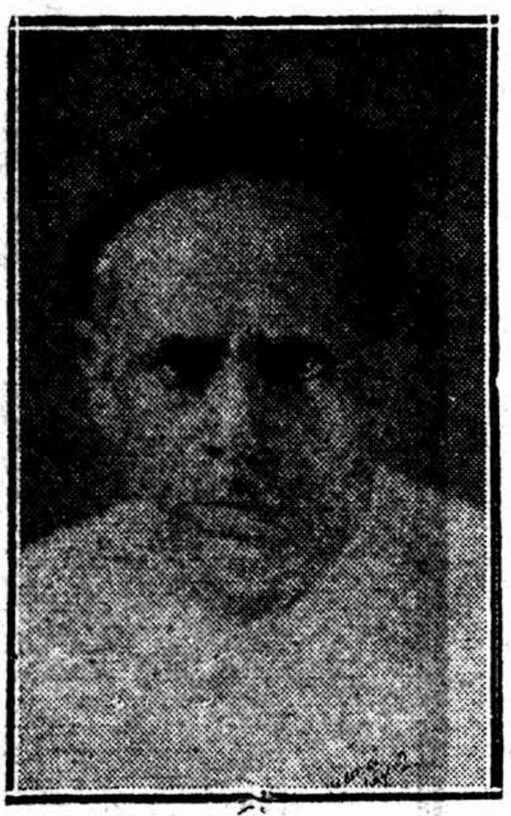
> "I heard an Angel singing
> When the day was springing;
> 'Mercy, Pity, Peace,
> Is the World's release'."

All India Congress Committee
At Patna
ALL LEADERS
INCLUDING
Mahatma Gandhi
FULLY APPRECIATED THE HIGH QUALITIES OF
LILY BISCUITS
AT TEA PARTY

Administration Of Hindu Charities

It Is High Time A Central Board Were Set Up With Sanction Of High Court Empowered to Utilise Idle Funds For National Or Other Beneficial Purposes

(By DEWAN BAHADUR KRISHNALAL M. JHAVERI)



DEWAN BAHADUR K. M. JHAVERI.

THE charities of the Parsi community in Bombay are huge, varied and comparatively well administered, though there is a running protest from a number of Parsis, who are supposed to know what they lack about, that there is still considerable room for improvement there. The several munificent Tata Trusts, the Wadia Trusts, the Parsi Panchayat Funds, are all of them intelligently and, on the whole, impartially administered. Hindus have to take a leaf out of their book. Though Hindus cannot lay claim to possessing quite the large numbers of Charitable Trusts running into tens of lakhs and more, as the Parsis do, they too possess quite a respectable number, though the amounts to be administered may not be so large. There are few Trusts, for instance, which can stand comparison with the Gokaldas Tejpal Charities, but there is a very large number, involving individually smaller amounts, but when totalled, running into crores. The recent charities of the Kapole Shethia, the late R. T. Mody, of about six lakhs of rupees or the Trust created by the late Marwadi millionaire Puranmal Singhani of nearly eight to ten lakhs, for the benefit of research work through the local university, form an exception, but the fact remains that there are innumerable small trusts, which, as a rule, are not well administered and the funds of a number of them are lying idle, because of the object with which they were created disappearing or becoming unfulfillable. The relative amounts are either lying dormant or gradually disappearing. It is not as if the administrators are in all cases upright or conscientious and it is nobody's concern to bring them to book. The evil, therefore, flourishes unchecked. To remedy it Sir Purshottamdas Thakurdas had once conceived a very workable scheme, viz., to establish with the permission of the High Court a central administrative Board with a well paid secretary and staff to which all charity funds should be affiliated. The personnel of the Board was to consist of ten to fifteen Hindu gentlemen of status and position in their society to meet at specified intervals and direct the work. Each Trust would of course be administered according to the wishes of its creator, but soon on a census being taken, it would have been found that the objects of many of them had to become defunct and the funds concerned could. with the sanction of the High Court, be diverted into other useful channels. Thus a double benefit could be secured. One would be that there would be proper administration, responsible to the public; the other that idle funds would be utilised for other beneficial or national objects. The idea was in every way an alluring one, and with the prestige and the

(*Continued on page* 90)

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Administration Of Hindu Charities

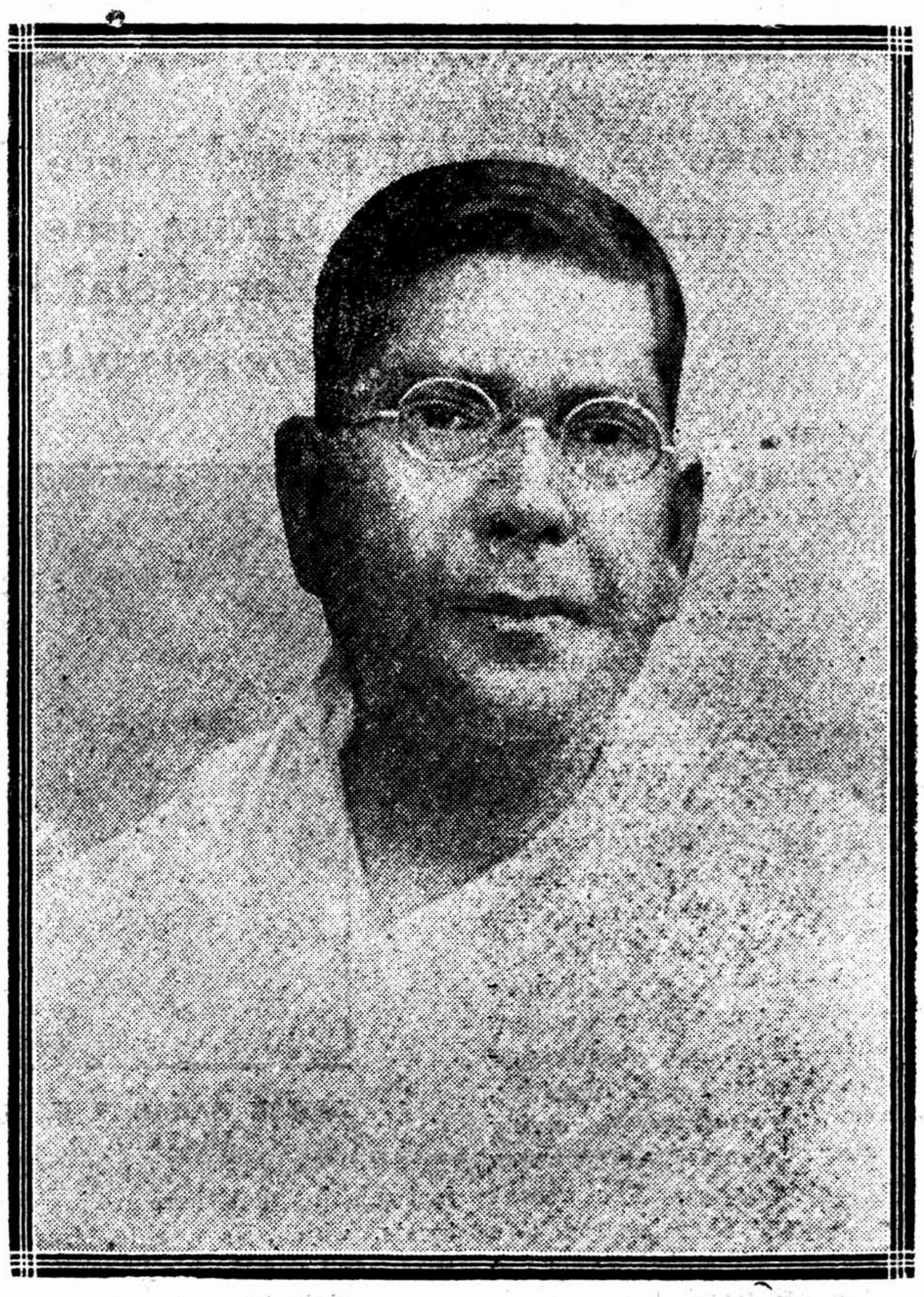
(*Continued from page 89*)

influence that he commands in Bombay society, if he is still minded to do so, he can materialise it. He is sure of getting not only sympathy but active co-operation of many others who are aware of the evil and would like to remove it out and out, and if that is not possible, at least, reduce it palpably.

AID TO FOREIGN STUDIES

Besides, it is high time to sound a warning to those who desire to create trusts. Bequests and gifts to Maharajas and to temples have been made *galore*. Primary schools and High schools are being founded in large numbers. In fact with the increase in the numbers of students going up for the Matriculation Examination, High schools are growing like mushrooms and that also on a commercial basis. Charity, therefore, must flow into other channels. Vocational training both in India and in foreign countries is the thing required at the present moment. Japan has succeeded because of its large number of Europe and America returned students fully equipped with the knowledge of the working of technical subjects. In India itself, the enlightened State of Mysore furnishes an object lesson in this direction. The ordinary Indian student, however, cannot expect the Indian Government to help him as the Japanese student expects his Government to help him, nor as the Mysorean looks up to his State for it. He has to depend on what help he gets from the rich men of his nation. Thus, therefore, a crying and urgent need has arisen for the provision of scholarships, freeships and endowments for the pursuit of studies in vocational and technical subjects in foreign countries and charitably—inclined people should turn their gaze in that direction. The present age is the age of Electricity, Radio activity and Aeronautics. If the necessary funds are forthcoming a number of Hindu students are prepared to follow in the footsteps of P. M. Kabali, the Hindu aeronaut, and also take up study and practice of the higher side of Electrical and Radio sciences.

He, therefore, who provides for the encouragement of these and allied branches of activities, is sure to prove a benefactor of this country.



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You resume payment of premiums.

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UPON RECOVERY

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WHEN THE POLICY MATURES

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Failure of Social Democracy

(Continued from page 73)

We witnessed the elections of 1932 in Germany when the Social Democrats in their effort to combat Communism on the one hand and the fast growing Fascism on the other, induced the worker to vote for Marshal Hindenburg. Right through the period of the Bruening Government which taxed the workers almost beyond endurance, we saw the Social Democrats supporting this Government simply obsessed with this defeatist idea of choosing the least of all the evils, instead of boldly coming to grips by taking the bull of Capitalism by the horns. It was able to induce the workers to submit to every imaginable severity and loss of benefits, always holding up before them the menacing picture of what might be if Fascism comes into power. Austria is repeating the same drama and England is also showing similar signs. The cry is that Fascism must be fought and put down at any cost ; entirely ignoring the fact that Fascism is but the final force in which Capitalism presents itself to the world, a most desperate form of concentrated force of the same element on its final struggle making one supreme bid for life. It makes its appearance in those countries where Social Democracy is no more able to restrain and mould the proletariat. Capitalism is directly threatened by a working class revolt. It has unwillingly placed itself at the hands of Social Democracy for its use.

SURRENDER TO FASCISM

Social Democracy was hard up for arguments to continue maintaining its old policy and methods in the face of the glaring disillusionment of the masses and it gladly grasped this most alluring inducement for forcing the masses into more submission. It has shifted its old footing. It now seeks to play on the fears confronting them rather than on hopes for the future. And strange though it may seem, one sees its entire organisation and the machinery undergoing a metamorphosis and becoming the ready instrument of Fascism. The need of organising the workers into disciplined unions is being felt and is being acted upon by Fascism just as it was in the old days of Social Democracy. Almost the very same arguments, catch-phrases and platitudes are being employed. Hitler has depicted himself as much the leader of the masses as Lenin. But the only difference is that while the Trade Unions in the old days were run by the Social Democrats, now they are being incorporated into the Fascist State controlled and directed by the State itself. We have already witnessed this in Italy and Germany, and Austria is arranging to follow suit.

This brief analysis of Social Democracy thus reveals to us that a formidable party which originally began as a radical group has ended by becoming the hand-maid of Capitalism and instead of releasing the great forces of revolt that would end the chronic disease, merely acts as a kind of a dam to obstruct the natural flow of the human revolutionary force.

To India the picture of the role it has played in Europe holds untold lessons. Socialism is still in its infancy here and in its growth, those who have its progress at heart, may well be wary and watchful and keep these subtly disguised reactionary elements from creeping in and working havoc like a host of white ants that eat into the very body of new structures.

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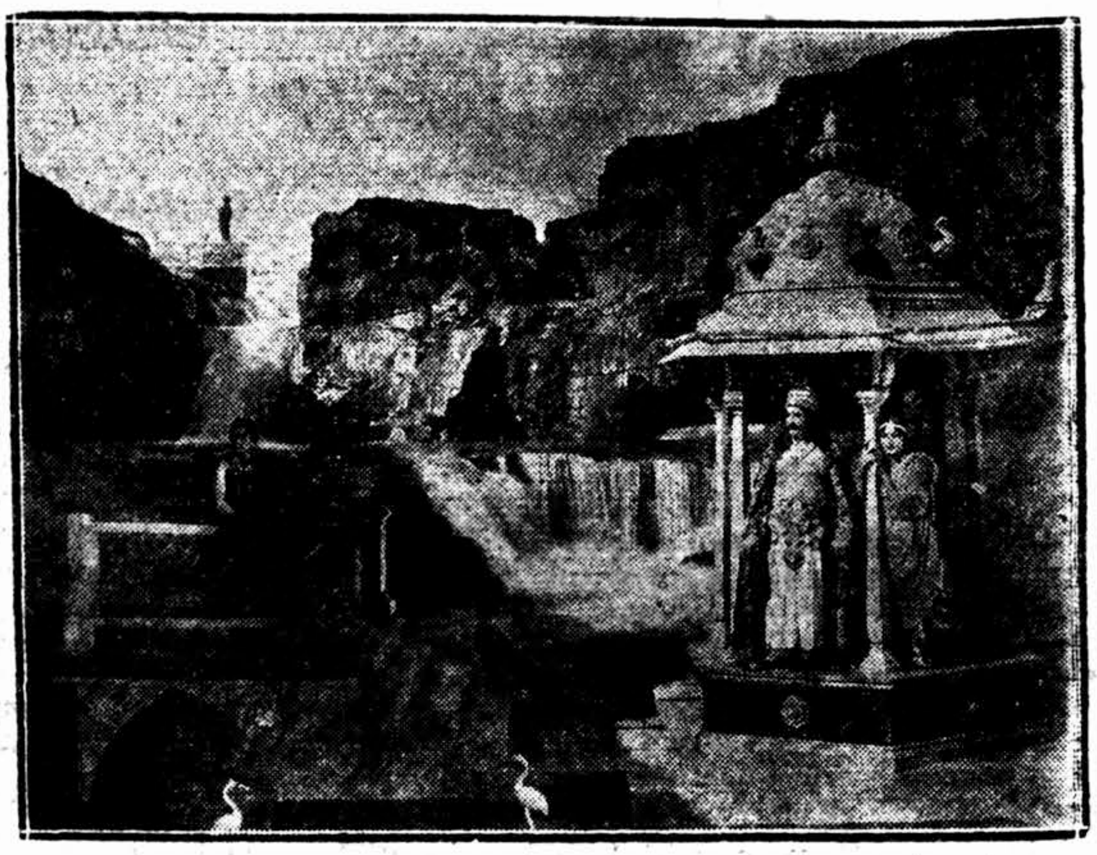

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The Task Before The Congress

(Continued from page 67)

gained. He is plainly of opinion, that religion should have no place in politics.

CONFLICTING INTERESTS.

The economic interests of Hindu or Muslim landlords are the same, the interests of the tenantry, whether Hindu or Mahomedan, will never differ. On the other hand, a Muslim landlord, even if he is returned by a Muslim constituency, will never support the grievances of tenants even if they be Muslims, since it will be against his interest. The same will be the position with regard to a Hindu landlord and Hindu tenants. On the other hand, a Muslim tenant will have more in common with a Hindu tenant than with a Muslim or Hindu landlord.

Thus I would like to have representatives of landlords and tenants, employers and employees (*i.e.*, capital and labour), trade and commerce, home industries, liberal professions, etc., from vocational constituencies in our legislatures. A Guild or Corporative State will be more in keeping with the genius of the Indian Nation than any others. Italy has recovered and prospered under the system and even in Soviet Russia, representation is by vocations in the Soviets.

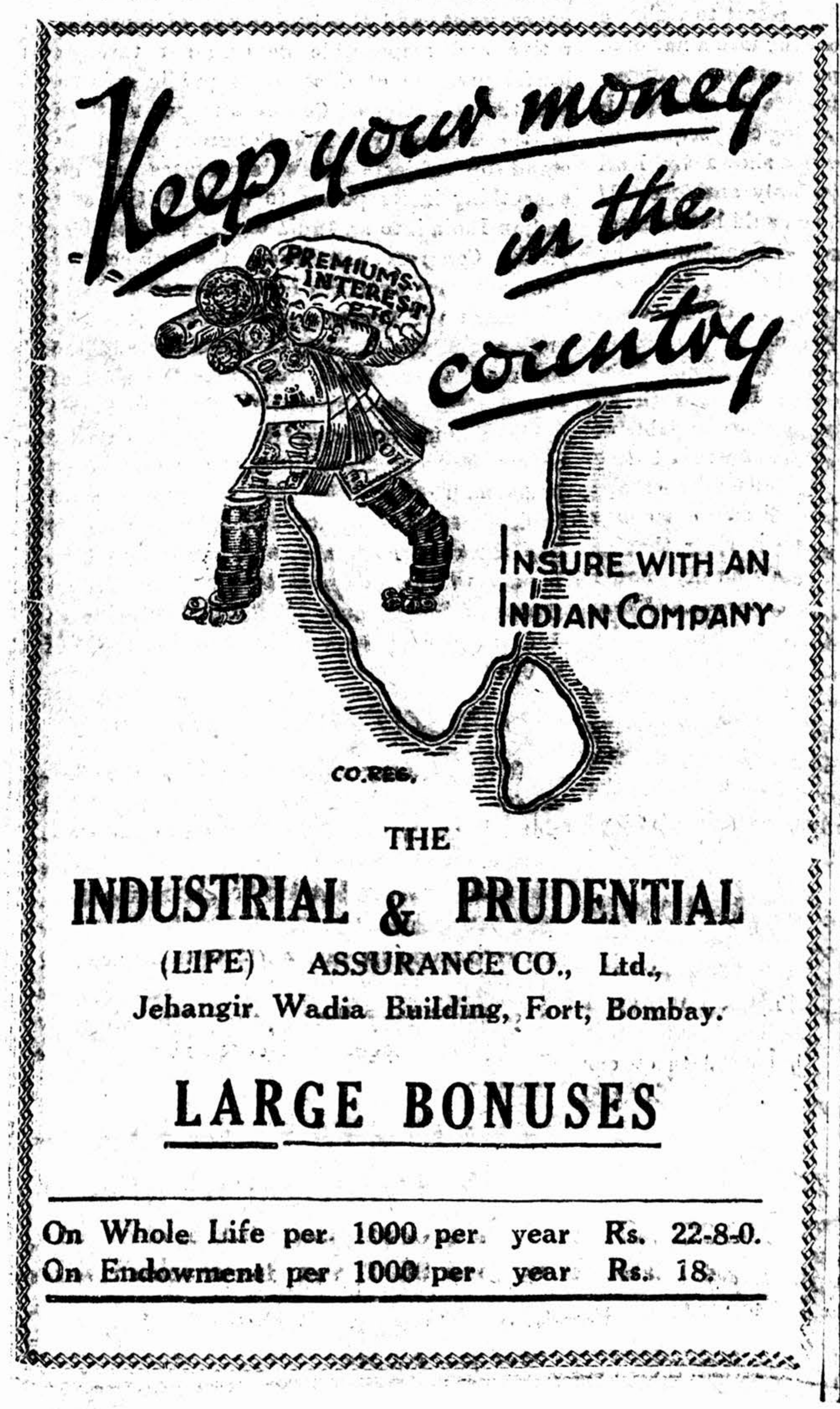
Sir Mirza Ismail has tried to solve the communal problem in Mysore by creating a few vocational seats. Care has to be taken that no conflicting economic interests are combined in the same constituency. Thus, we cannot combine the employers and the employed in the textile industry in the same constituency, since there is a conflict of interests. Similarly under agriculture, we cannot have landlords, tenants and agricultural labourers in the same constituency. Agricultural labourers, tenants and landlords have different economic interests and are entitled to distinct representation. Every consumer is a producer also, and hence there is no need of separate representation of consumers.

I would, therefore, urge the ensuing sessions of the Congress to adopt the *Mahajan* idea to modern needs, examine the possibilities of a Guild or Corporative State and solve the communal problem by demanding vocational or functional representation and rejecting the whole basis of the communal award. Thus and thus only can we permanently solve the communal problem and re-create an Indian Nation.

JOINT ELECTORATES,

In the modern age economic bonds are stronger than other bonds and recent tendencies point to the revival of the Guild or Corporative State. I believe, the Hindu Mahasabha and enlightened Muslim opinion will welcome the idea. If, on the other hand, the Congress is unable to make such a radical departure, joint electorates with reservation of seats for a few years, is the only solution. The reservation of seats will guarantee a particular number or proportion of seats to each community, while the joint electorates will bring to the top only such persons as are acceptable to all communities owing to their freedom from communalism to a great extent. There should be weightage for none in all the provinces, nor should there be any reservation of seats for a majority community in any of the provinces, as it is in a position to sweep the elections without any such artificial prop. A minority may be apprehensive, but a majority never. Hence there is some show of reason in the desire of minorities to have reservation of a particular number of seats, but it is irrational and perverse on the part of a majority to demand reservation of seats. Except on social reform or religious reform questions, members never vote by communities and political parties are based on economic and political interests and not on religion or community in all enlightened notions, and it will be fatal to the growth of nationhood, if the Congress keeps a timid attitude on the communal question.

I appeal to Mahatma Gandhi courageously to reject the Communal Award and advocate functional representation or joint electorates, no weightage, and reservation of seats for minorities only with liberty to contest other seats. Once we accept the principle of Communal representation there is no knowing where it will end, and even among the big communities, the Shiahs are claiming reservation of seats from the Muslim seats, failing joint electorates, the Harijans have been given a large share of seats in the general constituencies, the Non-Brahmins have got some reservation and there are signs that some Jains, Jews and Parsis may claim similar treatment. The Pariah and the Brahmin, the Rajput and the Sudra, may claim separate representation and each caste and sub-castes may press for reservation of seats, which will make administration impossible. The demon of communalism must be exorcised and driven out of India bag and baggage, if India is to reach full nationhood and achieve *Swaraj.* I wholly approve of Dr. Alam's crusade against communalism and wish the Congress to rid itself of the mentality created by the Lucknow Hindu-Muslim Pact and boldly go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The Task Before The Congress

(Continued from page 93)

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SOCIALIST PARTY'S PROGRAMME.

The third question that requires attention is the programme of the Congress Socialist Party. One thing is clear that so long as the Congress Socialists subscribe to the Congress creed, they can never be connected with those who want their aims to be achieved irrespective of the means whether violent or non-violent. We must take them to be aiming at a Socialist State through non-violence only. They cannot use violence in thought, word or deed against capitalists, landlords and other vested interests in their so-called class-war and the moment they depart from non-violence they will cease to be Congressmen.

Harmony among different economic interests is the only motto for a national body like the Congress and it cannot subscribe to any class war unless it ceases to be national and becomes the representative of only the '*have-nots*'. The Congress to-day represents the interests of the rich and poor, capital and labour, touchable and untouchable, landlord and tenant, lender and borrower, etc., and hence it is national. In the struggle for Swaraj, unity is strength, and we cannot afford to dissipate our energies in mutual conflicts and internal dissensions caused by rival and conflicting organisations and parties. Let the Congress remain a national asset, and let it not become a sectional institution representing Socialist opinion only. The middle classes are the backbone of every society and they stand between the proletariat and the capitalists. England has escaped Communism up to now owing to the expansion of the middle classes, and I believe Gandhism with its emphasis on home industries and cottage industries, if successful, will achieve the same result and bring about a better distribution of property and national income. The prosperity of the home and cottage industries can give bread to our millions and prevent the concentration of wealth in a very few hands as in machine-made industrial countries of Europe and America with their grave problems of unemployment.

Although many have decried the *Charkha* and the *Khaddar* movement, nobody has shown how the compulsory leisure of our agriculturists is to be utilised or made to give some income however small, since it is better than no income. Gandhiji has never asked those who can earn more in any other calling in their leisure, but wishes the *Charkha* to be plied by those who have absolutely no other occupation in their leisure except to idle it away in gossip or vice. Gandhiji's emphasis on home industries other than hand-spinning supports my view that he is not so *Khadi* mad as some contend, but has the vision to see that if the have-nots have to be provided with bread, we must revive and create a large number of home industries to be carried on by the millions in their homes, which are better placed from the point of view of sanitation and morals and health than the large scale factories. Organised large-scale machine-industries can support lakhs, while the handicrafts can maintain crores and bring about a better distribution of wealth. The constructive programme of the Congress ought to include better agriculture, home-industries and removing and prevention of rural indebtedness in addition to other older items of constructive work. The Congress Socialists will find that these measures will bring their millennium nearer without resort to violence and prevent capitalism growing into a national peril with grave mal-adjustment in the distribution of wealth as its inevitable concommitant. Communism is a logical sequel of machine-made capitalism as shown by Karl Marx and Gandhism is its only antidote. If Government were wise, they could better meet the menace of Bolshevism and Communism by establishing Gandhism and helping it in all ways, than by any number of proclamations against the Communist Party.

In "The Indian Tangle" Sir Albion Banerji has foreshadowed that Islam with its creed of absolute equality is more capable of being won over to Bolshevism and that failing freedom under Britain, a Muslim (perhaps Bolshevik) Empire up to Dehli may come into existence. I however, make it clear that as Hindus had prospered economically under Muslim rule, and as there was no exploitation of the masses, the contingency depicted by Sir Albion of a Muslim Empire up to Delhi has no terrors for Hindus, but danger to the continuance of the British connection owing to the activities of the Churchill group. The advice of George Lansbury, the leader of the Labour Party in England ought to be accepted and India saved for the British Commonwealth of Nations.

Rural Reconstruction and Rural Welfare will require whole-time workers and the Congress may as well include them in their constructive programme. The uplift of our nearly 7,50,000 villages is a big problem and our representatives in the Legislatures can do a good deal to advance it by legislative and ameliorative measures.

STATE SUBJECTS

The subjects of Indian States have contributed liberally both in men and money in the last Civil Disobedience Movement, and thousands have courted jail and loss of property, internment, externment, etc., in the national cause. They never imagined that they were foreigners, and they never expected Mahatma Gandhi to say that they were as good as the citizens of Afghanistan, and as such the Congress was impotent to assist them in their fight for responsible government and justice with their Princes. If our Princes really enjoyed such independence as the Afghan ruler enjoyed their subjects would have been glad and proud of it, since the rulers would have courted the good-will of the subjects as their mainstay. The subjects of Indian States do not enjoy the rights and privileges of independent States like Afghanistan, Nepal, French India or Portuguese India, but suffer numerous disabilities as subjects of irresponsible rulers, who are guaranteed protection by the British Government against internal commotion and external attack. The rulers have not to cultivate the good-will of their subjects, but can rule as they please so long as it does not amount to gross misrule or against imperial interests according to the opinion of the Political Department of the Government of India, which again depends upon the reports of Political officers. So, most of our Princely rulers try to be in the good books of Political Officers and keep them pleased in as many ways as possible and act as they like with their subjects. This leads to their demoralization with such loud complaints against their rulers. The invoking of intervention of the Paramount Power is the only remedy left and as British India and Indian India are both under the Governor-General-in-Council, The Congress can do a good deal in bringing pressure of public opinion on both the rulers and the Paramount Power to redress the grievances of Indian States subjects. It can secure the enforcement of the minimum number of reforms recommended in the famous Irvin circular as the minimum for good government, and the beginnings of representative and responsible government through lawful pressure of unanimous public opinion and the activities of Congress representatives in the Assembly. The Congress ought to stand by subjects of Indian States and do everything in its power to unite British and Indian India into an India one and indivisible. If the Congress will throw the subjects of Indian States overboard on the plea of helplessness it will create a gulf between the two Indias, and the British Government and the Princes between them will make the most of it and secure the abstention of Indian States subjects from future national movements by orders and proclamations, to which even Mahatmaji can take no exception, since Indian States subjects are foreign subjects like those of Afghanistan according to him. I pray to the Congress to stand by Indian States subjects and give up flirting with Indian Princes except in the interests of subjects.

CONSTITUENT ASSEMBLY

Finally, I fully endorse the idea of a Constituent Assembly if it be feasible, but I will not mind a National Convention in the alternative, provided the leaders who attend it are not communalists, but full-fledged nationalists. The new elections to the Assembly will throw up such members. And a convention of elected Assembly members together with some leaders who would have been sent to the Assembly if they had stood for election, may meet the situation.

India's Poor

All over India we see to-day millions toiling in field and factory and starving in spite of their toil. How can we rid these millions of their dire poverty and make them share in the freedom to come? We hear of the service of the poor and sometimes even of the exaltation of the poor, and by a little act of charity or service we imagine that our duty is done. Having reserved magnanimously the kingdom of Heaven for the poor we take good care to keep the kingdom of the earth for ourselves ...... Poverty is not a good thing, it is not to be exalted or praised, but an evil thing which must be fought and stamped out. The poor require no petty services from us or charity. They want to cease to be poor. That can only come by changing a system which produces poverty and misery.

—JAWAHARLAL NEHRU.

Our Goal

Unless we have some clear vision of the goal we are working for, unless great minds are set to work our ideal and plan and then try to realise that goal by sacrifice and suffering, nothing great is going to be achieved.—*Prof. Radhakrishnan.*

A Practical Idealist

I am not a visionary. I claim to be a practical idealist. The religion of non-violence is not meant merely for the Rishis and Saints. It is meant for the common people as well.—*Mahatma Gandhi.*

Education And Politics In India.

BOTH GOVERNMENT AND LEADERS OF THE PEOPLE HAVE SADLY NEGLECTED TO TACKLE PROBLEM OF MASS EDUCATION

(By K. G. WARTY, M. A. B. T.)

EDUCATION and politics are very closely related to each other. In all countries not excepting India whatever political progress is made is due to the efforts of the educated. The primary condition for the success of any political or other movement or reform is the prevalence of education among the masses. History provides instances to show that education of the people has either preceded or followed political reforms, which in the absence of education are likely to be abused. English political leaders like Mr. Gladstone visualised the futility of the widened franchise by the reforms of 1867 in the absence of educated voters, and compulsory primary education was introduced immediately after in 1870. Russia after the recent revolution had to devote more time and energy to the education of the people, with the result that the country has advanced immensely through its five year plans.. Why, every country in this world has a definite aim, a definite plan and a definite result of educational expansion.

INDIA'S WOEFUL ILLITERACY.

England and Germany, France and Italy, Russia and Japan have all found their strength n education. England imparts elementary education freely and compulsorily to all her children and has been able to wipe off illiteracy to the extent of 99 per cent. She is now considering the question of raising the compulsion age to 15 or 16. The United States of America imparts elementary as well as secondary education freely to all her children. The problem of affording equal facilities to all children in town and also in rural areas is now engaging her attention. The democratic institutions of these countries have been successfully run on the strength of overwhelming percentage of educated people. Education is the first requisite for the success of any democratic government.

(K. G. WARTY, M.A., B.T.).

India, having not yet made up her mind to take definite steps to wipe off illiteracy from the land, is far behind other countries. It was in 1921 that the first step towards the establishment of democratic government in India was taken. With the extension of franchise, it was believed, there would be a special incentive to the expansion of education. But after a lapse of fourteen years we find ourselves where we were. The illiteracy among the masses stands still as high as 92 per cent. Following the footsteps of other democratic nations and bearing in mind that education was the real nation-building subject, Education was transferred to the popular control under a Minister and elected member of the Council and responsible to the legislature. As an earnest effort towards the realisation of what was expected of these reformed legislatures, Primary Education Acts were passed in almost all provinces, handing over the primary education department to the still popularly elected bodies, namely, the District Local Boards. Special powers were given to

(*Continued on page* 96)

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Educationl And Poitics In India

(*Continued from page 95*)

these local authorities to raise money if needed, with an understanding that elementary education may be compulsorily imparted to all children of the locality free of charge. Yet, the results of the past decade are completely disappointing. The main cause of this state of affairs is the apathy of the authorities responsible for the government of the country and also of our educated leaders who happen to wield some influence in the matter of creating public opinion in the country.

GOVERNMENT'S RESPONSIBILITY.

Indeed, the Government of a country is primarily and ultimately responsible for the education of the people. Our Ministers have shifted their responsibility to less deserving bodies, charging them with the duty of expanding education among the masses. The members of the Council from among whom Ministers are appointed are themselves elected mostly by illiterates and illiteracy has proved to be their stronghold in elections. Not a few of them are for all practical purposes interested in keeping the people in darkness. Not the removal of illiteracy, but the bestowal of some personal favours on influential members of different communities could ensure their position in the legislatures. The idea of national regeneration through the medium of educational expansion has not yet touched the fringe of their minds. How, then, can we expect them to compel the Ministers of Education to take definite steps in educating their electorates ?

The local bodies, on their part, not being fully developed and systematically organised bodies, could not carry out their heavy responsibility effectively. Some of the members of these bodies responsible for the education of the young are themselves uneducated. Lack of government control over these bodies has made the situation worse. Even in England where the local self-government is highly developed, some more power is reserved to and exercised by the Department than in India. English educational institutions, almost perfect and efficient as they are, are regularly supervised and inspected by departmental inspectors. In India the local authorities possess more power than capacity, and so they have, as a rule, developed the tendency of communalism, which influences most in the selection of teaching staff, supervisors and even administrative officers. These supervisors and teachers are often made to use their influence in the villages in favour of individual candidates seeking election to local bodies. They have either to submit to the wishes of such individuals at the sacrifice of their legitimate duties or take the risk of losing their jobs on some pretext or other. All this has resulted in the lowering of our educational standards.

APPALLING WASTAGE

The Government as well as the boards are used to defend themselves against these defects in educational administration by putting forward the excuse of financial stringency. But even more essential than money is 'a well directed policy carried out by effective and competent agencies determined to eliminate waste of all kinds.' There are hundred and one ways of improving the educational standard and facilities.. In India efficiency is advocated at the sacrifice of expansion and diffusion of knowledge. Hence the huge waste in education The Hartog Committee remarks that " throughout the whole educational system there is waste and ineffectiveness. In the primary system, which, from our point of view, should be designed to produce literacy and the capacity to exercise an intelligent vote, the waste is appalling. The wastage in the case of girls is even more serious than in the case of boys." The recent figures show that out of every hundred pupils in the Infant Class only 19 reach the Fourth standard and 13 only the Fifth in their due course. In other words 75 per cent. of the expenditure is wasted which could be utilised in expanding educational facilities if the things are properly organised and adjusted. Writers, who were able to work out schemes, have proved that within the amount of expenditure incurred at present in India, it is possible to impart instruction to double the number of children at present in schools. Sir George Anderson, the Educational Commissioner with the Government of India suggests a remedy. "If efficiency and organisation are so perfect and the attendance of pupils so regular that all boys of school-going age complete the primary stage in four years, the cost would be far smaller than it would be if, in consequence of inefficiency of teaching, defective organisation and irregular attendance, no pupil completed the primary stage within six years and even left school illiterate. In other words, an efficient system of compulsion is an economy, but an inefficient system is an extravagance."

Wastage, stagnation, irregular attendance due to various economic causes, and tendency towards communalism have all combined to limit the spread of literacy which is so essential for the political awakening and intelligent vote. The State is the real trustee of this vitally important service, on which the future of India depends. No amount of expenditure, but a proper Government agency, adequately staffed and sufficiently authorised to see that the financial resources are spent both wisely and effectively would arrest this huge waste. In the absence of such a desirable control over local bodies in matters educational, efficiency has already suffered and expansion has found no scope. At present we have neither efficiency nor expansion. What is urgently needed, if an efficient system of education capable of producing good citizens is desired, is the reconsideration of the aims of education and readjustment of the relations of bodies responsible for its organisation.

RESPONSIBILITY OF INDIAN LEADERS

The leaders of the people are also directly concerned with the education of their electorates. The success or failure of any political movement depends upon the extent and degree of the educational standard of the people whom our leaders profess to lead. The Civil Disobedience Movement, for instance, could not achieve that success which was expected from it by the promoters, because the people were not sufficiently educated to imbibe the spirit of it. On the other hand, the Government also could not impress upon the masses the dangers of such a movement or the benevolence of the present rule of law or order, because the masses were not educated to understand its rationale. When the people are uneducated, both the Government and the political leaders are at a disadvantage. One agrees with the Hartog Committee when they say ; " The responsibility for mass education rests primarily with the State. And the provision of educational facilities for all classes of the community and for all areas should not be left entirely to the mercy of local authorities." But under the present critical position of India, our national leaders should not also leave this matter entirely to the mercy of the Government. They should undertake through their own institution to establish educational institutions and finance them with a view to educate the masses in their rights and privileges by means of providing them with the minimum knowledge required for the purpose. If intelligent vote is essential for the success of democratic institutions power of voting should also be extended to all who have attained a particular stage of literacy. Particular minimum educational status may also be prescribed for the members of the local authorities and of the legislatures. Organisation of Educationl Weeks of the type arranged in U. S. A. would help to concentrate our minds on the educational needs of the country. We have been organising similar weeks, such as National Weeks and Swadeshi Weeks. Why not organise Education Week every year ? Let us remember that in education alone lies our salvation.

The hope of the world lies in the re-arousing in the East of the old spiritual practicality and large and profound vision and power of organisation under the insistent contact of the West and in the flooding out of the light of Asia on the Occident, no longer in forms that are now static, effete, unadaptive, but in new forms stirred, dynamic and effective.—AUROBINDO GHOSE-

"My Mission"

My mission is not merely brotherhood of Indian humanity. My mission is not merely freedom of India, though to-day it undoubtedly engrosses practically the whole of my life and the whole of my time. But through realisation of freedom of India, I hope to realise and carry on the mission of brotherhood of man.—*Mahatma Gandhi.*

Victory And Defeat

No one is invincible as the man who has not dreamt of defeat, because he has a world beyond victory to achieve.—*Sister Nivedita.*

* * *

The whole life of a people......is enriched even by failures, provided the effort has been all that it should be.—*Gokhale.*

PROBLEM OF OF THE FUTURE GENERATION

There Is Urgent Need For Formation Of Professional Boards Which Would Lay Down Syllabus For Their Respective Professions And Supervise The Whole Education

*(By Principal **SOHRAB R. DAVAR**, Barrister-at-Law)*

THE question whether the present educational system is suitable to modern requirements as well as that of the future generations of this country, has been engaging the attention of most of our prominent countrymen. The object of this short article is, to lay down some ideas which the author has evolved out of his experience as an educationist of over 34 years' standing during which period he had the opportunity of watching the progress of India's rising generation from decade to decade who hailed from the most distant parts for their education in Bombay both for the University degree in Commerce and for the professional diploma courses.

UNIVERSITY EDUCATION.

We planted our educational system in India on Western lines on the foundation of University learning. We never had professional bodies like those prevailing in the United Kingdom who make professional practical education for the vocations in which they are interested, their special preserve and care. The deep-rooted idea among the University Dons is the old prejudice in favour of " culture " and cultural side of education, with the result that even where they have tried to plant a professional or vocational course, they have spoiled the syllabus by overcrowding it with what they call " cultural subjects " which are of not the least value in practical life, with the result that the actual branches of study in which the professional student has to specialise and earn his living are not only neglected, but for the scholar and the professor concerned there is very little time left after the so-called cultural subjects are dealt with, to give sufficient attention to same.

A DEGREE IN ARTS.

Let us first of all take up the question of our graduates in Arts. The degree in Arts follows the theoretical syllabus of so-called liberal education as laid down originally by the old universities of Oxford and Cambridge in the days when the special business of the universities concerned was to produce clergymen or platform and parliamentary orators. It is a degree which leads one nowhere and the result is that thousands of our youngmen who persist year after year in joining colleges for this course as a matter of habit created by the deep-rooted prejudice of ages in its favour, find themselves stranded when the time for earning a living and standing on their own feet arises. It is said that the old East India Company introduced this education with a view to produce clerks for Government offices. I am not sure whether that view is correct, but even in the clerical line, there is not even the standing room for our university graduates in the Government offices. Thus, it would be to the interest of the nation at large if the leaders of public opinion were to dissuade the largest proportion of our young men from taking up this course and encourage them to follow vocational and practical teaching for professions and industries, so that, in the race for improving the prosperity and progress of the country, they may lend a substantial helping hand instead of doing menial jobs after graduating or wasting their time hunting for same. Many employers in large business and industrial concerns in Europe and America, as well as in India, have declared that an Arts graduate employed by them, in majority of cases is found to be unfit to pick up the reins of practical training and adapt himself to same, because prolonged theoretical study seems to have incapacitated him for this type of work. The other explanation may be that after wasting so many years in a college he has attained an age when the formative period had passed and his brain had got crystallised. In the opinion of Mr. Hall in his excellent book entitled "Why Men Fail," where he talks of graduates of the universities of the United States of America :—

" A College education sometimes helps but it is not a passport to success. Some of our greatest failures were college educated, while most of the great ideas and inventions have been contributed to the world by unschooled thinkers. The scholar's education is largely artificial, while the thinker's is natural. That accounts for the difference in the results obtained. It is very difficult to unlearn a wrong method, to learn Nature's way. Learning of any kind that we cannot make use of is valueless. And even correct learning is profitless unless we set it to working for us."

PROFESSIONAL AND INDUSTRIAL EDUCATION.

If we go back to the country from which our Arts education was originally imported, we find that all professional education and examinations are more or less under the control of professional bodies, independently of their universities, such as the Inns of Court for the Barrister, the Incorporated Law Society for the Solicitor, the Chartered Institute of Accountants for the Accountant, the Royal Institute of Architects for Architects, Institute of Engineers for Engineers and so on. They have not only laid down a syllabus of practical studies, but also insist upon some form of apprenticeship for practical work, side by side with theoretical education of the scholar concerned. They universally provide in this syllabus an " Entrance Test "of their own, where emphasis and importance is given to such subjects of general education as are most useful to the profession concerned. They, thus, do not possess the " slave mentality " of admitting only " Matriculation passed," as our people do into these vocations. The Vice-Chancellor of our University thus was quite practical when he said that the university entrance test was not meant as a qualification for entrance anywhere else excepting the university. Being a practical business man of long standing, he naturally realised this position.

PROFESSIONAL COURSES IN UNIVERSITIES.

Let us now take up such professional or vocational courses as are provided for by the universities both in the United Kingdom and in India. In the United Kingdom a university degree is not considered a qualification for practice at law. The only profession where the university degree is recognised is in case of medical profession, because there, hospital practical work has to be conducted side by side with theoretical training and in case of theoretical training also professors are practising surgeons or physicians. In all other vocational branches the university degrees are either not at all recognised or are considered to be of subordinate value or importance in the vocations concerned while compared with the Professional Diplomas.

Let us now take the case of our university where the Degree in Law has been given a recognition for admittance in the profession, the result is that the largest number of practising lawyers in the junior bar, not having received any practical education, are failures and if they want to succeed at all, they have to struggle for a large number of years to pick up their practical experience in one form or other. As against that the examination of a solicitor conducted independently by the High Court provides for articled clerkship, with the result that a young solicitor is equipped with both theoretical and practical training and starts his practice without much difficulty and gets on without blundering or spoiling cases, before he acquires the necessary practical training so essential to success. No wonder that before the Civil Courts Committee which the Government appointed some years ago a number of expert witnesses argued that the university degree in Law should not be recognised for practice, *i.e.*, for the Sanad of an advocate.

Let us take now the degrees in Commerce. All over India, universities have now started granting degrees in Commerce, but none of these degrees are recognised for practice of a profession. The Bombay University gives a degree in Commerce with specialisation in professions such as Accountancy, Banking, Actuarial work, etc. None of these diplomas are recognised for either the profession of Accountants and Auditors or of bankers or of actuaries, with the result that the university graduates in Commerce have to study once over again to become accountants, bankers, actuaries, etc., by taking up the professional diploma courses and serving articles or working in banks or insurance companies.

OBVIOUS REMEDY.

The obvious remedy which appears to me is that we should encourage the formation of Professional Boards who should lay down a syllabus both for practice and theoretical training for their respective professions and supervise the whole education. A beginning has already been made by the establishment of the Institute of Bankers in this country. The All India Accountancy Board as established by the Government is the first step towards the establishment of an Institute of Accountants for India. I trust that similar steps will be taken by professional men concerned to found their independent Associations and Examination Boards along the lines of European countries, particularly that of Great Britain. We have already Associations like that of Engineers, Architects, Insurance Company Officers, etc., and I would appeal to them to formulate their respective syllabuses and take up the educational side of the question in the interest of their respective professions. In the industrial line also, a similar development is most desirable.

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Rejection Of White Paper Constitution

Congress Parliamentary Board's Proposal Is Both Futile And Meaningless

(DEWAN BAHADUR KRISHNAMACHARI)

I HAVE much pleasure in complying with the request of the Editor of the "Bombay Chronicle" to send a message for publication in the Special Congress Number. I do not at present belong to the Congress Party, although in its early days and up to the Surat split I had been a humble worker in its cause, and contributed what little I could in furtherance of its objects, especially in connection with the Industrial Exhibition.

I congratulate the Congress Party on their having finally abandoned the Civil Disobedience movement and on their resolve to fight the ensuing Assembly elections. However much one may disagree with the Congress and its aims and methods, there can be no doubt that there are in its ranks several distinguished Indians whose presence in the Assembly would not only raise the level of debate, but would ensure useful contribution to the discussion of some of the important subjects which are placed before it from time to time. Not having been a close follower of the literature relating to the Congress movement, I am not in a position to state what their present policy is, but from the statement of Mr. C. Rajagopalachari published in the Madras papers I find that the ensuing elections would be fought by the Congress Party upon the one issue of the rejection of the White Paper. I have never been able to understand the exact significance of this statement, nor the course that the Congress members in the Assembly would pursue in furtherance of this object.

"TAKE WHAT YOU CAN GET."

As it is well known, the White Paper with such modifications, if any, as may be suggested by the Joint Parliamentary Committee would be passed by the Imperial Parliament, perhaps after hearing any objections that our countrymen may put forward. Once it is passed the Constitution will come into force, and the Viceroy told the Assembly the other day that no time would be lost in putting it into execution. Whereupon the Assembly will have to work it. It is, therefore, impossible to understand how any number of resolutions expressing great dissatisfaction at the Constitution which is the only constitutional way of attacking it, would have any useful effect, or would result in the rejection of the White Paper. It is not clear whether the Congress will actually work the Constitution notwithstanding its deficiencies. If they are not going to do so, I do not know of what use their presence will be in the Assembly. I fervently hope that they will not have recourse to what a distinguished member of their own party described as pedestrian politics, but would make up their minds to work the Constitution for what it is worth. No one in the country likes the White Paper, but I had always been a believer in the principle of taking what you get, and fighting for the rest.

My experience of nearly four years' work in the Assembly is that if only members devote their whole time to the study of the very important subjects that come up for discussion, there is plenty of scope for influencing the Government, and where they will not be influenced they could be cornered. Although the Government may, for the time being, carry their proposals, yet it is obvious that it is impossible for any civilised Government to go on continuously certifying legislation and vetoing the Assembly's resolutions. So much material is placed before the members that I always thought it was a pity that more use had not been made of them. There has been a complaint that the Government members do not care for the Opposition. If the non-official members will excuse me, and I include myself among them, it is chiefly their own fault, because most of their debates are not real contributions to the subject; nor are their criticisms, except in rare cases, constructive and to the point. I would, therefore, respectfully suggest to the Congress Executive to send their very best men to the Assembly who would be whole-time men and who would make a determined attempt to work the Constitution. By all means agitate against it, but that agitation should be outside the Assembly, and if public opinion is sufficiently strong against the Constitution as finally adopted, it would be impossible for any Government to ignore it.

CONSTITUENT ASSEMBLY.

The alternative to the White Paper suggested by the Congress is a Constitution framed by a Constituent Assembly called either by the Government or the people. It would be a foolish Government if after wasting nearly six years over the Constitution which they framed and was passed by Parliament, they promptly threw it into the scrap-heap and called a Constituent Assembly to frame a fresh Constitution and, in the meanwhile—well. It is said that if the Government would not call such an Assembly the people should do so. As regards this, may I respectfully ask if there is any one individual or party who could successfully bring about such an Assembly and if there is any chance of its ever fulfilling the object for which it may be called? We were not able to settle the communal question in spite of the greatest and most sincere efforts made by the members of the Round Table Conference, and as the Right Hon. Srinivasa Sastri observed the other day even an angel from Heaven would not be able to do it under existing conditions. What then is the country to do?

Yet another point that I would suggest to the Congress as a political institution is to go back to the original principle which was strictly adhered to, namely, not to interfere with religious principles or social customs nor to attempt at compulsory or even permissive legislation regarding them unless the country is prepared for it. Politics should never be mixed up with religion. It is true that at present the Congress would confine itself to the rejection of the White Paper, but as Mr. C. Rajagopalachari has himself stated, their policy regarding this matter has not changed and it seems to me that there is nothing to prevent them trying their hand at it directly they enter the Assembly. If unfortunately the Congress had not identified itself with the so-called social reform without reference to the feeling in the country, it would have been a power in the land and the entire weight of the country, including that of the conservative orthodox section, would be thrown in its favour. I would commend these observations to the consideration of the Congress Executive and of the members in general.

Ignorance Divides: Knowledge Unites.

—SIR J. C. BOSE.

"Man is not entirely dominated by external circumstances; for by the everprogressing evolutionary process he rises above and beyond all conditions of environment and fortifies himself to control them.

In all efforts for national progress, it is ignorance that divides and knowledge that unites the multiple forces contributed by the different peoples who have made India their home. Communities stand or fall by the strength with which they subordinate their own advantage to the general claim, as also by the intensity of purpose of each member to co-ordinate himself to the rest. When a great call for service is echoing through the land, there can be no happiness for any one unless it has been won for all."—Sir J. C. BOSE in "Amrita Bazar Patrika Pooja Number."

(Continued from page 63)

The bird of Time has but a little way
To flutter—and the Bird is on the Wing.

* * *

A Book of Verses underneath the Bough,
A jug of Wine. a Loaf of Bread—and Thou
Beside me singing in the Wilderness—
Oh, Wilderness were Paradise enow!

* * *

Whether at Naishapur or Babylon,
Whether the Cup with sweet or bitter run
The Wine of Life keeps oozing drop by drop,
The Leaves of Life keep falling one by one.

* * *

Each morn a thousand Roses brings, you say;
Yes, but where lives the Rose of yesterday?
And this first Summer month that brings the Rose
Shall take Jamshyd and Kaikobad away.

It will be quite clear to those who have studied Persian poetry, that there is no line of Khayyam which cannot be mystically interpreted. Wine and Beauty have been the universally-accepted images in Eastern literature to illustrate the Divinity. From that point of view, I do not see any reason to differentiate between the "Divine Wine" of Jalaluddin, Jami, Attar and the "Vintage of Khayyam." To believe in the mystic Cup of Hafiz and to look upon Khayyam's "Jug of Wine" as a naked reality is a manifest injustice to Omar. The fact that he was a philosopher of scientific insight and ability does not in any way detract from the traditional presumption. If he inveighs at and exposes the hypocrisy of religion, he does so in the company of Sufis who are venerated as Saints.

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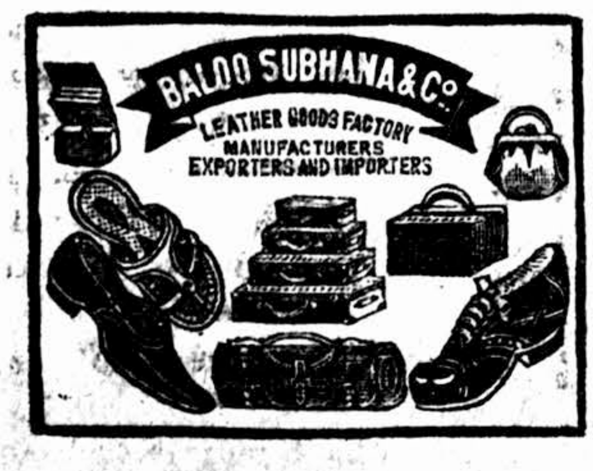

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New Congress Can Be Raised Up From Out Of Wreckage Of Political Floods And Earthquakes

(By J. K. MEHTA, M. A.)

MUCH interest attaches to the forthcoming Session of the Congress, as it was for the first time in the history of this Body that regular sessions were not held for a period of three years. The Congress, since its inception half a century back, has come to occupy a place in the country which no other organisation has occupied or is occupying. It was organised at a time when there was no other public body to voice the grievances and the feelings of the country, taken as a whole; and drew, for this very reason, to its fold the ablest talents available. Legislatures in those days were not organised on a broad basis, and persons who aspired to lead their fellow countrymen had no other forum for their eloquence or their talents or their quiet work than the Congress. Presidentship of the Congress was then considered, as perhaps it is even now, as the prize-post for an Indian and the highest honour which he could covet. Other honours also have now come to be within the reach of Indians,—Executive Councillorships, High Court Judgeships, Chief Justiceships and even Governorships. Many hearts are yearning for these prize-posts and naturally too, for it is quite a legitimate ambition of a human heart to occupy positions of power and prestige.

The yearning and the longing, however, which is directed towards the position of Presidentship of the Congress still remains quite unique. It is a position which combines prestige and power with sacrifice and service. Presidents of the Congress were conveyed in mile-long processions in carriages drawn by sometimes a dozen horses or drawn by volunteers, and gold and silver flowers were showered on their heads as the long processions waded through the streets, halting at different places to receive the "Kumkum" and flowers of worship from fair and delicate hands. Such privileges still exist, but the turning of the wheel of history has brought in other privileges and other responsibilities also for the President of the Congress. These are jail life and days, months and perhaps even years of seclusion from their countrymen and from their near and dear-ones. This one incident shows the immense change that has taken place in the constitution of the Congress.

The change came when the Congress ceased to be a sort of an advisory body and to direct its energies towards prayers and petitions. It adopted direct action as one of its methods for the achievement of its objects and practically this programme was followed from 1921 onwards, and with greater intensity from 1930. The inevitable clash between the authorities and the Congress came in 1930; but there was truce in 1931, owing specially to the endeavours of the large-hearted and Christian Viceroy, Lord Irwin. The truce went on for about 10 months and ultimately, as is the fate of almost all the truces of this character, it came to an end with mutual recriminations and with the renewal of the old bitterness.

ROUT OF CONGRESS AND AFTER

The stalemate of 1930 and the beginning of 1931 was this time, however, converted into, what, unfortunately, came out to be, a rout for the Congress. From the latter half of 1932 to the end of 1933 witnessed this gradual decline in the forces of the Congress and what was left was but a shadow of its former self. The one visible symbol of the Congress left was Mahatmaji himself who, whether in or out of prison, made himself felt, listened to and respected, not as merely Mahatmaji, but, as he used to call himself in England, as the *sole spokesman* of the Congress. The inevitable end came when the Congress statesmen recognised that the Congress movement, as carried for some time past, had suffered a reverse. Such defeats and reverses in the history of nations are not a matter of shame; nor should they be brooded over for ever. When Japan was visited and staggered by the earthquake in 1926, the forces of reconstruction were organised and put into action before even the dust of the crumbling houses and palaces had time to settle down. It is not the victory or defeat which counts. It is the manner and the method in which a nation utilises either the one or the other for developing its own inner life and for putting into national service its manhood and womanhood. A country which has won may lose in the end if it allows itself to be demoralised and degraded through its victory and a nation which has lost may be able to win because of its strength and ability to get inspiration from even the ashes. Methods may have to be changed, old methods having to be scrapped and new methods having to be adopted; but a defeatist complex should never be allowed to obsess the minds of the people.

J. K. MEHTA, M.A.

The forthcoming Session has therefore placed a heavy responsibility upon the leaders. It is an easy task for a national institution to hold its sessions, when the nation may be in a mood of elation with joy. Such was the Karachi Congress. The nation had scored a victory, or so it seemed, even in securing a truce. The times, however, are now different, when the Congress will meet in the shadow of a bitter reverse. The task will, therefore, be difficult; but to a man of volcanic activities like Mahatmaji, the task, because of its very difficulties, may appear to be more welcome. The leaders will have to sit down and find out the causes of the reverse, the weaknesses which corroded the inner mechanism of the Congress as a fighting machine, the handicaps and the impediments which are retarding the path of reconstruction and the steps that ought to be taken to bring out a new and more vigorous Congress out of the ashes of the old. The task is heavy and stupendous. Let it be met with in a spirit of cheery optimism and indomitable courage, but not in a light-hearted or flippant manner or with a gloomy passimism and a defeatist mentality.

WORK OF RECONSTRUCTION

The Congress will have now to be busy with hard work at reconstruction. If Babu Rajendra Prasad is to guide the deliberations of the Congress, he will bring in his own experience of the last ten months of reconstructing his province of Bihar and Orissa, after the visitation of the terrible earthquake. Thousands of houses had crumbled down, fields were clogged over with mud and thousands of people were left homeless and destitute. To bring order out of this chaos required a resourceful mind and personality with courage and sterling honesty. The Congress has similarly seen crumbling of its hopes and expectations, which is sometimes perhaps much more bitter and disastrous to a nation than the crumbling of the earthly homes and the clogging of fields. Who knows that the mental mood of a Gujarat or Karnatak peasant who lost all for what he knew as the CAUSE may not be more bitter than the mood of the peasant of Bihar who saw his fertile fields being turned into swamps?

The work of reclammation will have to be carried on even for the minds of these peasants; minds of hundreds of youngmen who returned from jails and found themselves disillusioned, and minds of the vast conglomerated crowds who were ready to follow in their lakhs singing songs when the Congress was a dominant force, but now equally ready to blame and curse the same Congress when it has passed through the crisis of a reverse. The Swadeshi and the Khaddar, untouchability work and village work and so many other activities may well be chosen as the relief or the constructive work for the Congress. Signor Mussolini has recently developed in four years the swamps near Rome into a beautiful town called, Littoria. With the same energy and enthusiasm one may convert the swamp of depression into fertile fields and beautiful towns of freshened and quickened national aspirations. The reconstructed village, Vithalpur, was raised on the ruins of former villages which were carried away by the Gujarat floods of 1927. Similarly also a new Congress can be raised up from out of the wreckage of floods and earthquake.

◆

Some Recent "Isms."

The following *ism* words, now in constant use, are not so old as one might think:—

Socialism was first used in 1839.
Communism in 1843.
Nationalism, 1844.
Opportunism, 1870.
Collectivism, 1880.
Pacifism, 1901.
Syndicalism, 1907.
Defeatism, 1918.

* * *

What a man believes may be ascertained, not from his creed, but from the assumption on which he habitually acts.—BERNARD SHAW, in "Man and Superman."

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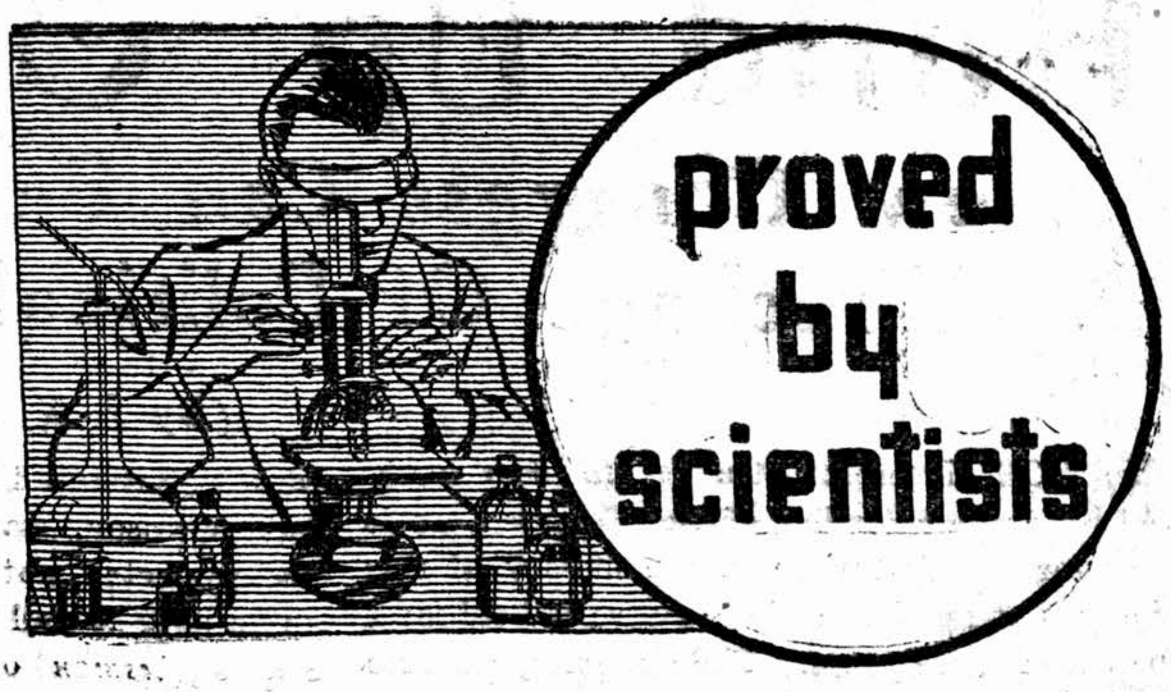

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THE CONGRESS AND ITS FUTURE.

Young India Wants Nation's Leaders To Face Realities

(By Dr. SUMANT B. MEHTA)

INEXPERIENCED and nervous people look upon all differences of opinion with grave disfavour. In the great political fight for our freedom differences of opinion are inevitable. We have gone through nearly four years of heavy strife and strain ; and now there is a casting of accounts.

There are people who jump to the conclusion that the method of mass non-co-operation and of civil resistance as a powerful instrument for political revolt has failed ; there are others who believe that we have seen its limitations. Young men refuse to enthuse over programmes based on unrealities. For example, it is now safe to say that the resolution passed at the Poona Conference to continue individual civil disobedience whilst giving up the mass movement was scarcely wise. Young men wanted the leaders to face the realities, and they expressed their views in unambiguous terms, but the great leader threatened to retire, and the old workers kept mum. The youngsters think that to keep silence was not merely unwise,—it was criminal. The Reality must be faced boldly. The political Sanatanists voted blindly with their leader. In history it has always been so.

The Young India wants the Indian National Congress to be freed from over-emotionalism and hysteria. If those things were necessary in 1920-21, they are utterly out of place now. For example, what was the result of enforcing that clause about the Congress voters and candidates being habitual wearers of Khadi ? Except in the lamb-like docile Gujarat things happened which have disillusioned the leaders. Khadi has its place in the national fight, but young men will not accept the slogan of "Swaraj through spinning," and "Socialism through the music of the spinning wheel." No, thank you; tell that to the horse-marines.

The new Council party utterly fails to secure any enthusiasm. I would not say that it is still-born. I am afraid that under the vigilant care of the present Congress leaders it will live and grow up into a bloodless manhood. Any Council almost would be better than the out-going spineless non-descript congregation. But what then ? Do the so-called Swarajists expect to enthuse the Indian world with their eloquence on the Council platform ? That is not at all likely ; and let us face Realities. Is it not a fact that all the Congress stalwarts are out of it ? Why ? Because they have no faith in this awkward move.

Dr. SUMANT B. MEHTA.

But the greatest reality of all was the fact that this huge Nation was prepared to send about 60,000 people to the jails. My friend Mr. Bhulabhai seems to believe that about ten lakhs courted imprisonment, but the Government would not accept them and took merely one out of ten. This is very comforting. I say that anyhow the number was between 60,000 and one lakh, I think nearer the first figure, especially if you subtract the later entries of those who went twice or thrice.

FACE REALITIES

Well then, here we are facing a huge reality. We have not worked enough amongst the masses. We have gussed a great deal about it, made programmes, lovely and elaborate. We have talked about rural reconstruction, but staged in the towns ; and our outlook has been mostly urban, intellectual and Brahmanic. Even the national Vidyapeeths were sinners in that respect. We shall have to go, therefore, in large numbers to the villages, not as teachers but as co-workers. We shall utilise modern machinery and modern conveniences. We are already great patronisers of the steam railway, the petrol motor-cars and the electric wires. Amongst the Congressmen there are Sanatanists who would like to bury all books, especially those on Socialism, who would scrap all machinery, wear one dhoti and eat uncooked food. They want the whole Nation to do this. Let these Sanatanists face the Realities, the Nation wants to do nothing of the sort. Inspite of these reactionary obscurantists education is making huge strides and machinery is spreading everywhere, there is co-education and marriage reform. Inspite of undesirable happenings we are progressing towards a more independent and fuller life.

The Congress has brought into its fold the intellectuals, the merchants and the land-owning farmers. The wage-earning urban and rural labourers still remain outside the fold. The Indian labour in mills, railways and docks is not quite unorganised. It is strong, if its leadership is united. At present its attitude towards the Congress is not quite affectionate. The loftist Labour leaders are definitely contemptuous towards the Congress. In their eyes the Congress socialists are an eye-sore, the Congressmen being too contemptible for notice.

True, real work alone will wipe off these prejudices. Parties will continue to exist, or die and reform ; but the National Cause remains. It will remain until we achieve Swaraj.

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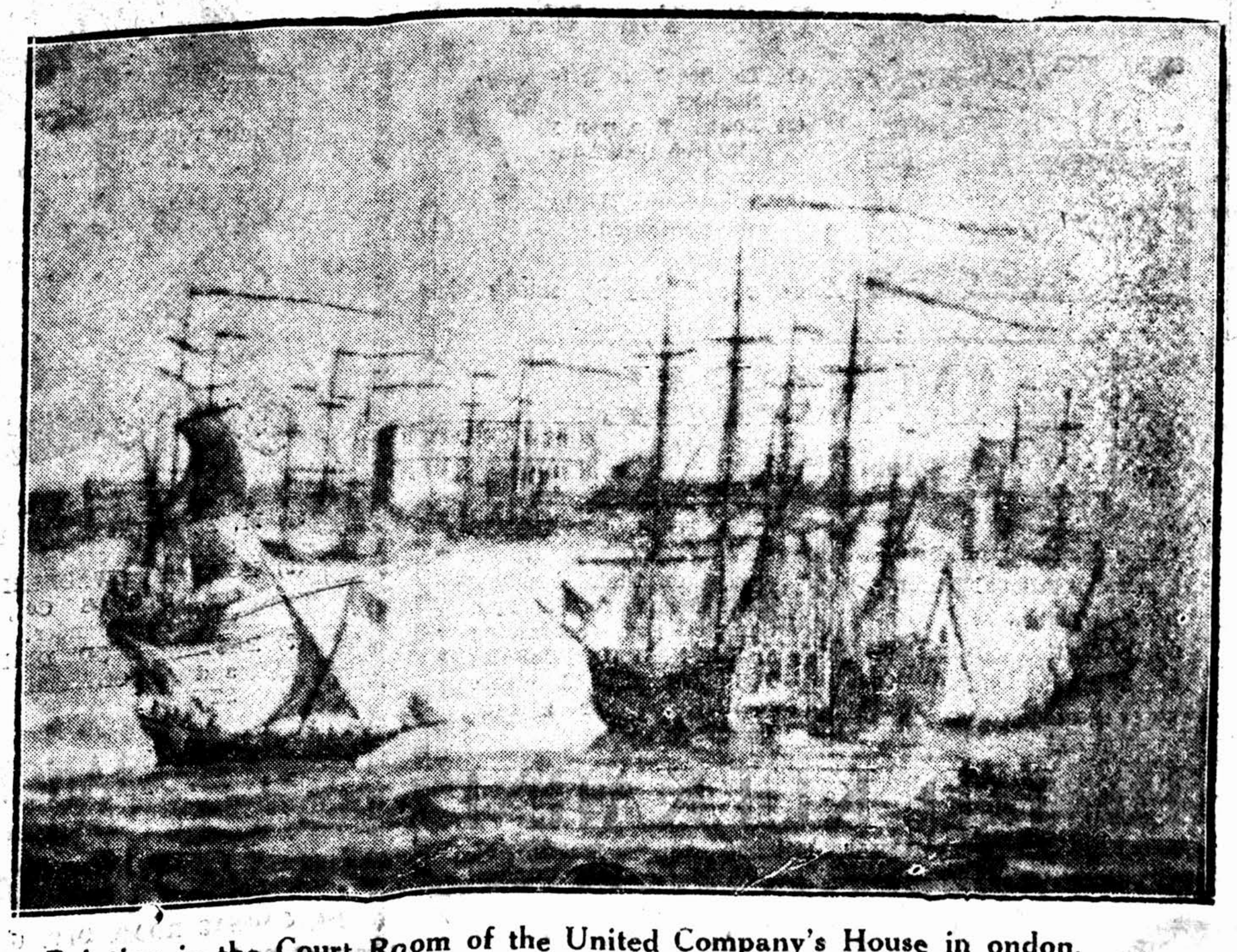

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SOCIAL TENDENCIES IN INDIA

Our Society Must Change Radically Its Intellectual And Emotional Standards If It Is To Find A Home For Its Western Educated Youth

(By RAMAN K. DESAI)

TO the hundreds of young men who put to stake all their personal ambitions in pursuit of ideals and suffered as much as any generation ever did during the last few years, the prospects in a country politically defeated must appear repulsive. The political machine remains unmoved, the puerile Hindu-Muslim quarrels are unabated, poverty and superstition stalk the land. Yet, I am persuaded that there are means other than political to the happiness of our people. Political bondage, to use an eloquent simile of Mr. K. Natarajan, is like grit in the eye which must be removed before the body politic can find comfort. Political power can stamp out illiteracy, and literacy is the basis in modern times of all self-consciousness.

Overpopulation, unemployment, poverty are deeper problems; we cannot ignore the fact that while we are only one-fifth of the human race we are contributing about one-third of its increase in numbers. That poverty and its ill effects can be abolished by that method of industrial organisation which we have learnt to expect in this City is problematic. Our notions of an industrial civilization pertain to the horrors of Pittsburg and Mid-Victorian North England. People that live on a fertile land that supplies all the raw materials and grain it will ever need should not despair. We are not yet in danger like the African Negroes of being totally dispossessed of our land or like the French, having intensely tilled every inch of it, in perpetual fear of invasion.

The problem of unemployment, particularly of the educated youth during the best years of its life, is one that must be solved by any society which claims to be civilized whether in political bondage or not. A Professor of the London University used to say that the first thing the Germans did after the defeat at Jena was to found the Berlin University; to suffer such defeat there must be something wrong with education. Numerically, the educated class is small and it should be profitably absorbed. Given a diversified education, strong trade-unions in the professions, small factories patronised by a discerning public, it should be possible to employ this class in our towns. Large fortunes come only to those strikingly fortunate or exceptionally corrupt, but a comfortable wage should be assured by an education that cherishes the humanities as well as caters to the needs of technical processes of industry and agriculture. In our search for employment we should not produce only machine-minded youth. How to live is knowledge ever so much more useful than how to gain and the humanities can never take the second place in education. It is well that our young people spend overseas a few vital years where they may forget for some eager moments their sects and their petty communities.

NEED TO READJUST STANDARDS

Our society must change radically its intellectual and emotional standards, if it is to find a home for its Western educated youth for whom the habit and routine of the past have no appeal. The Hindu Culture has survived not because it has been static, but precisely because it has met with youthful flexibility the tempest of its reformers and the violence of its enemies. Its serene and tolerant vision, its insistence on the ethical values as opposed to mere religiosity, its traditions of the patriarch and the devoted wife have their own power to heal. Young people of sensitive minds and delicate feelings must revolt in a hostile social atmosphere even to the verge of abnormal conduct. I rejoiced when a few girl students offered public felicitations to the better half of a recent sensational marriage. It was a tribute to personal courage. A society antipathetic to the needs of its youth must be prepared for original and bizarre characters. When the standards are adjusted we shall breathe vitalising spring after a frost-bound winter and see the flowering of a generation before whom political serfdom and the awe of superstition must perish.

Fifteen years ago no girl student would take part in a semi-religious theatrical production along with boys. The principle of the marriage market still remained in its denial of personal freedom, though the caste barriers had been loosened in search of higher profits. The magic wand of one of the greatest men of all times has transformed our womanhood. To-day I see a generation that regards dancing and music and drama as aesthetic necessities. A co-educational system is removing the sense of sex and its obsessions from the minds of the very young; perhaps the new generation will shed the romantic illusions which took the place of knowledge in our youth, perhaps it will not be preoccupied with religion as we were, and perhaps it will not value so highly that ideal of chastity which we adopted as the result of denials. But, they will be the better citizens for that their emotional life will not be warped, nor their senses blunted.

NEW CRITICAL SPIRIT

The most wholesome result of our contact with the West is the critical and scientific mind; next to that, the sense of dignity and worth of individual man. The idea that in intimate personal matters, such as marriage, the individual is the sole arbiter of his destiny is Western in origin. In our environment it is natural for ardent minds to think in terms of individuals owing obligations only to themselves, consider marriage as a civil contract and deny the sacrifices of a corporate society. But, the civil law imposes its own complex obligations on contracting parties and businessmen do not lightly repudiate unprofitable agreements. The most ancient tradition of our race running like a golden thread through our conception of the universe is the dual principle, the male and the female and that sense of common destiny without which human life must remain arid and lonesome.

We must abide by the tradition of amity with our neighbours. I notice among the Hindu youth a growing exasperation at the betrayal by the vocal section of Muslims. I should feel melancholy if I did not remind myself of the many towns that flourished for centuries by the combined efforts of Muslim weavers and dyers and Hindu tradesmen; of their ill-lit, ill-policed streets where people could not have survived in enmity; of the common language evolved as earnest of the future. Those who dream of a Muslim empire from Burma to Constantinople forget that when the Rajput Chivalry withdrew its aid the Mughal empire crashed into ruin within a short generation after the death of the most bigotted Mughal Emperor. They may ponder over the strange fact that the only effective free Muslim power to-day has at its head in place of the Khalifa an Atheist. Let the Muslim youth remember that the elderly generation that preaches denial of the common race and the common culture also preaches as a necessary corollary the rejection of all contact with movements of social reforms among the sister communities.

The state in recent times has tended to invade every corner of our mental and economic life. Yet, mankind finds its major happiness in the affections of the social life. While thinking minds at all times must be preoccupied with the problem of man's relation to the universe and with the nature of life, with us religion is an obsession. Many who reject the three intolerant religions as products of an arid desert would cling to a Pantheism which soothes the needs of all types of mind and emotions; some turn to the high intellect of Buddha. For long it seemed to me that some form of Theism was necessary for man—how else supply that impulse which has led men to forsake all for an ideal, how else refresh the toiler frustrated and how else console the lover bereft of the beloved?

REASON AS GUIDE

Yet the rational mind must reluctantly turn to sterner paths. Of the galaxies that form the universe we are but a minor planet in a galaxy composed of millions of stars. I can see no moral or even creative purpose and no creator in this everchanging play of light and cosmic cloud. Life on this planet is of recent origin and the product of heat and slime. There are insects superior in many details to man and though the supreme faculty of self-conscious thought is only his, his many efforts at civilization have perished. Modern psychology holds that he is moved only by instinct and reason is a delusion; it may be that even the religion of humanity is an idle hope and the Positivists and Meliorists pray at godless shrines. But we shall humbly seek reason as our guide, the light and the healing power. We may not leave minds incoherent and our purpose obscure for want of knowledge of the nature of the absolute. Life is short and its waking hours mostly spent for the body; but we shall be the keener to gather into our personality all its richness and variety, the happier emotions and experiences that pertain to the social life of man. We shall transform eternal time into space, encircle it with the rhythm of music, fix it with the ecstasy of thought. We shall refine common feelings, memories, living converse into a cultural life of cheer and gaiety in an otherwise drab existence. The sun and the green earth, the contact through art and literature with men who thought and felt through the ages, a passion to keep the fragile heritage of culture, the affections of the home and the chosen few, a valiant effort for a cause held dear and nothing can take from us the warmth and colour of a rich existence.

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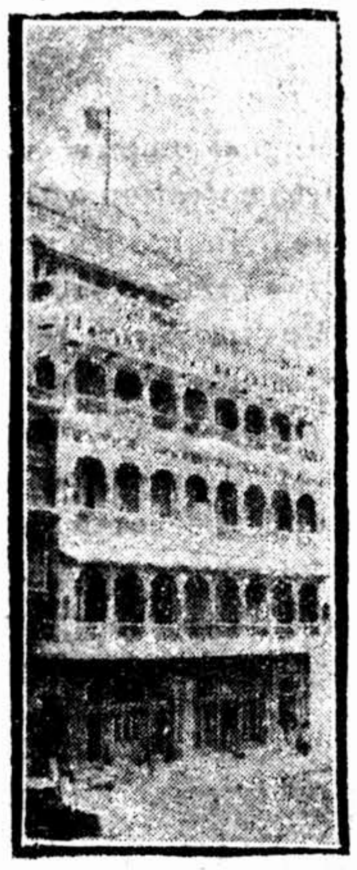

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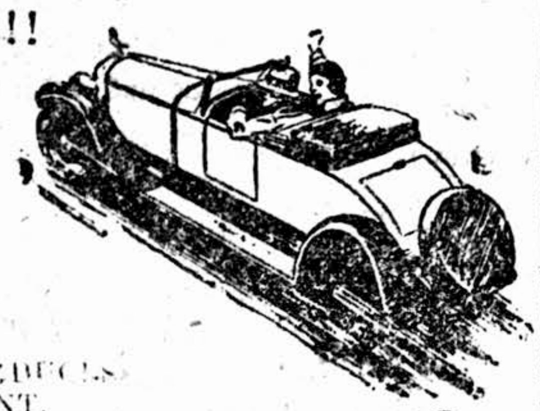

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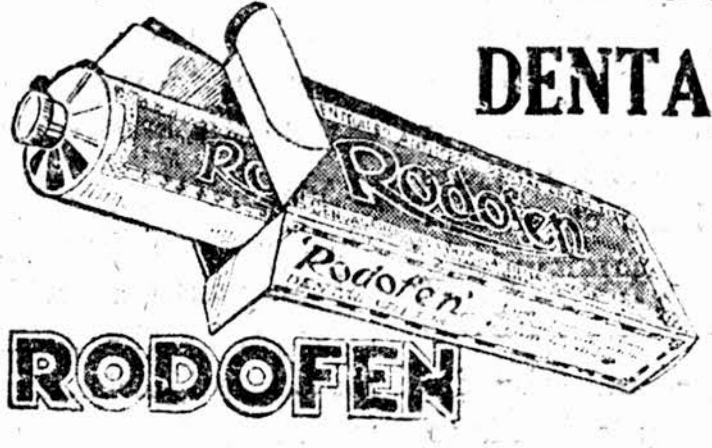

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Architecture Is Essential Economy And Vital Value

(Continued from Page 55.)

and museums; asylums and hospitals, workshops and gymnasia; municipal halls, law courts and parliament houses; and, if that is so, then each one of these problems must have, concentrated upon it, the best brains available, found by properly organised competition, which in itself would ensure that keen interest in their design and efficiency would be brought, definitely, before the public eye, and that in such a way that the public might, once again, realise that such buildings are their own property and, therefore, their own intimate concern.

In the realisation of such a programme there would be little room left for jangling over theories which, with vested interests and safeguards, would merge into the busy striving for the common weald.

The eloquence which such a vision, once believed to be possible, would surely inspire, would soon set ablaze public imagination and its flame, once lit, would be fanned by the intense interest in the actual sight of the transfiguration of the villages and towns into centres of culture, of which we might all be properly proud and of which our neighbours would be respectfully envious.

A JEWISH PRECEDENT.

If only the spirit that inspired Moses of old could be recaptured for a moment, the same miracle that resulted from his appeal might be repeated, here and now, for, surely, India is not more poverty-striken than the crowd of frightened slaves treking across the wilderness in search of a place in the sun, to which he appealed. Yet, at his inspired call, "everyone, whose heart stirred him up, and everyone, whose spirit made him willing, brought his offering and they came, men and women, as many as were willing hearted, and brought brooches and earrings, noserings and signet rings, armlets and necklaces, all jewels of gold." (Just as Indians have done lately, in the wild impulse of the gold export mania). "Moreover, everyman, with whom was found blue, or purple, and scarlet and fine linen and goat's hair and ram skins, dyed red, and sealskins, brought them. Everyone, that did offer an offering of silver and brass, brought it and every man, with whom was found acacia wood for any work of the service, brought it and all the women, that were wise-hearted, did spin with their hands and brought that which they had spun, the blue and the purple and the scarlet and the fine linen and all the women, whose heart stirred them up in wisdom, spun the goats' hair. And the rulers brought the onyx stones and the spices and the oil for the light and for the sweet incense. The children of Isreal brought a free will offering and the wise men, who wrought all the work, came unto Moses saying 'The people bring much more than enough for the service of the work,' so it was proclaimed throughout the camp, 'Let neither man nor woman make any more work for the offering'—so the people were restrained from bringing, for the stuff they had was sufficient for all the work to make it and too much."

Why is it, therefore, too much of a stretch of the imagination to credit the people of India to-day, with the same patriotic enthusiasm, if, for once, an entirely constructive and unselfish programme were unfolded before them, one that they could understand, one that carried something in its promise in which every member of the nation could ultimately share, not something nebulous and problematic but something immediate and practical?

A SUGGESTED MODUS OPERANDI.

And how, it may be asked, could it be done? There are, first, our able-bodied army of beggars, throughout the length and breadth of the country, who could be taught to roll along stones, instead of their own bodies; to drive spikes into timbers, instead of lying on them all day long in idle ecstasy; to plaster the faces of the buildings, instead of their own. They would soon find that the charitable would be as ready to support them in these new activities as they were in the old; then, there are the army of matriculates and the "failed B. A's.," kicking their heels, with these fresh opportunities they need no longer wear either black coats or black looks, nor carry black flags, but taking off their coats altogether help in the great national reconstructive scheme.

The full employment of these two great Indian armies would not add an anna to India's wage liability but would increase her assets. Beyond all this, it is an acknowledged fact that, when the Building Trade is busy, it reflects its prosperity throughout the commercial community. We might even get our Indian marble and sandstone industries to work again, as they were of old, and just as, at long last, we have got our Indian Cement and Steel Industries on to their feet; the brick and the tile-making, and the glass manufacturies, would follow and, with all these fresh workers in full swing, the standard of living and feeding would have necessarily to rise, for there is nothing like hard work to wear out clothes and to create a healthy appetite and, so, our cotton industry and our agriculture would begin to flourish again and, with their flourishing, would begin the biggest revival in trade that this end of the world has seen for many a long day; for once make it possible for the Indian Agriculturalist to come into the market as a customer and the problem of India's prosperity and happiness is solved.

At present, out of about 300,000,000, perhaps 30,000,000 only are customers at all. Bring the other 270,000,000 in as well and there would be no need for safeguards or for "tariff walls," the problem for the world would be to supply their needs quickly enough to keep pace with their new demands. Does not this appeal to you, Mr. Politician? If not, you are hard to stir, but, may be, you think the sketch plan overdrawn and visionary but, remember, it may be only lack of faith on your part that makes it sound so to you.

REALIZABLE ASSETS.

Moreover, there is another great advantage in "building" things instead of "talking" them; which is that you have something tangible left at the end, even if your scheme goes awry. Gandhiji, himself, has suggested that Viceregal lodge at New Delhi, illustration C, might make a beautiful plague-hospital and, bye the bye, there is certainly one advantage in his very practical suggestion, for, with the Viceroy housed in some odd corner of that same building he might find the allocation for "hospitality," earmarked from his somewhat meagre allowance of Rs. 500 per mensem, ample to meet the needs of the guests who would, under such altered conditions, seek to avail themselves of it. Again, due to the wonderful fore-thought of the architects concerned, there are, further possibilities for similar adaptations, *e.g.*, in the Legislative Assembly gasometer, illustration D, should the occasion arise and the production of the present amount of common, or garden, gas therein be found superfluous, the present structure, which is in reality three cunningly devised gasometers disguised as one, could supply with a little change in the type of generators employed, three even more useful varieties of gas, laughing gas to make the pessimists of a more cheerful countenance asphyxiating gas for dealing with the "terrorist" and the "die-hard," with just one gasometer left for the oxygen necessary in case any of our politicians needed it to give them the necessary "pep" to expeditiously deal with the vast constructive problems that would then press on one another's heels, demanding their closer, if not more bewildered, attention. Such a re-adjustment of Viceregal Lodge and the Legislative Assembly structures would only leave the Secretariat blocks to be dealt with and, if things came to the worst, and their resounding corridors and mazy chambers had to be abandoned, which the good God forbid, then the sundry pepper-casters, that are at present stored here and there on their upper terraces, might be profitably disposed of for their more legitimate purpose and, having satisfactorily housed the chaprasses in the bodyguard lines behind the hill, these two glorious fanes might share the fate of the Reichstag, in which case it would naturally be up to the various Indian national fire insurance companies to rise handsomely and patriotically to the occasion and "stump up," thus replenishing the national coffers for further political adventures.

A PLEA FOR A TRIAL.

At this stage it may dawn on the gentle reader, if he is not already asleep, that mere self-interest has selected the subject of this article and commended such a sketch-plan to the consideration of some unwary politician, whose eye it is hoped to catch, but, "believe it or believe it not," such is not the object in view at all but, wholeheartedly, our love for the much abused politician. In all seriousness such a scheme is, indeed, likely to result in, at least, as practical an issue as any alternative programme placed before the long-suffering constituents of this unhappy country by any of her professional politicians, of whatever shade, or complexion, for many a long time year. When it has, in its turn, been tried and found wanting, then will be time enough to relegate it to the limbo of lost causes, where it will find, doubtless, plenty of good company.

Of all the dreamers and visionaries the modern politician is the least responsible. The poet may burn his mistakes, but seldom has the heart to do so; the doctor may bury his, but with a certain amount of risk to his reputation; the architect has to live with his staring him in the face, if he does not die with it, but the politician's alone seems just to "fade away," like the proverbial sargeant-major, and the lucky man can then just bob up and start afresh and, so on, 'ad infinitem.' It is for this very reason that it would be well worth while some politician trying-out the scheme, so succulently sketched out above; if it succeeded, as it probably would, his name would outlive that of any of his predecessors, be embalmed in precious-spices, and cause a haze of sweet-smelling-memory to hover over the villages, towns and cities which the fulfilment of his policy had permanently endowed with health, wealth and beauty.

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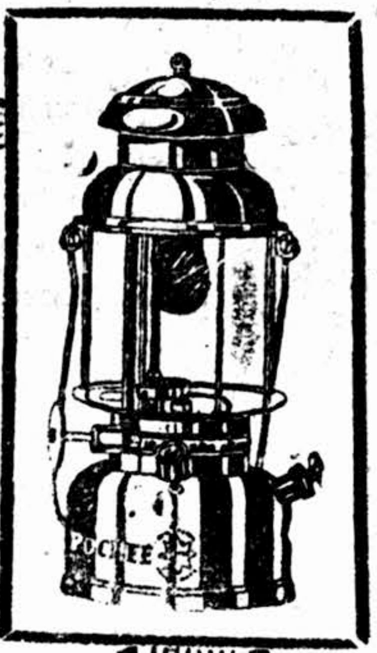

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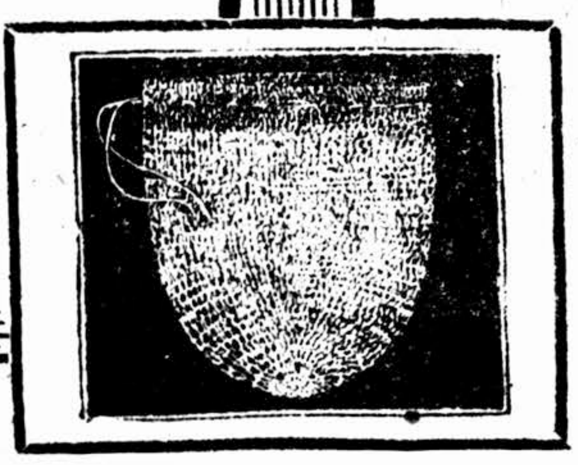

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RESERVE BANK AND RURAL CREDIT

India's Peculiar Conditions Demand Special Machinery To Tackle Problem Of Agricultural Finance.

(By VAIKUNTH L. MEHTA)

DURING the course of the discussions that took place before the Reserve Bank of India Act was passed, no subject—with the exception, of course, of the 18 pence ratio—aroused such keen and widespread interest as the provisions made in the measure for linking up agricultural credit with the credit machinery of the proposed Bank. This interest was reflected in the debates in the Central Legislature and in the changes that were introduced—some of them at a very late stage—before the Act emerged in its present form. The Bank was called upon by one of the sections introduced by the Legislative Assembly to report, within not more than three years' time, on the improvement of the machinery for dealing with agricultural finance and the methods for effecting a closer connection between agricultural enterprise and the operations of the Bank. Another of the amendments, incorporated at the instance of the Finance Member himself, related to the creation of a Rural Credit Department of the Reserve Bank of India. It may be that those who pressed for this and similar amendments, expect too much from an improved credit machinery to secure some measure of relief for the agriculturist, especially during the present times of acute economic depression, which in India, as in other countries, has been particularly severe in its effects on the agricultural industry. But then, undoubtedly, everyone must concede the importance of adequate and careful planning in economic matters, and the proposed creation of the Rural Credit Department is welcome in as much as it represents a step in the direction of such planning. In order to enable the Bank when it comes into existence to inaugurate this Department, Government have already appointed Mr. M. L. Darling, I.C.S., an experienced officer who has made a close study of problems of rural credit in India and in other countries, to examine and report on the lines on which the Department should be organized and should work.

FUNCTIONS OF THE DEPARTMENT.

The functions of the Department, as defined in the Act will be, firstly to maintain an expert staff to study all questions of agricultural credit and to be available for consultation by the Governor-General in Council and local Governments as well as by provincial co-operative banks and other organisations. Secondly, it will be the duty of the Department to co-ordinate the operations of the Bank in connection with agricultural credit and its relations with provincial co-operative Banks and any other banks or organizations engaged in the business of agricultural credit. These functions do not appear to be comprehensive enough in their scope; and at its last session the All-India Provincial Co-operative Banks' Conference adopted a resolution urging the Government of India and the Central Legislature to extend the scope of the functions. In the opinion of that Conference, the Rural Credit Department should not be a purely advisory body with an information bureau attached; it is essential that the Department should have control over credit operations, somewhat on the lines of the powers granted to the Department of Rural Credits in the Commonwealth Bank Act of Australia. The Conference also called upon the Standing Committee of the Provincial Co-operative Banks' Association to draw up an amending Bill for introduction in the Central Legislature.

The assumption underlying this proposal is that the facilities which are granted for the finance of agriculture under the various provisions of the Reserve Bank of India Act are not adequate while the machinery provided is not wholly suited to the peculiar structure of rural credit in India. It is urged that some specific responsibility should be laid on the Bank to assist in the building up and strengthening of a suitable system of rural credit particularly through co-operative agency, as otherwise it is not unlikely that under the provisions of the law, as it now stands, the Reserve Bank of India when brought into being may show the cold shoulder to co-operative banks and indigenous bankers offering agricultural paper for rediscount, as the Imperial Bank of India is doing to-day, or that it may interpret its function to be that of a Bank dispensing credit only on occasions of emergency. The provisions contained in the Act authorise the Reserve Bank to purchase, sell and rediscount bills of exchange and promissory notes bearing two or more good signatures, one of which shall be that of a scheduled bank or a provincial co-operative bank, drawn or issued for the purpose of financing seasonal operations or the marketing of crops and maturing within nine months of such purchase or rediscount. It is further laid down that the total face value of all bills and notes purchased or rediscounted by the Reserve Bank shall not exceed one-fourth of the total face value of all bills and notes purchased or rediscounted by the Bank at that particular time. Further, the Reserve Bank is empowered to make loans and advances repayable on demand or on the expiry of fixed periods not exceeding ninety days on the security of the promissory notes of any scheduled bank or provincial co-operative bank supported by documents evidencing title to goods which have been transferred, assigned, hypothecated or pledged to any such bank as security for a cash credit granted for bona fide commercial transactions or for the purpose of financing seasonal operations or the marketing of crops. Like scheduled banks, provincial co-operative banks will also be eligible for loans and advances against authorised trusted securities (other than immovable property), gold and silver or documents of title to the same and such bills of exchange or promissory notes as can be purchased or rediscounted. Lastly, the Reserve Bank can purchase and sell securities of the Government of India of any maturity or of a local Government or of a local authority maturing within ten years from the date of purchase, including in this category securities like the debentures of co-operative banks the principal whereof and the interest whereon have been guaranteed by the Central or local Governments.

FINANCING OF AGRICULTURE.

These provisions fall short even of the proposals put forward after mature consideration by the Indian Central Banking Inquiry Committee. The limit upto which bills with a maturity of more than three months can be held by the Reserve Bank may, it has been suggested, operate as an undesirable impediment in the way of the Reserve Bank giving the full financial assistance required by agriculture which is the chief industry of India. The Banking Committee, therefore, recommended that the total value of the agricultural bills or notes purchased or rediscounted by the Reserve Bank may, at the discretion of the Banks, go up to the amount of the share capital. Another very important proposal related to grant of loans and advances by the Reserve Bank on the security of movable goods, wares and merchandise as well as against the warehouse warrants or warehouse receipts representing such goods. The Committee were definitely of the opinion that only if the Reserve Bank possessed this power would it be in a position to control the credit situation throughout the year by undertaking direct market operations whenever necessary and thus enable cheap and adequate credit to be made available for agriculture. Lastly, the Committee recommended that steps should be taken to bring within the Reserve Banking system those indigenous bankers who confined their activities to banking proper.

It will be the duty of the Rural Credit Department to watch the use made of the facilities available for the finance of agriculture under the provisions of the Act and to examine whether any extension of the facilities will be necessary in the directions already indicated by the Banking Committee or in other directions such as are provided for in the Central Banking systems of other countries. The position in this respect is summarised by the Central Banking Committee in their Report, and the Committee conclude their survey by observing that as the needs of beneficient rural credit are found to grow in this country, the Government will not be found failing in their duty to provide additional resources, if necessary, in order to make such credit available in the widest sense. It must become the concern of the Rural Credit Department to secure that our rural credit organization gradually develops on business-like, sound and efficient lines in order that it may be helped to avail itself in an increasing measure of the ample resources of the State that in future will be at the disposal of the Reserve Bank of India. Sir Daniel M. Hamilton, for instance, has urged for years past that some portion of the surplus resources available in the Paper Currency and Gold Standard Reserves should be utilized in the financing of agriculture mainly through co-operative agency. This is not as heretical a project as it sounds, for the Australian Bank Act also provides that 25 per cent. of the net annual profits of the Note Issue Department of the Commonwealth Bank of Australia should, until the figure of £2,000,000 is reached, be allocated for building up a capital account in the Rural Credits Department of the Bank. This is exclusive of the sum of Rs. 3,000,000 upto which the Treasurer may lend to the Department. The Bank is empowered to raise money for rural credits by the issue of debentures upto four times the sum lent by the Treasurer, the moneys paid out of the profits of the Note Issue Department and the Reserve fund of the Rural Credits Department. The Department is authorized to discount bills secured by goods placed under legal con-

(Continued on page 111)

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Reserve Bank And Rural Credit

(*Continued from page* 109)

tract. Advances may also be made to co-operative banks included in the schedule of member banks and to such corporations and incorporate bodies as are brought under the schedule. Advances can, moreover, be made for periods not exceeding one year on the security of what is called primary produce. The New Zealand Bank has a long term mortgage department with its special share and debenture capital and in South Africa the establishment of the Reserve Bank was preceded by the creation of a Land and Agricultural Bank under a special charter. In Great Britain, an Agricultural Mortgage Corporation was created in 1928, and in Ireland there is an Agricultural Credit Corporation which was established a little earlier, all these under State patronage and with State support. There are some who argue that each section of the community will get the credit that it deserves from the Central Bank of the country and that there is no need to make any special provision for agricultural credit as distinct from other types of credit. To a similar argument a very appropriate reply is contained in the following words of the Irish Banking Commission which apply with even greater force to India ;

"There is no such predominating place to be assigned to business or commerce in the Irish Free State as is assignable to agriculture. As is generally the case, the businessman is in a better position to protect himself and his own interests than the farmer—certainly the small farmer—usually can be, and whatever argument may exist for special aid to the farmer, can seldom be said to exist in the case of the merchant or manufacturer."

NEED OF SPECIAL MACHINERY.

In India, more than in many other parts of the world, agriculture is carried on on lines which enhance the difficulties in the provision of credit much beyond the degree involved in the financing of trade and industry in general. The variety and complexity of conditions that prevail, the vagaries of seasons, theunorganized nature of the industry—all these factors render the marketing of credit and the assessment of risk and security so difficult as to demand the setting up of a special machinery, unless we wish to see perpetuated the present conditions of rural finance—usurious, uncertain, unregulated and, therefore, ruinous. An attempt has been made to provide this machinery through the formation of co-operativa credit societies and banks. In the organizeetion of the co-operative credit machinery mistakes have, no doubt, been made ; it is however, not yet too late to rectify the mistakes and the Rural Credit Department of the Reserve Bank of India ought to be in a position to offer impartial expert advice on th, lines on which improvement can be brought about. But its task does not end there. It should also see that the co-operative credit system is closely interlinked with the Central Bank of the country, drawing strength and sustenance from contact with it and deriving in full measure the benefit of the credit which it can dispense, with the resources of the State at its command. While it is true that the development of banking, being dependent on national progress in general, cannot make satisfactory progress in a community sunk in poverty, ignorance and helplessness, as the Indian peasantry is to-day, the lack of cheap facilities for credit is responsible for the deterioration of the agriculturist's position and the enhancement of his debt. That situation can only be changed if the machinery provided by the Central Bank of the country is made to function, as in other countries, in the special interests of the largest section of India's population.

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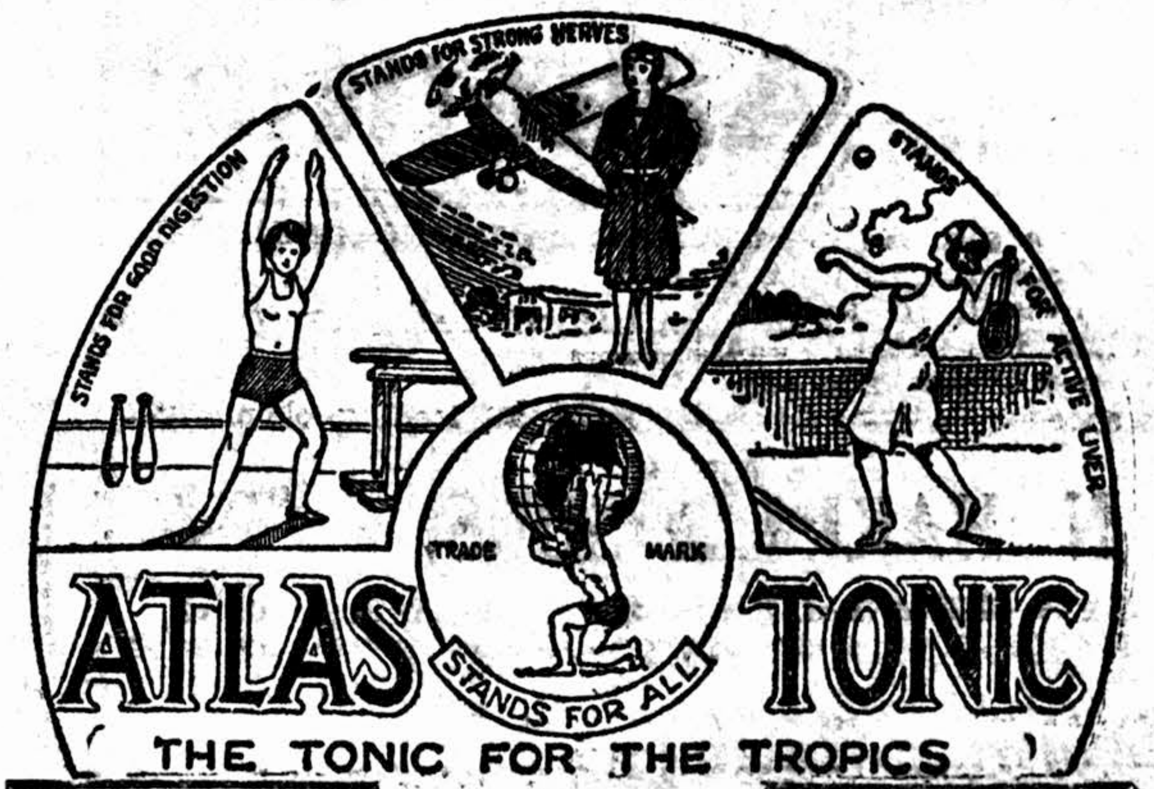

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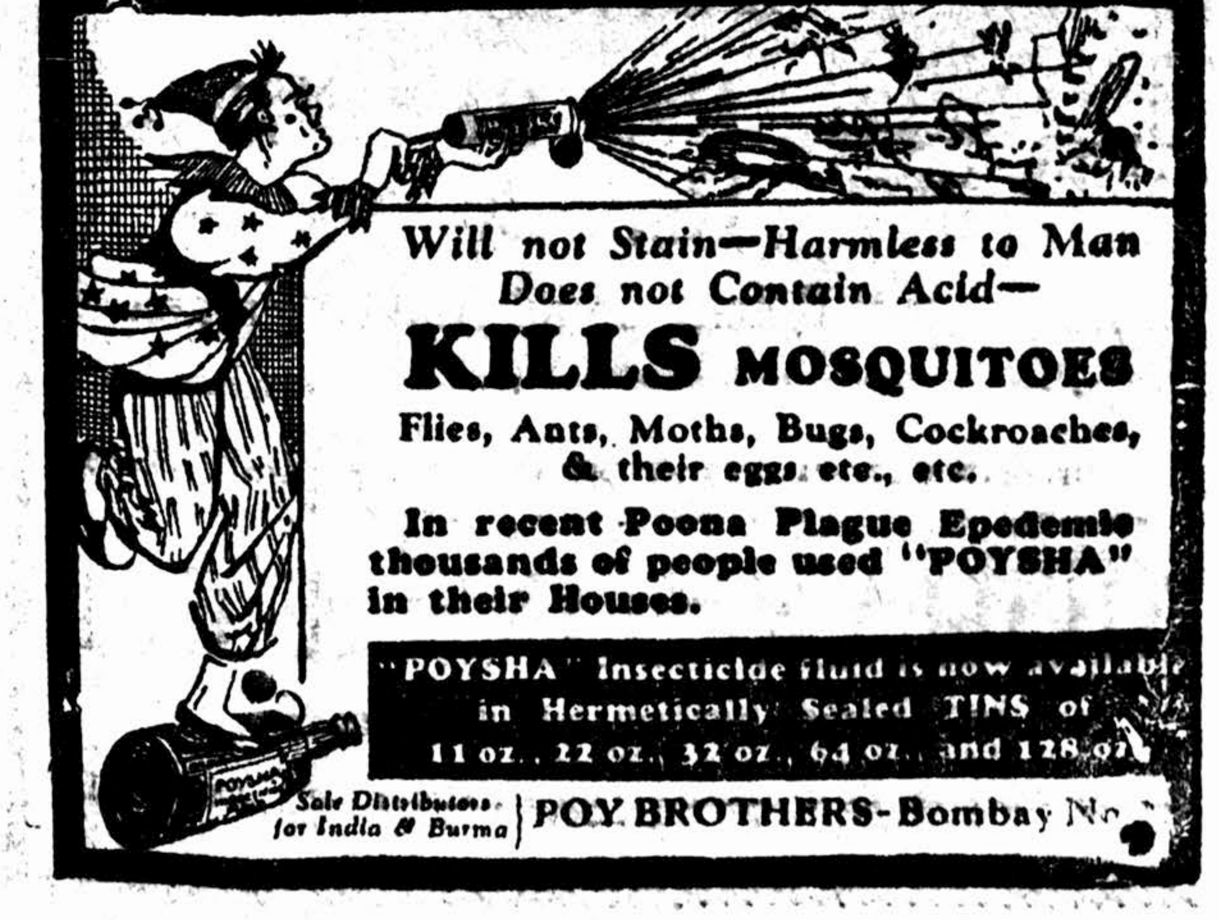
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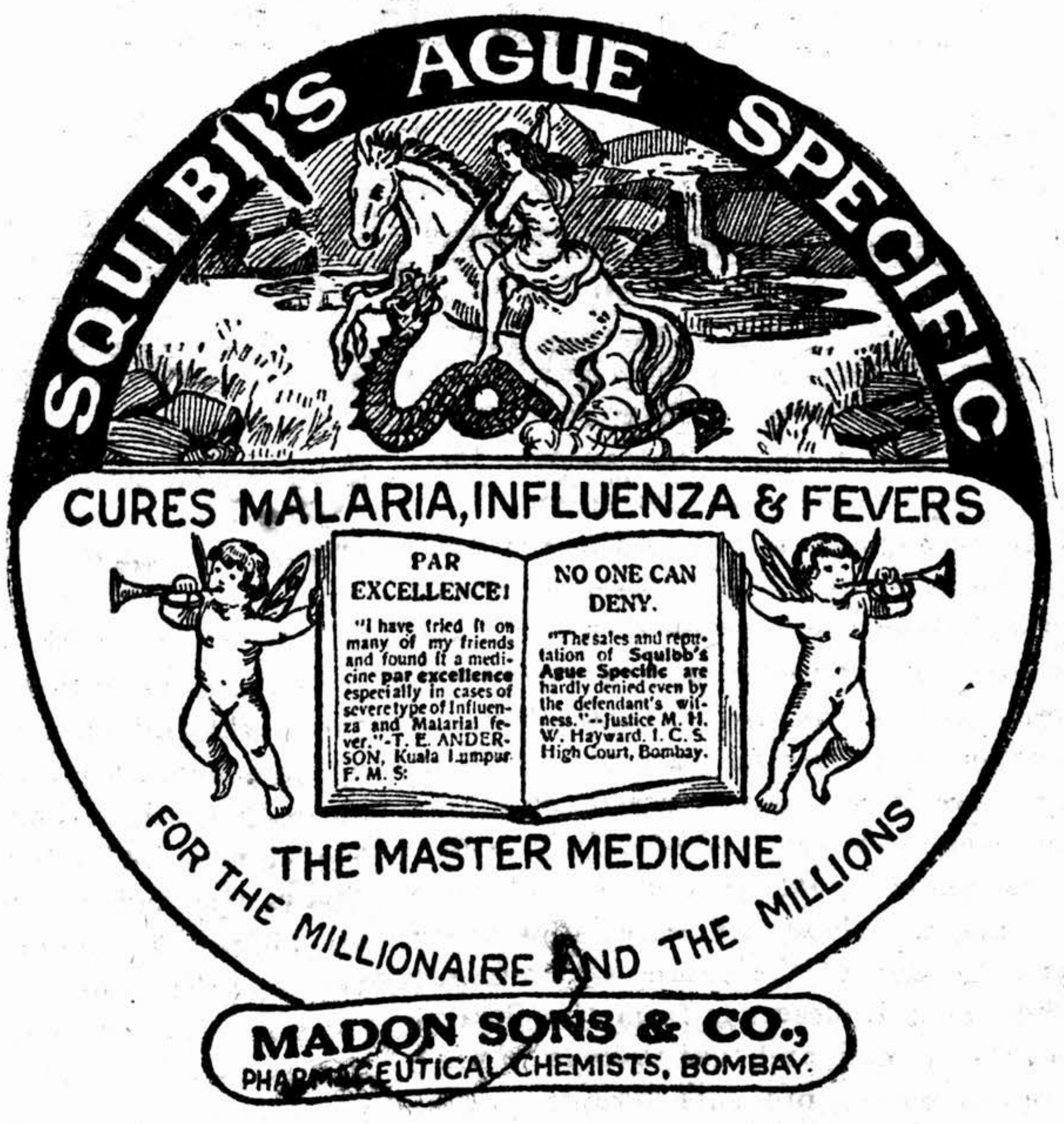

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(By G. V. DESHMUKH, Bar-at-Law)

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Have you considered the position of the Congress ? The Congress is on the war path. It accepted the challenge of the Government and decided to give battle on the floor of the Legislative Assembly through its representatives. It declared what it meant by its success—the rejection of the "White Paper" constitution and the abolition of the repressive measures ; the repudiation of the dual policy of the Government of offering unsatisfactory constitution for this country and carrying out repressive policy. It was apparent from the achievements of the Congress in 1930-31 during the period of civil disobedience, that the people were sympathising with the Congress and the majority of them were ready for the sacrifice and sufferance that was demanded of them ; all this because Congressmen were so disciplined that they acted as one man and were inspired with new hopes. Guided by this experience of its followers in the past, it was no vain boast on the part of the Congress when it accepted the challenge of the Government.

CIVIL WAR IN CONGRESS,

But shortly after this, that is on the eve of the battle, tragic events happened disrupting Congress. The election of the several subordinate bodies of the Congress spread discontent amongst its workers and led to indiscipline amongst the followers. The resolution of the Working Committee of the Congress on the Communal Award has lead to civil war and the formation of a strong party in the Congress called the "Congress Nationalist Party." The Congress party cannot ignore from its consideration the Hindu Mahasabha which also holds very strong views against the Communal Award. The Congress has also to take note of two more parties though not so formidable as either the Congress Nationalist Party or the Hindu Sabha. One is the Democratic Swaraj Party and the other is the Varnashram Swaraj Sangha, a body of Hindu Sanatanists, which came into existence because of the anti-untouchability movement and the temple entry movement for the untouchable Hindus. These also have expressed themselves against the Communal Award or communal decision, call it whatever you like. Another feature which distinguishes these two bodies from the Congress is a declaration on their part that they do not want any Legislative interference in religious matters. The Varnashram Swaraj Sangha goes a step further and does not want any change in the rules laid down in Manu-Smriti. It is a matter of principle with them and not a detail. This is the underlying principle of their activities as stated in their manifesto. This Sangha is an all India Sangha and the Demoeratic Swaraj Party is a small local body. These are the parties which the Congress has to fight on the Communal Award and achieve success before it can give a fight on the floor of the Assembly.

NO SUPPORT TO SANATANISTS.

What is the duty of an intelligent voter holding progressive views? He cannot support the all India Varnashrama Swaraj Sangha. It is a most reactionary body. It wishes to fight such Acts as the Sarda Act, whether past, present and future and will oppose vehemently such movements as are against 'religion' whether these be carried by official or non-official bodies. What they mean by 'religion' is nowhere defined, but one gathers that they refer to the rules in Manu-Smriti. No Hindu voter with progressive views can support this party which is against such reforms as marriages of grown-up women or removal of untouchability—I am now not speaking of the temple entry bill for the present, but untouchability as it is generally understood—even if non-official bodies wish to bring them about by creating public opinion in favour of these reforms. "No change in Manu-Smriti" that is their motto. Such a party must stand by itself and fight its own battle.

There can be no alliance between this party and any other party mentioned above ; if any party does that, if any candidate of any other party mentioned above does it, the party or the candidate stand self-condemned. The Varnashrama Swaraj Sangha will stand self-condemned if it enters into an alliance with a party or any individual candidate belonging to no party holding the view that such reforms as adult marriages or removal of untouchability should be brought into existence provided public opinion is in their favour. The Sangha will be compromising on a matter of principle if it enters into an alliance with a party or a candidate who does not accept their motto of "no change in Manu-Smriti rules." The Sangha will not tolerate any propaganda even by non-official bodies to create public opinion in favour of socio-religious reforms violating the rules laid down in Manu-Smriti.

If the intelligent voter with progressive views cannot support the Varnashrama Swaraj Sangha, can he support Democratic Swaraj Party or an unholy alliance of the two ? He cannot. Both the parties are against Legislative interference in matters of religion. What 'religion' is the Democratic Party has not defined—thus reserving a good deal of latitude for interpretation to cover their actions. But judging from the pronouncements of the members of the Democratic Swaraj Party, I would not be committing a mistake if I were to say that this party also is against Legislative interference to bring about such socio-religious reforms as are contemplated by the Sarda Act.

LEGISLATION THE ONLY REMEDY.

It is difficult to understand the objections to legislative interference in matters relating to socio-religious reforms which will benefit the society. Help of law to bring about a healthy state of society by purging it of cruel, in-human and immoral customs, to make it strong in a short time is certainly desirable. Moreover, it should not be forgotten that a law on socio-religious matters serves the purpose of a shield against boycott of an individual of a backward community by it, if be were to carry out a simple reform as the marriage of his daughter at the age of 14 or 15. One restriction, however, should certainly be laid down as regards laws about socio-religious matters. Members of a community which is to be affected by the Legislation on matters referred to above, shall alone take part in voting upon the legislation. The Varnashrama Swaraj Sangha which takes its stand on the Queen's Proclamation of 1857 forgets that circumstances have changed. Little did the Queen then dream that India will have Legislative Assemblies of its own enacting its own laws through its own representatives and ask for Swaraj, its birth-right.

The interests of the Assembly lady-voters will be affected to a great extent by the above attitude of the Varnashrama Swaraj Sangha and the Democratic Swaraj Party. Many of the evils attaching to their status in the society could be eradicated in a short time only by laws about marriage and inheritance of property. The lady-voters, therefore, have to take keen interest in the coming elections of the Assembly and can support only such candidates as will help them. Can bodies like the Varnashrama Swaraj Sangha and a party like the Democratic Swaraj Party which would oppose even such reforms as are contemplated by the Sarda Act on grounds of religion, be of any help to the lady-voters ? I think not. Members of the Depressed Classes also cannot support the Democratic Swaraj Party and the Sangha. Prejudices are slow to die and egislation is, therefore, the only remedy for the salvation for either depressed sex or the depressed class.

The fight eventually will be between the Congress party, on the one hand, and the Congress Nationalist Party with the Hindu-Mahasabha as its ally, on the other ; and the fight promises to be a tough one on account of the attitude of the parties towards the Communal Award. The attitude of the Congress is one of neutrality, while that of the Congress Nationalist Party is decidedly against it. Both have disapproved of the Award, both say that it is anti-national. Every one must admit that separate electorates are sure to emphasise communalism in individuals or make individuals lean on the side of communalism and thus prevent individuals of any community from having a broad or national outlook. As a result of separate electorates the rankest communalists get into the Legislative bodies and there cannot be any co-operation between the different communities to carry on the national struggle for freedom.

OBEY CONGRESS MANDATE

The reasons given by the Congress for its attitude are not convincing, though as a matter of strategy the attitude may appeal. The Congress, in effect, says this about the Award : "One section accepts ; the other rejects. The Congress would be partial if it were to decide one way or the other." Now, no section of the Congress accepted it. Even the Muslims who were with the Congress never accepted it. They always denounced it. They do not accept it even now. Then why this solicitude for persons who are not in the Congress ? The Congress decided about the Nation's present goal of independence irrespective of the opinion of the non-Congressmen of any community or a political party. The Congress when it included in its programme

(Continued on page 114,)

PRISON PICTURES

(*Contiuued from page* 47.)

movement, she must have looked incongruous in her Western-style khaddar frock with an Agra scarf tied round her hair and its ends floating like a North Indian puggarree. But the picture is completed by the company of a crowd of children, five little boys hanging on to her fingers, enjoying a walk with her. These little children of the long term prisoners used to love to snatch some minutes between the changing of hours of the ordinary prisoners going into their cells and the politicals' time for constitutionals to play with her. They felt her no foreigner, but one of themselves! I remember her wishing that she had the eight arms of Saraswati so that they could all have a finger each to hold on to!

* * * *

The jail gallows! I see the very contraption to which the rope was attached which had hanged three of our human sisterhood during the short three years' existence of this special women's jail. Yet the small hall set apart for this dire destiny is not in itself repellent or gruesome. Rather has it, because of the effect of cloister-like arches, something of the solemnity of a church. I visualise one wretched woman who had been screaming with fear for hours previously, brought in placed on the small platform of iron beneath the noose, handcuffed, with legs strapped, and black cap covering head, standing there while the charge of murder and her sentence of death by hanging is read to her before the sign is given at which a lever causes the platform to drop into the hole beneath, leaving the victim hanging in mid-air choked by the rope. Or a later victim, a little young woman who bravely heard of the failure of her appeal for mercy, and courageously refused handcuffing or black cap, but went to death pro testing her innocence and saying that God would punish the person who had committed the murder.

Even the most degraded human being must be given the chance of a reformed life. India must be the next country in addition to the existent nineteen which prohibits capital punishment.

* * * *

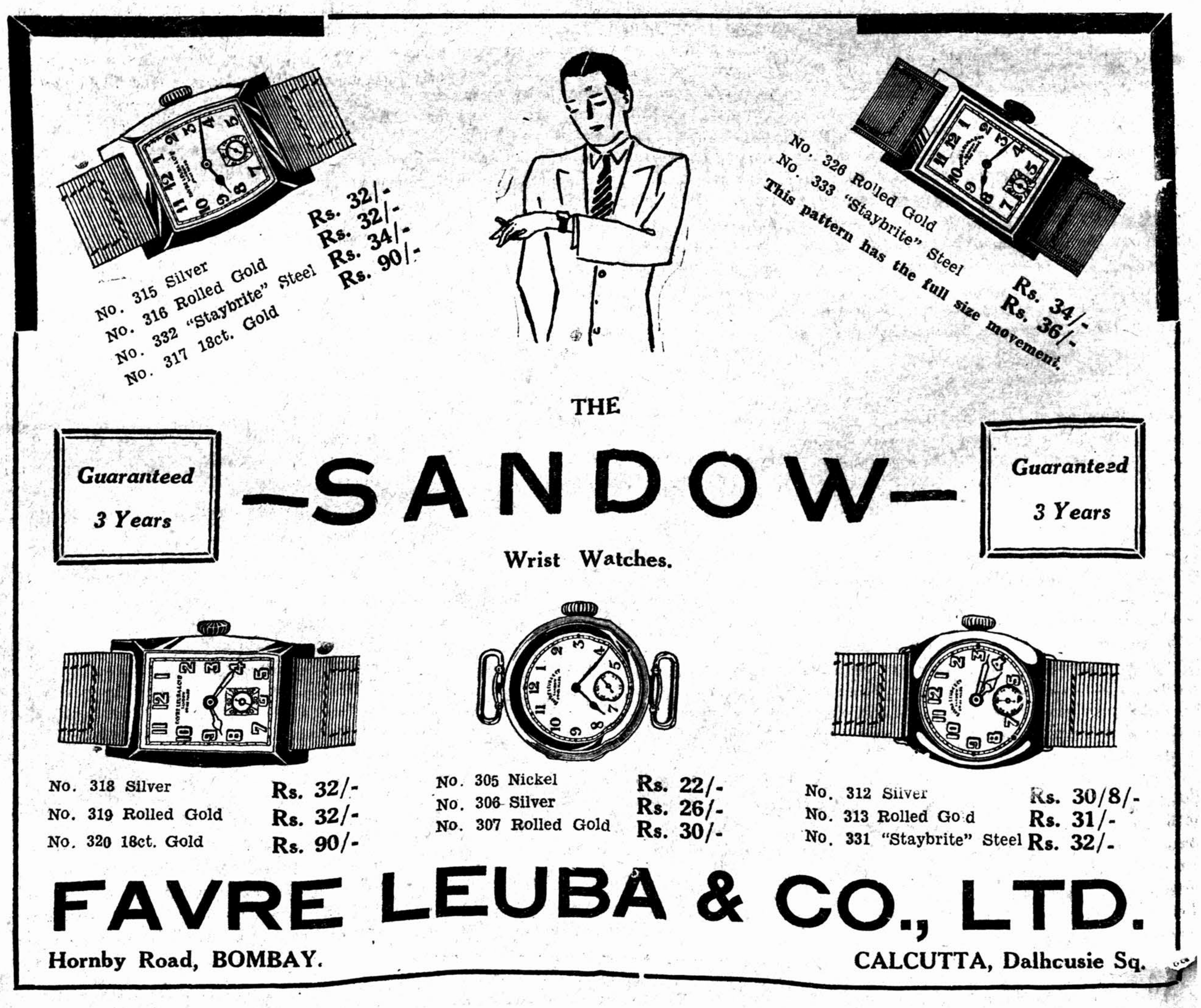
There is one picture on which I specially like to dwell. It shows the ancient sculptures of Ardhanarishwara brought up to date in Congress terms. It depicts early Sunday morning in this particular South Indian jail when at one time as many as nine husbands and wives were serving their sentences as Congress prisoners at the same time and the husbands used to be brought from their jail some distance away to visit their respective wives. I see each pair sitting in all the corners of the places available for receiving visitors. There they are exchanging experiences, upholding one another in the weekly trials, finding inspiration in one another's eyes. Each pair is a touching manifestation of Siva-Shakti, Half Lord, Half Lady, a Grihasta partnership doubly sanctified by the wedding of each member of the partnership to the Cause of the Freedom of the Motherland. It is a picture which had its replicas in all the prisons in India in which were found Congress members during those four years. Without such unity of the masculine and the feminine in the National Campaign my picture gallery would have been incomplete, so also would have been the epic of India's struggle for liberty from self-imposed social inequalities as well as from external domination.

On Eve Of The Battle Of Freedom

(*Contnnud from page* 113,)

the removal of untouchability and started an agitation in right earnest did not take into consideration what the feelings of the non-Congress Hindus were. The Congress decides what in its well considered judgment is in the interest of the nation and moulds public opinion accordingly. There is nothing extraordinary in this procedure. This is what is done in all representative bodies which come into existence for the benefit of a society, or nation. As I said above the reasons for the attitude of the Congress towards the Award do not appeal to me and may perhaps not appeal to many. The attitude of Congress as a strategy is likely to appeal. The present Award can only be wiped out and a new one substituted in its place if the communities arrive at a settlement. Would this attitude of neutrality on the part of the Congress put the Muslims in good humour and would an equitable settlement on the basis of Joint Electorates be arrived at?

Members of the Congress party, like true soldiers, have to obey, and fight for the success of the party. The general public will watch the civil war and the fight for Swaraj on the floor of the Assembly—with what expectations?—may be for the success of the Congress.



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A Re-United Congress The Only Remedy

(Continued from page 45.)

the resolution against the Ordinance was adopted after a full day's proceedings. Similarly, when Lord Birkenhead threw a challenge to the Congress to produce a scheme of Swaraj, Pandit Motilal again sought the aid of other parties in the country for formulating what is known as the Nehru Report and called to-gether another All-Parties Conference at Calcutta in 1928 for putting the stamp of the nation on it. On the other hand, the Congress was so jealous of maintaining its supreme position in the country that, when in 1933 Sir Chimanlal Setalwad made an attempt to organise an All-Parties Conference at Bombay in connection with the White-Paper proposals, leading Congressmen in the country stoutly refused to extend their co-operation for the purpose.

It is inevitable that, owing to the supreme indifference, nay, conceit and arrogance of the Congress, the gulf between it and other parties in the country should widen with the failure of each Satyagraha campaign. When Congressmen speak of national unity, their conception does not extend beyond patching up the differences between the various discordant groups within the Congress itself. As each campaign of civil disobedience failed, groups of Congressmen lost their faith in the method of direct action. The party of the Responsive Co-operation, the Democratic Swaraj Party, the New Socialist Party are some of its dissenting off-springs. It is my deliberate opinion that the fissiparous tendencies within the Congress cannot be checked by such make-shift unity among the warring elements of the Congress itself. Even as the Congress is endeavouring to organise itself after being in the wilderness for three years, a new party has been formed under the caption of the Congress Nationalist Party by Pandit Malaviya and Mr. Aney for carrying on a campaign against the Communal Award. The critical situation in which the country is placed at this juncture demands a genuine, broad-based national unity of all the political sections in the country, irrespective of party and community. The best interests of the nation demand a revival of the Lucknow Congress spirit and I feel, that, it is the imperative duty of the present leaders of the Congress to make the necessary modifications and adjustments in their creed and constitution, policy and programme, so that the Indian nation may once more speak with one mind and one voice at the time the Reforms Bill will be coming before the country.

SUSPENSION OF CIVIL DISOBEDIENCE,

When the Congress recently suspended the Civil Disobedience movement *sine die* and Mahatma Gandhi solemnly announced that the Parliamentary mentality of the Congress had come to stay, there was a reasonable ground for entertaining the hope that the Congress had at last awakened to a correct appreciation of the realities of the political situation, both in India and in England, and would take adequate steps to restore the wider national unity in India in order to meet the impending menace of the White-Paper, further whittled down by the Report of the Joint-Parliamentary Committee. But this hope is now dashed to the ground by the statement recently issued to the press by Mahatma Gandhi. Evidently, the Mahatma, like the Bourbons, has learnt nothing and forgotten nothing. The proposals contained in the statement have been addressed by the Mahatma to his followers in the Congress. As an outsider, I do not feel much concerned with the terms dictated by the Master to his own household. It is the domestic problem of the Congress and a neighbour, however sympathetic he may be, may not peep over the wall nor proffer any advice. But, in so far as the affairs of the Congress both affect and afflict the political life of the country, it is the duty of every patriotic Indian to examine the broad aspects of this important statement.

Mahatma Gandhi boldly asserts :—

> " In spite of all I have said, the Congress still remains in my estimation the most powerful and the most representative organisation in the country. It holds to-day the largest number of devoted men and women of unimpeachable character."

AWAKENING IN MASSES

As regards the " unimpeachable character of Congressmen," the claim may well be challenged, at least, with reference to the average member of the Congress. The recent exhibition of corruption, intrigue, and chicanery, practiced in several places in the elections to Congress Bodies, with fresh elections ordered in some cases, the violence manifested resulting in the forcible dispersal of meetings, and dacoity perpetrated in Bengal for the removal of ballot-papers, tell their melancholy tale. But this is, after all, a minor affair. The claim put forward on behalf of the Congress as " the most powerful and most representative organisation in the country," however, cannot be so lightly accepted, unless we fall into the unconscious error of confusing aspirations with accomplishments. It is open to grave doubt if the Congress can honestly and justly claim to represent the numerous creeds and communities in India. Let Mahatma Gandhi examine carefully the lists of members of the several Congress-Committees in the country and find out whether the number of members representing the Muslim, Christian, Jewish and Parsi communities is any thing like a fair representation of the total strength of these communities. Then, applying the numerical test, we find that the highest ambition of the Mahatma is to enroll only a million members out of the 315 millions in the country. As regards the goal of independence, adopted by the Congress, can it be asserted with any justification that it has permeated to even a small fraction of the vast Indian population ? If it had, the Government could not have successfully suppressed the Congress by repressive measures put into execution by Indians themselves. The Congress may be the single largest political organisation in the country, but, as things stand to-day, it is a fond delusion of the Mahatma that is represents the Indian nation. Nor can it claim to be the most powerful organisation. The tree should be best judged by its fruit. What evidence have we got of the actual beneficial results to the country, in which this much-boasted power has manifested itself ? The chief claim asserted cy Congressmen is that, after intensive agitation for fourteen years, the Gandhian Congress has only created a great awakening in the masses. Let us examine the items of programme mentioned in the Mahatma's statement. Swaraj is yet a far-off adorable dream. Hindu-Muslim unity is as far away as it ever was. The revenue from excise recovered by the Several Provincial Governments during the current year shows that whatever ground was gained in the direction of total prohibition has been already lost. There is no evidence of any appreciable improvement in village re-organisation or the revival of village industries. As regards untouchability, the moral and economic conditions of the depressed classes have not changed in spite of a hurricane campaign.

WONDERFUL INFLUENCE OF MAHATMA.

I would gladly pay my tribute to the wonderful influence of Mahatma Gandhi and the volume of sacrifice and suffering he has evoked from all sections of the Indian people. He has the satisfaction of receiving unstinted devotion from his followers and he can justly claim that " no leader can expect greater loyalty and devotion than I have received from intellectually-minded Congressmen." At the same time, as an outsider, I feel that he is also correct in his impression that " a very large body of Congress intelligentsia were tired of my method and views and programme based on them and that I was rather a hindrance than a help to the natural growth of the Congress." It is unfortunate that Mahatma Gandhi has not yet realised that the true explanation of this strange combination of unexampled loyalty and widening gulf between him and his followers lies in the fact that his new method of Satyagraha is not at all suitable to the moral and economic, social and psychological conditions of India. Like the spirit of democracy, the mentality of Satyagraha cannot be imposed from without. It has to come from within. The old leaders of the Congress like Pherozeshah Mehta, Gokhale and Tilak had, as far as I know, tried to impress this truth upon Mahatma Gandhi. But, as Mahatmaji states, " Satyagraha of which civil resistance is but a part is to me, the universal law of life " and that " I have entered political life in pursuit of this search." In fact, the suggestions contained in his last ultimatum to the Congress, are calculated to convert the Congress into a huge laboratory for carrying on experiments in Satyagraha on the lives and fortunes of Indian people. The Congress intelligentsia, who, according to the Mahatma, are " tired of his method and views and programme based on them," are bound to resist this conversion of the Congress, thus making it an inefficient body for carrying on the political struggle for the freedom of the country. As Mr. B. N. Choudhari, the elected president of the District Congress Committee of Sylhet, puts it, in resigning the office recently.

> " Mr. Gandhi, in Calcutta, is reported to have said that he believed that the masses in India would accept his creed of non-violent Satyagraha. Those, who believe with him, that the Gandhian creed will permeate the masses, would do well to follow him. But, the duty of those who do not so believe is to oppose him and prevent the people from being further emasculated by this novel creed."

CONGRESS CREED PURNA SWARAJ,

And, after all, what is the creed ? According to Mahatma Gandhi, the creed of the Congress is complete independence, which he prefers to call *Purna Swaraj*. But he maintains in the same breath that " Purna Swaraj " has an infinitely larger meaning than complete independence. But even Purna Swaraj is not self-explained. No one word or compound expression will give us a meaning, which all can understand." Then he refers to his several self-contradictory definitions of Swaraj and again avers that " they are all hopelessly incomplete even when put together." Further, finding the attempt to explain himself futile, he, in despair, throws up the sponge and exclaims, " but I do not wish to labour this point further." Now, may I ask if the Mahatma really thinks that the average Congressman will understand what he is unable to explain ? How can the Congress hope to carry the country with it unless the goal is made transparently clear, and free from any sophistication. The Mahatma's definition of Purna Swaraj reminds me of the " Bramha " of the Vedantist, which is nega-

(Continued on page 129,)

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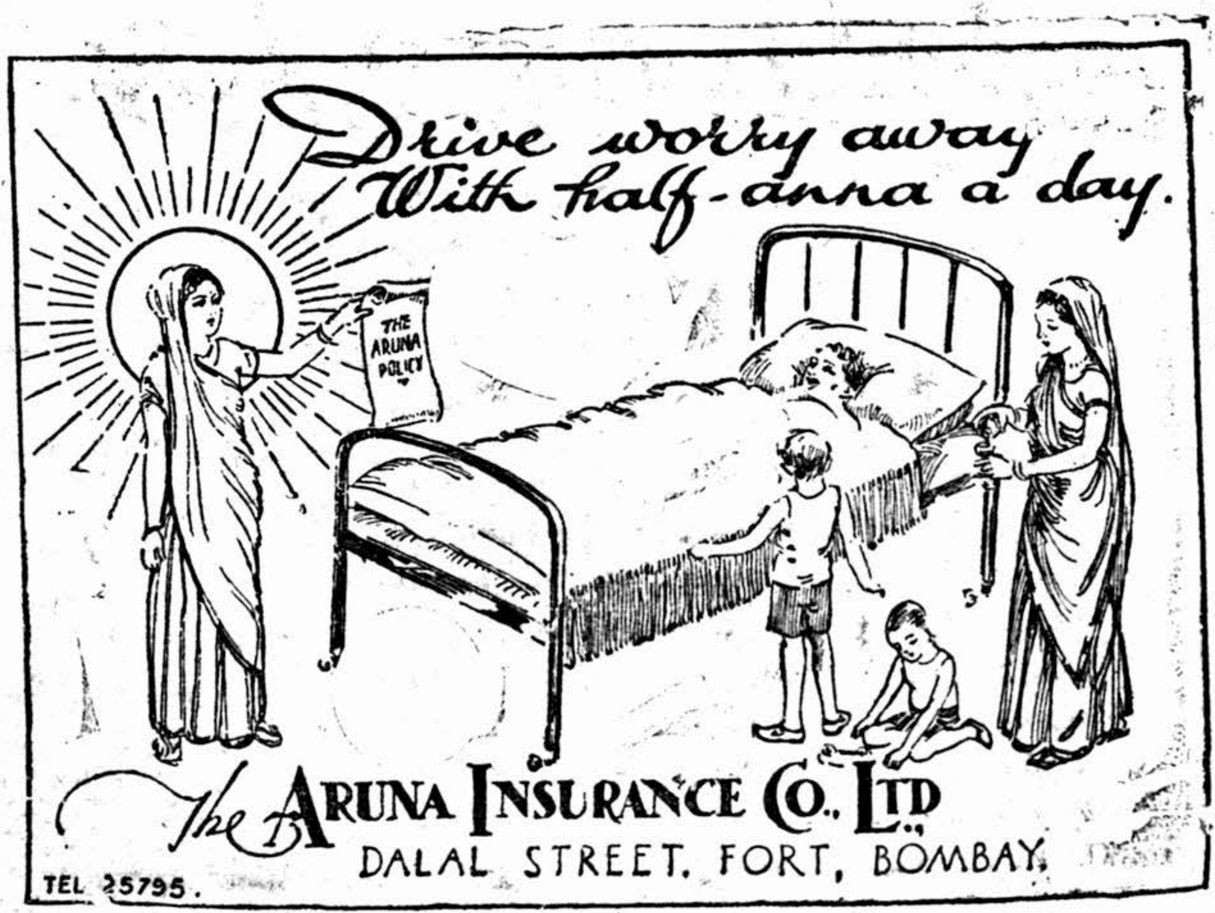
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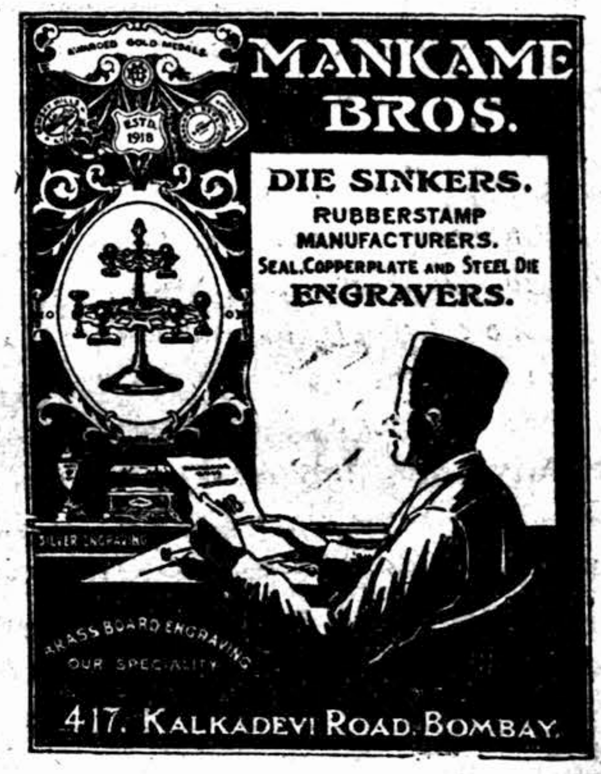
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An Organisation & Its Essential Factors

Continued from page 43.

action and co-operation of all members will save the honour and the integrity as also the strength of the organisation. The " I " of an individual should merge in the " We " of an organisation.

PERSONAL AMBITIONS.

Individual interests should never come in the way of one's duties to the organisation. Predominance of personal ambition over policies and programmes of an organisation make it less efficient. If every individual member tries to push forward his own ideas originating in his own ambitions, no united action is possible and the organisation defeats its own purpose. So, the individual will have to merge his " self " in the organisation to which he belongs and will always have to think in terms of the organisation. The " I " of a member of an organisation is more dangerous to its cause. It must never be there in a member who is loyal to an organisation. Every one must get rid of it consciously. This ego in oneself is the breeding place of jealousies and prejudices which obstruct the smooth carrying out of the policies and programme laid down by an organisation and sometimes brings about disintegration. Howsoever strong may be the personality of the man who says " I " in an organisation it is bound to bring disruption in the rank and file and will land it in difficulty. The autocracy of a strong " I " may produce satisfactory results for sometime, but in the end it is ruinous to the cause. If organisations are brought into existence for achieving certain concrete results during a given period for the betterment of human society, every person who joins it must first get rid of his individuality and by sacrificing the same help to bring unity in the ranks, which alone will strengthen the group. Obedience to the programme, therefore, on the part of every member is absolutely necessary in an organisation.

DISCIPLINE.

This brings us to the fourth essential factor —discipline. When a member of an organisation thoroughly understands the importance of unity, loyalty and obedience, it may then be said that he is nearer discipline than before. A person who sacrifices all his personal interests for the sake of an organisation cannot but be a disciplinarian.

But discipline is much more than this. Not mere consciousness of our membership but intelligent understanding of the methods, the policies and programme, as well as the constitution, rules and regulations of an organisation will make one a disciplined worker. Obedience to the orders of an executive just for the sake of obedience won't help a member to become a perfect disciplinarian. In order to achieve the goal we must thoroughly understand the directions in which an organisation moves or intends to move. It helps the members to maintain peace and order in an organisation.

CONTROL OF MIND AND BODY.

What is discipline if it is not the control of one's mind and body to suit certain conditions when one is placed in unsuitable and unwelcome circumstances? Training of one's mind and body to rules and regulations of an organisation is disciplining oneself. Shaping of one's own mind in the light of the education that one receives in an organisation or group is disciplining oneself. If needs great self-control and a deep study. A disciplinarian knows the art of putting in the background his own opinions, his own ideas. his own methods and his own policies and programme in the interests of a greater cause for which his own organisation is working. That means the member sacrifices his own " self " for the solidarity of the organisation. The self-control of a member, therefore, results in sacrifice of his personal interests and such sacrifices, in its wake, strengthens the organisation. These are the fruits of discipline.

MISUSE OF DISCIPLINE.

It should however be remembered that discipline is a double edged-weapon. If used for a righteous cause by right persons and in a right manner, it helps the organisation and through it humanity. If not, it is bound to create havoc in the members and in the society to which they belong. Therefore, the meaning as well as the method and time of its application should be clearly understood by those who desire to make use of it.

Discipline is necessary in every-day life and in every walk of life. It helps well ordered life not only in organisations but in families also. The disciplined action of a member, either of an organisation or of a family, brings about quicker results in an attempt without much waste of time, energy and money. When one knows how to control one's mind and body one becomes decisive in his nature and he finishes his daily task at the given time and hour and saves his own troubles, as well as those of others. It helps the fulfilment of the cause without much waste and worry. A disciplinarian is a person who knows that a certain thing is to be done in a certain fashion within a given time and does it not only to his own satisfaction but to the satisfaction of all concerned. Such persons alone bring name, fame and success to an organisation.

Discipline is a thing that cannot be hidden. It manifests itself in all our thoughts and actions. A disciplined person organises his daily time and actions. New thoughts as they suggest themselves to a disciplined worker are translated into organised actions by force of character. All this he does because he knows how to control his mind and this exercises a great influence upon the body.

EFFICIENCY.

We now come to efficiency—the fifth essential factor in the building up of an organisation. Work does suffer for lack of efficiency on the part of its members. When an organisation after taking into consideration the tactics of the opposite party and after calculating its strength decides upon a quick and lightning programme, if the members do not hurry with it due to lack of efficient methods, not only does the work suffer but the opposite party overpowers the organisation and gives it a crushing defeat. " The loss of time is like unto irretrievable death "—this famous dictum of Peter the Great ought to be borne in mind. Loss of time, it must be remembered, is mostly due to lack of efficiency and lack of sufficient knowledge of the work in hand. This means that in the task of achieving complete success the members of an organisation must be efficient workers. Full knowledge of the methods, the programme and propaganda of the organisation, coupled with some practical experience along those lines, makes a member an efficient worker, provided he is anxious to learn and act in the interest of his organisation.

Just as an engine driver has to know the parts of an engine and its working before he undertakes to drive the same or just as a worker in a mill, before he begins his work, has to know the parts of the machinery which he is suppose to handle. so also a member or a worker in an organisation has to have a thorough knowledge of its working. Then only efficient work is possible. Without teaching the art of fighting, if soldiers are made to march in a battlefield, they are bound to get defeat at the hands of an enemy. Inefficient members of an organisation meet the same fate as untrained soldiers of an army do in the battlefield. So, in order to achieve the desired goal one has got to be efficient in the work he undertakes.

CHARACTER.

The sixth and the last, but most important factor in an organisation, is the character of every member who belongs to it. What is character? It is the result of so many good and bad qualities in a man. Thus, collective peculiarities of a person may be called character. Honesty in dealing with fellow human beings, even in most difficult and awkward circumstances, straight-forwardness even in a most purturbed state of mind, sincerity of purpose, dogged devotion to a cause dear to one's heart without minding the obstacles that come in the way, gentleness towards all alike, readiness to suffer for humanity at one's cost, scrupulousness in everything that one does—all these qualities and such others go to form one's character. If any of these qualities are lacking in members, it is sure to bring disruption in the organisation.

Dishonest methods of handling the work undertaken, adherence to tactics for achievement of one's personal ambitions, double dealing with fellow-members for gaining one's own ends, unscrupulous and insincere behaviour, rudeness towards members or society due to haughty nature or selfish considerations, self-seeking nature, loss of temper at every step, all such qualities in a member are harmful to the organisation to which he belongs. Members having such qualities are never able to receive much attention from their followers and they soon lose respect for them. This reacts on the organisation and hampers its work.

TRUST BEGETS TRUST.

A member whose behaviour is above suspicion commands respects from all. If we do not give affectionate treatment to those who work with us it will be impossible to get the work done in a satisfactory manner. If members and workers are not trusted and properly looked after by those who are at the helm of an organisation, the followers will never trust in turn. It must be remembered that trust begets trust and as such it must be given to the workers and work taken from them. This is one of the qualities that makes a forceful character. It is essential in an organiser as well as in all workers.

CONCLUSION.

We have examined the six most essential factors that are absolutely necessary in making an organisation a living force. There may be a few more, but those that we have dealt with so far should be kept in mind and put into practice. The organisation then is bound to achieve success in all its attempts.

In conclusion, we want to make it quite clear that in dealing with this subject we have only discussed theories. The experiences that we have gained during the last two decades and more in the field of action have been put together for the benefit of workers and organisers in this country. In doing so, we have not at all taken into consideration any one particular organisation or any one particular person. Let there be no misunderstanding about it. Ours is only a theoritical survey.

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Muslims Under The New Reforms.

Political Unity And Touch With Masses Are Essential For Any Effective Advance.

(By Sir MAHOMED YAKUB.)

As our country is going to have shortly some tremendous changes which will have a deep effect on the whole political, social and economic sphere of our life, it is necessary for us to see where we stand, on a firm ground or on a loose one. And for this we should go back into the trend of political events which have been stimulating political consciousness and helping, at the same time, in the spade-work of our political emancipation. We know that this work was begun as the result of co-operation and goodwill of some Englishmen and Muslims; but as Hindus were more adaptive and assimilating, they soon came in the forefront and dominated the political field in such a manner, that Muslims find themselves to be cornered; and so, in order to keep their individuality safe and sound, they founded the Muslim League which since 1909 has been acting as the watch-dog of Muslim interests. And the famous Lucknow Pact which is the next corner-stone after the Morley-Minto Reforms, of the safe foundation of the Muslim interests in India, is one of its achievements.

The pact not only paved the way for Hindu-Muslim Unity, but also convinced the others that Muslims were as patriotic as Hindus, but not at the cost of their extinction from the surface of this land and that they were firm in their determination. According to it the Muslims were to be represented through special electorates on the provincial legislatures in the following way; Punjab, 50 per cent. of the Indian elected members; United Provinces, 30 per cent.; Bengal, 40 per cent.; Bihar, 25 per cent.; Central Provinces, 15 per cent.; Madras, 15 per cent. and Bombay, 33.3 per cent.; whereas in the Legislative Assembly it was arranged that one-third of the Indian elected members should be Muslims who will be elected by separate Muslim electorates in the various provinces; and the same proportion was to be managed, which was adopted in the case of provincial legislatures.

SEPARATE ELECTORATES.

The Muslims have done well on account of the special electorates and the official bloc in the legislature. But they will not have a smooth sailing under the new reforms, for the official bloc will disappear; and so they will have to fall back only on the principle of separate electorates which alone cannot keep them much in saving their rights and entity. Whereas the majority community also cannot carry on the government, if there is dissatisfaction among the Mussalmans, it is, therefore, one of the patriotic duties of the majority community which will be responsible for carrying on the government, to come to a satisfactory and mutual settlement with the Mussalmans.

There is no doubt in this that separate electorate was once needed to awaken and to give a kind of political schooling to Mussalmans, but now, with the extension of franchise on the one hand and the introduction of the representatives of Indian States in the Federal Assembly on the other, it will have little force left. So, we should rather attempt some other method which is sure to secure sufficient and efficacious representation of the Mussalmans in the Legislature. Reservation of seats with certain qualifications, may be an appropriate and fruitful arrangement for some time to come. We must fully weigh the situation and see that we do not lose the balance. The short-sighted policy of some of the zealots among the Mussalmans, has already forced the Shias and the Ahali-Hadis to give up the separate electorate; and the Ahmadies, generally known as Qadianis, may soon follow suit. If this goes on, Mussalmans will be presenting the picture of a crumbling edifice. If so many sections among the Mussalmans will raise their heads and cry aloud against separate electorate, then the maintenance of separate electorate will be very doubtful. So, Mussalmans should not be guided by abstract principles or dogmatism, they should rather create among themselves a keen political sense and be guided by it.

Another important factor which we should bear in mind, while studying the strategic map of the new reforms, is that provinces will be the chief theatres of action, because provincial autonomy is likely to be the chief feature of the new reforms. All the nation-building subjects will be governed by the provinces; so the Mussalmans should devote their chief attention towards getting their proper share in them. And in this mission they can succeed only, if they join some political party in a body and thus make the weight of their votes felt by the cabinet. It is the lesson of democratic regimes that minorities can prosper only in it, if they keep up their solidarity intact and understand the movements of all the figures on the chess-board. If Mussalmans want to secure the greatest good of the greatest number, they should have efficient force in the provinces in which they happen to be in majority.

SIR MAHOMED YAKUB

TOUCH WITH MASSES.

What the Mussalmans really need to keep up their existence and to get full advantage from a democratic experiment, is the cultivation of the political instinct. It is a matter of daily experience that whereas the most important political problems often fail to stir them, a modest bubble of religious type in or out of India, will move them to their very depths. We remember that once a leader talked of Hijrat, and thousands moved towards Afghanistan in 1920 without any benefit except that hundreds died, became homeless and penniless. This is a picture to the point and it puts in high relief how they became victims of a few professional politicians who care to keep up the enormous size of their stomach intact than to maintain the solidarity of a starving Muslim family.

At present the intelligentsia among the Muslims are divided in two sections—the older generation which belongs to ultra-moderate and super-conscious class of persons; and the younger generation, amongst whom there is generally a tendency towards dangerous nationalism coupled with rash socialism. But, both these sections are, unfortunately, without any contact with the masses. Neither of them have any influence over the general public of the community and specially over the lower strata. We should bear in mind that under a democratic constitution no community, and much less a minor community, can ever conserve its entity, unless its educated class have a direct touch with the masses and can guide them in the right channel at critical times. This is one of the most important problems for the Mussalmans, and its importance can be well realised if we keep in view two factors, firstly that India is swiftly marching towards the goal of democracy, and secondly that communistic doctrines and methods are everyday gaining ground and trying to create a gulf between the two layers of one and the same society. Before there is an unfathomable gulf between the two, it is meet that the Muslims should immediately find a common platform for Improve Economic condition both the sections of their community.

In the end, I will appeal that strenuous efforts should be made to improve the economic condition of the Muslims; and they ought to be more up and doing in this branch of life, than in others where dogmatism prevails. They should learn a lot from the Hindus who are at present masters of the wealth of the country. See the number of mills and factories they possess; the number of banks and chambers of commerce which they control, while the Muslims are just a cypher in this sphere. And we should also learn from them the virtue of thrift and economy. It is this which has made them a victor and unassailable opponent in the economic field. If we want to keep up our humble existence in the country and aspire to make our lives worth living, then we should first and foremost of all things, devote our attention towards the economic improvement which will also greatly help in our political consolidation.

History In Hiding

Tucked away in a lump of coal are the secrets of life 250,000,000 years ago. Not only that, but the specific nature of the spores or pollen contained in the lump indicates, when examined under the microscope, the very seam to which the coal belongs. Such are the facts emerging from a microscopic investigation into the structure of coal, a work of supreme scientific importance in regard to the utilization of its by-products which Dr. Raistrick, of the Department of Geology at Armstrong College, Newcastle, has been conducting for eight years.

EDUCATION OF OUR MASTERS--- THE MASSES.

First Essential Of A Democratic Government Is A Literate Electorate

(By B. V. JADHAV, M.A., LL.B., Ex-Minister of Education, Bombay.

ATTAINMENT of Swarajya is the goal of all true sons of India. But, there is a deal of difference as to the meaning of the term "Swarajya." Some are claiming complete independence for India. Others, who are more numerous, say that they will be satisfied with the substance of independence.

Dominions like Canada, Australia, South Africa, New Zealand, Ireland, have been enjoying complete independence in their internal affairs. As regards their foreign relations their voice is very potent. A Dominion is not necessarily at war with a foreign power with which Great Britain is at war. Their remaining within the British Empire is to their own advantage. Their defence expenses are thereby greatly reduced. They owe allegiance to the person and the Throne of the King-Emperor. It can be justly said that the Dominions are enjoying the substance of independence.

Dominion Status is attained by constitutional methods and by progressive stages; not by direct action or revolution.

The Montagu-Chelmsford Reforms are the first step in this direction. In the Government of India Act embodying the reforms are laid down the lines of future development. Under the Act the Provincial Legislatures composing of right sort of representatives can exercise a potent voice in granting or refusing votable items of the budget, subject to the one very important principle that the government of the Province ought not to be brought to a standstill.

In administrative matters the Transferred subjects are under the guidance of Ministers who have to resign when they lose the confidence of the Legislature. The more united and the more efficient the legislature is, the more is their voice respected. The Legislative Council of Bombay have always shown a sense of responsibility and prudence and during the last fourteen years the Governor had no need of certifying; this special power of certification is thus lying unused. A convention is thus being established.

LOW LITERACY OF PRESIDENCY.

Under the Mont-Ford reforms the Bombay Legislative Council consists of 86 elected and 28 nominated members, including officials. Out of the elected members the majority come as representatives of the urban and rural constituencies. According to the Census of 1931, the total urban population is 4,901,885, while the rural population is 16,977,238. Of these nearly 22 millions 888,801 have the power to vote. In this voting power the urban section is more favoured than the rural; 10 per cent. of the former have the vote as against only 2.2 of the rural. Only 4.1 of the total population have thus the power to vote. The recommendations of the Franchise Committee under the chairmanship of the Marquess of Lothian are calculated to enfranchise 3,726,627. This means that about 13 per cent. of the population will get the vote when the new reforms come into operation. From 4.1 to 13 is certainly a good jump; but it is far below the goal of adult suffrage. The Nehru Committee were strongly in favour of it. In future the widening of the franchise will be automatic, as literacy is accepted as qualification for the vote. When education spreads and every adult male and female is able to read and write, adult suffrage will be attained as a matter of course.

A very large portion of the electorate at present is wholly illiterate and they do not know much about the aspirations of the leaders of the country, the present difficulties and what the country as a whole should do to further advancement. This illiterate population cannot be influenced through the press nor by leaflets and pamphlets. At election time they do not know what the different candidates stand for and for whom to vote. Often they are misled and vote for the wrong candidate. Illiteracy of the electorate is a great handicap in the path of progress. The days of few leading men representing the dumb masses and speaking on their behalf are gone. Rural leaders are rising who will carry away the masses if the field is left to them. In the interest of the country the education of the masses is absolutely necessary. In its absence the progress will either stop or the country will have to go back. This will be a calamity from the point of view of the advancement of the country. It is necessary for the leaders the country to devote their attention to the rapid spread of education among the masses. According to the new constitution it is the mass vote that will decide as to who are to fill the councils. It is urgent that these masters are well educated to take care of themselves. Proper use of the vote by them will ensure progress of the country.

The Indian nation must some day progress towards self-government through the collective efforts and will of the people. It must, therefore, for its very existence, make a supreme effort in the shortest possible time, to remove the blot of illiteracy, which will otherwise endanger the very form of government which it is trying so hard to secure. "An illiterate democracy is a danger not only to itself, but to the world; the higher the degree of literacy that is attained by the people, the greater the possibility of government by the people being conducted on foundations of right, justice and truth. The essential force, therefore, of educational efforts in India, should be directed towards breaking down of illiteracy of the masses." The first essential for anything in the nature of democratic government in India is a literate electorate. The cultivators are the backbone of the country and it is right that they should have a voice in the government, but they should at least be literate if they are to take an intelligent interest in political questions.

BIGNESS OF THE PROBLEM

The total population of the British districts of the Bombay Presidency is, according to the Census of 1931, about 2,18,00,000. According to the census of 1921, nearly 8 per cent. of these were literate. In the next census that of '31, this figure may have risen to about 10. In Baroda the percentage of male literates is over 24 and of females it is about 5. The average thus comes to about 15. In Travancore the average is still higher, *i.e.*, about 28. In the Island of Ceylon it is still higher, viz., 56.3 for males and 21.2 for females. We have to attain this standard at the least.

It is difficult to tackle the problem of the adult illiterate. He cannot easily be brought to school, and the problem is a very intricate one. If children of school-going age are compelled to attend school and have to learn till they are able to read and write, the number of illiterates will gradually diminish and in a few decades illiteracy will be almost gone. All the civilised nations of Europe and America have banished illiteracy by adopting the method of compelling children of school-going age to attend school.

Nearly 14 per cent. of the total population is of school-going age. This means that 30,52,000 children ought to be in primary schools. But at present only 5.2 per cent., *i.e.*, 11,40,000 are at school; so provision ought to be made for the teaching of no less than 19,12,000 children. School-houses, furniture, appliances, teaching, inspecting and administrative staff, are all to be provided for.

In the Presidency of Bombay the average cost per pupil in vernacular schools comes upto Rs. 18 per annum. In 1931-32 Government contribution from Provincial Revenues was Rs. 1,18,00,000, the Local Bodies contributed from their revenues about Rs. 64,00,000; the rest about 23,00,000 was contributed from fees and other sources. At the present rate of Rs. 18 per pupil the cost of schooling 19,12,000 children will amount to about Rs. 3,44,00,000. In other words, the extra charge on Government revenue will come to over one and a half of rupees per head. Government will have to raise this huge amount by additional taxation, and it is plain to every thinking man that the poor people cannot bear this additional taxation.

There is a paramount necessity of driving away illiteracy and people cannot afford to bear the expenditure of primary education at the present high cost. We have to see whether we can reduce the cost.

COST PER PUPIL

In Bombay the cost per pupil is Rs. 18-11 per year. The same cost in Madras is Rs. 8-6. In Bengal it is still lower--it is Rs. 4-4. It is not practical for Bombay to cheapen education on the scale of Bengal; nor can this Province adopt the scale of Madras. But it will be possible to considerably cheapen education. In the State of Kolhapur the cost of primary education is only Rs. 7-10 per pupil. It is to be noted that Kolhapur has adopted the same educational code and curricula and the vernacular Final examination is the same for Kolhapur and the surrounding British districts. From the results of the examination it is found that there is no difference in the quality of education given in Kolhapur at the low cost of Rs. 7-10. I think that the cost of education in primary schools can be reduced to about Rs. 13 per pupil.

Much of the heavy cost of primary education in the Bombay Presidency is due to the large number of subjects which are taught as a matter of course. At present the subjects taught are the 3 R's and 6 others, viz., History, Geography, Grammar, Object Lessons, Drawing and Nature Study. All these are compulsory. In 1862 the subjects prescribed in England were Reading, Writing and Arithmetic only. In 1868 Geography, History and Grammar were prescribed as "optional" subjects for the IV Standard, with the proviso that one or two of these three might be taught in the IV Standard only. In 1875 they were still "optional," but not more than two were to be taught to Standard I and upwards. In 1882, Object Lessons were added to the optional subjects. It was only in 1893 that one of the three subjects, History, Geography and Grammar, was made obligatory in the Primary School course, at the option of the schools. It is worth noting that during the period of 31 years between 1862 and 1893, the only obligatory subjects were the Three R's. In 1862 only 5 to 6 per cent. of the population of England was in schools, in 1880 this percentage had nearly trebled. This means that all the children of school-going age had begun to attend school.

It appears that as soon as it was discovered in Bombay that a certain subject was introduced in the schools of England, it was soon prescribed for the Bombay schools, making the curriculum compulsorily richer and richer and even far more in advance of the ordinary English elementary school curriculum of the time. In those days the departmental ideal was efficiency rather than expansion. The heavy curriculum was no doubt suitable to meet the needs of an urbanised and industrialised country like England; but its adoption in a mainly agricultural country, split into numerous villages, was hardly justified. Even from the point of view of efficiency the curriculum laid down was not altogether suitable for the needs of the Indian masses since the greatest use of knowledge to them was the ability to read and write and to be able to understand simple monetary transactions between themselves, the landlord, the village sowkar and the Sarkar.

HUGE WASTAGE

The Royal Commission on Agriculture have also expressed their opinion on this subject as follows; —

"Teachers in primary schools should be drawn wherever possible from amongst those who are familiar with rural life and the textbooks should deal with every day objects familiar to the pupil and have a rural tone. The faculty of observation should also be developed by occasional school walks through neighbouring cultivation. ..But a pretence of teaching agricultural methods to boys five to ten years old, whether theoretically in the guise of nature study or practically in school gardens, should be avoided."

Every annual report of the Department of Education raises a cry about the huge wastage that is going on in primary schools. This is shown by the disparity between the number of pupils in the infant and higher standards. The Hartog Committee echoes the same cry. Out of 100 pupils of the male sex, only 41 reach the IV Standard and only 36 are found learning in the V. For girls the percentage is still lower, viz., 31 and 23. The responsibility of much of this wastage should, I think, be laid upon the heavy curriculum utterly unsuited to the requirements of the rural population. The language, especially Marathi, in text books is to a vegrery at extent unintelligible to the children of the cultivating classes and this leads to the dislike for reading and writing in after life and their relapse into illiteracy. The curriculum of Primary schools should be very much simplified and textbooks should be revised so as to make them simple and more easily understood by the children of the masses.

SIMPLIFICATION OF CURRICULUM NEEDED

As observed above, when England enforced compulsion in 1870 about $\frac{3}{8}$ of the children of school-going age were attending schools and the first task before the authorities was to accommodate and teach the remaining $\frac{5}{8}$. At that time the subjects taught were only the three R's. Our rural population at this time can do without the other subjects. All that they want at present is the knowledge of Reading, Writing and simple Arithmetic. The simplification of the curriculum will enable the department to curtail at least one year from the period of five years now required for the completion of the lower primary standard. This simplification will also be advantageous in another direction. At present each pupil has to attend school for six hours every working day. The present heavy curriculum requires these long hours. In one-teacher schools the boys have to sit idle when the teacher is engaged with other standards. For the simplified curriculum three hours schooling will be sufficient. This will enable the teacher to run the school in two shifts. Some standards will be taken in the morning and the others in the afternoon. This arrangement will enable the same staff to teach twice the number of pupils without any additional cost. The school which now teaches 30 boys will teach 60 in the same building and with the same equipment.

The saving of one year in the primary school will enable the department to give education to 25 per cent. more pupils with the same staff.

When education was made compulsory in England the number of pupils under one teacher was about 65. From 1894 onwards, the maximum number per teacher allowed was 60; in France in 1906 it was 50; in Germany in 1909 it was 70; in 1923 it was 60. In all European countries it was nowhere less than 60. In the Bombay Presidency it is 30 only. I agree with some of the earnest educationists, notably Dr. R. V. Parulekar, Secretary, Schools Committee, Bombay Municipality, who think that under the present circumstances, if illiteracy is to be eradicated, the number of pupils in a class may be increased to 60. If all these steps are taken and sanctioned by the Department, viz., simplification of the curriculum by dropping all subjects except Reading, Writing and Arithmetic in all rural schools; reduction of school hours and holding schools in two shifts, morning and afternoon; to complete the primary education course in four years instead of five as at present, and allowing the teacher to admit to each class 60 pupils instead of the present number of 30, it will be seen that all the children that at present do not attend school could be taught to read and write without increasing the present primary education budget.

EDUCATION MUST BE UNIVERSAL

Some will complain that the education will then be very elementary and their children who are at present getting better education will have to be content with only the rudiments of education. At present nearly one-third of the children are receiving superior primary education, while the remaining two-thirds have to go without any education at all, as Government cannot afford to spend any more money upon primary education owing to financial stringency. The finances of the Local Bodies also are not more prosperous. The present system is to provide very good food to a fortunate one-third of the children, while the remaining two-thirds cannot get any food at all. Under the circumstances is it not proper that all the children should get education in the three R's instead of very substancial education to a fortunate few? Let us begin to get the masses at least literate. When this becomes an accomplished fact it will be time to see how to improve the simple education. England and all other countries have taken the same course, and now they have improved their system of education. India alone began at the wrong end. The policy of our Educational Department was efficiency at the cost of expansion. What we really want at present is universal education. The ideal ought to be altered now, as the time has come to adjust our means to our end, that is, the task of teaching all the children that ought to be at school.

Democracy to be successful requires universal education. That education and consequent literacy will help us to adult suffrage. The latter gives promise of the solution of the Communal problem. When the Hindus, Mussalmans, Christians and others are able to exercise their full numerical strength in the elections much of the present distrust will disappear and India will be on a fair way to achieve her ideal of self-government.

Let us all wholeheartedly tackle the first problem of universal compulsory education.

Tolstoy's "Vision"

The following is an extract from Tolstoy's "Vision" written in 1910.

* * * I see all Europe in angry flames and bleeding. I hear the groanings and lamentations of huge battlefields. And afterward I see a strange man come into Europe from the North. He is a new Napoleon. He steps in on the situation * * * He takes all Europe in his grip and holds her. No empires nor kingdoms are left * * *

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India And The Future

Dawn Of New Era Of Freedom Will Come To Her Only When She Shakes Off Fetters Of Superstition Masquerading Under Guise Of Religion.

*(By Dr. Sir **HARI SINGH GOUR**)*

THE Scottish bard has given expression to an eternal truth, demanding "a gift, a rare gift, at all times to see ourselves as others see us." Egotism, personal or racial or national, blinds us to the other points of view.

The moment a view, desparaging our thoughts and actions rises on the horizon, our emotions get the better of our reason, and, we denounce the new view as born of the devil or the product of enmity and carping criticism of our noble selves. But truth is truth, and cannot be disguised, by whatever we may say of ourselves, and whatever our friends may say of us.

The worship of truth is worship of the highest, and if we can control our emotions, and take a cold, cool view, of our future, we shall perhaps be doing what all nations have done in cleaning up the Augean stables of the past, and preparing ourselves for the advent of a new and more spacious life.

RELIGION A DRAG.

The East has always been essentially religious minded ; religion has dominated all our actions. Religion is our mentor, our guide and our inexorable oppressor. Now the history of the world shows that nations in which the religious instinct is the strongest, are nations in which the instinct of freedom is the lowest. For example, the history of Europe before the Renaissance, when the Church dominated the State, and the State was the creature of the Church. The Pope made and unmade them. The history of Europe is the history of the dark ages in which the Church was paramount. With the advancement of learning, and removal of the fetters of superstition, masquerading in the guise of religion, a new era was opened, in the advancement of Europe, in which dawned a new life, of Liberty, Freedom's quest for truth, both in social and political life. The dawn of Modern Europe was heralded by the expulsion of the dogma from the academy and the hustings.

It was the forerunner of the American War of Independence and the French Revolution.

Another similar quickening impulse to the human mind has been given by the Great War, when the emancipating impulse of the 18th century found a new outlet in the world democracy of the Soviet of Russia.

A new schoolmaster was abroad. He emerged out of the carnage of war. His mission was to free humanity from the thraldom of cant and empty shibboleth, hoary, but vain dogmas, ancient prodigies, and all artificial barriers created by tradition and authority. A new life has begun to quicken throughout the world, when all old commonplaces of life are thrown into the crucibles of search, examination and re-valuation.

SIR HARI SINGH GOUR.

Such has been the momentum given to the human institutions, both religious and political, that institutions have sprung into existence where political progress is held to be incompatible with traditional observances of religion.

India has received a feeble impulse of this world wave, and we see on all sides great movements, springing up in the shape of Harijan movement, Labour Unions, Strikes and revolutions in the Indian States, where the popular will challenges the supremacy of the State.

But no corresponding reforming impulse has reached the religious envelope which still folds the Indian mind.

It is a truism that progress, real progress must proceed in the general clearance of the human mind. That cleansing process, which has given to Europe its renaissance, has not yet begun in this country.

JAPAN'S EXAMPLE.

It began in Japan, who received a rude shock from Commander Perry's threatened bombardment of their chief port Osaka, in the sixties of the last century. It gave Japan the re-awakening reminder of her possibilities of which she has taken full advantage.

She threw into the melting pot all her pristine institutions, social, feudal, economic, political and religious.

It sent missions to the European countries who brought back the advice, which was apparent to anyone who had read the history of Europe, but which required no forcible reminder, as Japan received and which India is still receiving without reflection. The secret of the Japanese success during the last quarter century is the fruit and flower of her resolve to meet the West upon their own ground. Japan felt that if she was to withstand the inroad of Europe, whether military or economic, she could only do so, by fighting it with equally efficient weapons. This led to the westernization of all her institutions as the only salvation left to her people. With what success she has copied the West, the world knows too well.

The Japanese are accused of copying the West. But the Japanese make no secret of the fact, that they are profiting by the hoarded wisdom of the West, and are not ashamed to do so.

The great Emperor of Japan, Meiji, is the maker of modern Europe. He had the large vision of his statesmanship and the far-sighted wisdom of gathering the pearls of wisdom which centuries of experiment had cast in Europe. The essence of European progress, is a stern adaptation to environments—the love of utility and the banishment of all myths, legends, traditional make—beliefs. Will India tear a page off the pregnant pages of European history ? Will she ever emulate the example of Japan ? Will she produce another Meiji, to tear from her eyes, the film of chronic darkness, which still reduces her to a mediaeval state ?

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IDEALS OF YOGA.

Practical Application For Individual Protection: How Yoga Methods May Be Adopted In Modern Life To Advantage.

(By SHRI YOGENDRA)

[Shri Yogendra is the pioneer Founder of the Yoga Institutes in India and America started for the scientific application of the Yogic practices. During the past sixteen years, he has contributed immensely to the popularity and scientific recognition of Yoga. He is the author of 'Scientific Yoga Series,' 'Yoga Health Series,' and the Editor of the illustrated international monthly YOGA. He is now engaged in carrying on further researches at his Institute at Bulsar. His profound personal experience is sure to prove a valuable guide to those who are in search of first-hand knowledge from a practical teacher..]

OF the four main aims of life: 1. merits and duties, 2. prosperity, 3. pleasure and 4. liberation, the last is considered to be the *summum bonum* and is universally so acknowledged by almost all the schools of Indian Thought. For the attainment of this highest aim of life, Yoga is unanimously recognized as the one and only specific means. There are indeed divergences in certain metaphysical details or technical names, but the course to be adopted for purification and self-culture is almost everywhere essentially the same as the one advocated by the yoga system. Apart from this main object of liberation, practical Yoga further recognizes the need of physical and mental purification and control.

METHODS OF APPROACH.

In order to realize these ideals, it first advocates ethical purity of the highest order which is to be attained through the observance of Yama and Niyama consisting of many moral precepts. These virtues are indispensable since the mind becomes pure and steady in proportion to the amount of success and sincerity with which they are observed This is the preliminary step.

Second in importance to such a steady and pure mind is the physical fitness which can withstand further undertaking. It was long admitted by the Yogins that a healthy mind is possible usually in a healthy body, and that the body needs as much attention and care as the mind. A complete and most harmonious course of physical training is therefore recommended which includes personal prophylaxis, physical culture, preventive and therapeutical methods. It works by enhancing physical well-being, multiplying physical efficiency and ultimately getting control over the whole being. This is the purpose of Asana as elaborated by the practical Yogins.

Following the fitness of the body, the next step is the control of the respiratory and nervous systems. This is achieved through various purificatory means and practical exercises for respiratory and nervous control through Pranayama. This constitutes the fourth accessory of Yoga and as a result of its success, control over the entire physical being is obtained.

This however is not considered sufficient for the steadiness of the mind, for so long the senses remain unattended, there is the possibility of mental disturbances. The yogins therefore suggest a course of abstraction known as Pratyahara which forms the fifth accessory of Yoga.

The activities so far undertaken have helped the student of Yoga to secure mental purity and clear conscience (through Yama and Niyama), a perfectly healthy body (through Asana and its accessories), the control of the physical being (through Pranayama and its purificatory means), and the subjugation of the senses (through Pratyahara), but the same however have not yet touched the region of mind.

What has happened as a result of the previous efforts is that the body and the senses have been brought under voluntary subjugation; and the mind has thus been left free to remain in its own nature being capable of identifying itself with the object of concentration. The aim of Dharana which forms the sixth accessory of Yoga is to habituate the mind to select only one object out of the many and as a result voluntary and complete concentration on any desired object is achieved.

SHRI YOGENDRA.

The mind having been held steadfast to one particular object, what remains to be done is to keep it fixed there. This is the purpose of Dhyana or meditation known as the seventh accessory of Yoga.

Success in the previous stages now promises immediate attainment of the object in view through the appearance of trance-contemplation or Samadhi which results when by deep concentration the mind itself becomes transformed into the form of object of its contemplation. This is the eighth and the last accessory of Yoga known as Samadhi where the Reality of an object is brought in direct contact and oneness with the mind. Attaining this, there is nothing further left to be achieved.

YOGA: SUPREME AND HARMONIOUS CULTURE.

Unlike all other sciences and cultures, Yoga covers a very vast field of human activities that lead to physical well-being, mental harmony and spiritual unfoldment. In its operation as a unique system for harmonious development of the body, mind and soul, it presents subjects of extreme interest. It is further universal in its application and hence all-embracing. Yoga thus aids an individual towards his perfection through a systematic course of scientific training.

YOGA IN MODERN LIFE.

The various practices of scientific Yoga may therefore be used to advantage even in our every-day-life in the following capacities;—

Physical.	*Mental.*
Sanitation and Personal Hygiene.	Mental Hygiene.
Physical Culture.	Mental Training.
Therapeutics.	Applied Psychology.
	and Mental Therapeutics.

Spiritual.

Universal Ethics.
Mysticism.
Biosophical Unfoldment.

There is much claptrap, charlantary and pseudo-science surrounding the subject of Yoga practices. But there is really no mystery in all the practical Yoga teachings in as much as the theories it propounds and the practices it advocates are highly logical and in parts deducible from the known laws of science and, I believe, in a large measure demonstrable. Alike all sciences, the *science* of Yoga is applicable and effective under all conditions of life. If we at all have reasons to doubt the practical utility and scientific value of hygiene, preventive and curative sciences, psychology and applied psycho-therapeutics, we may as well so far doubt the scientific and practical value of Yoga in these respects. If consciously followed, Yoga Culture shall ultimately make for super-humanity. Of course, I do not desire that anyone should be dogmatic, I even wish to eliminate Yogism if it may be done, but the fact remains that the entire sphere of the physical, mental and spiritual perfection was conceived and put to test only by the early students of Yoga. The purpose of our Institute has been to broadcast authentic knowledge upon this subject and we invite those who are in sympathy with this unique science to co-operate with us in the interest of new humanity.

Did Arabs Destroy Zoroastrian Literature? : :

OLD prejudices, especially those perpetuated by religious animosities, die hard. One of these prejudices is connected with the burning of the Alexandrian Library, which, though ceasing to exist long before the Arab conquest of Egypt, is persistently attributed to the orders of the Caliph Umar. Many reputed European writers, right from Gibbon to Butler, have pointed out in the light of internal as well as external evidence that the Arabs had no hand in its destruction. Yet, so deep-rooted is this prejudice and such a grip it has on the mind of a class of writers, that even in this enlightened century, when all the sources of knowledge have been laid bare, a man of the world-wide fame in the field of scientific discovery, like Sir C. V. Raman, had the boldness to say in his Convocation Address to the University of Bombay in 1932, that it was the Arabs who made short work of this ancient library!

Indeed, so vast is the field of knowledge that none can ever boast of surveying it completely. But this does not mean that one, without being armed with positive proofs, should make a statement that goes against all established facts, or venture to offer one's opinion on a subject on the strength simply of a few hypothetical data. Indeed most of the European writingson Islamic themes are vitiated by their too much reliance on authorities which, by the consensus of Muslim opinion, are held to be weak and untrustworthy. Therefore, when they treat a topic of special interest to them and of detriment to Islam, they take cover under any flimsy authority and make a mountain of a mole-hill. To say in common parlance, they find any stick good enough to beat the dog with.

Such a perverted mentality has, of late, taken possession of a certain class of Persian scholars, who in the dearth of material ascribe the loss of early Iranian literature to the ravages of the Arabs, although they have no convincing proofs to offer. Their whole argument amounts to this that since there is not much of Sasanian literature left, it must have been destroyed by the Arab conquerors of Persia. Some of them are so thoroughly Iranian in their outlook that every thing Islamic is a *bete noire* in their sight. In their craze to purge the Persian language of its Arabic element they go to the length of using French words in preference to proper Arabic words, which for centuries past have been part and parcel of the Persian language.

Among such writers may be mentioned Kazim Zada, author of "*Tajallivyat-i-Ruh-i-Irani*" ("The Manifestations of the Iranian Spirit") and Ibrahim Poure-Davoud, a scholar of Avestic and Pahlawi, who has translated several Avestic texts as the *Gathas* and the *Yashts* into Persian. By discovering a few isolated passages in Arabic histories, he has tried to show in his introduction to the translation of the *Yashts* that the Arab conquerors of Persia deliberately destroyed the Iranian scriptures, without looking into the intrinsic worth of these passages. Surely, this is an abuse of the so-called Inductive Method, which requires a vast array of hypotheses of universal application before arriving at any definite conclusions.

MR. IRANI'S SWEEPING CHARGE.

It is a great pity that my friend Mr. D. J. Irani, who has recently published his excellent work on "The Poets of the Pahlavi Regime," has followed the method of Aga Poure-Davoud in his introduction to this work and has maintained that it was the Arabs who obliterated the traces of Iranian culture. If Mr. Irani had been a little more careful, he would not have made such sweeping generalisations as "At certain times it was a penal offence for a Persian to be heard speaking his mother-tongue" (p. 56) and "On pain of death could the Persian use his own tongue" (p. 6)—generalisations which are not borne out by facts. Following in the footsteps of Poure-Davoud, Mr. Irani has quoted passages from Ibn Khaldun, al-Biruni and Dawlatshah and has been led to think that it was the Arabs who wilfully annihilated the early Persian literature. Before examining the relevance and reliability of these passages and others of a more dubious character, we should like to advert to the state of Zoroastrian literature before the Arabs occupied Persepolis, the capital of the Sasanian Empire.

The earliest history of Persia, beginning with the Pishdadi Kings, is in the main legendary and mythical. Nobody can ever believe that at the dawn of human history Tahmurath introduced the art of writing or that Dahhak built seven or twelve edifices after the seven Planets or the twelve Signs of Zodiac and housed the books of ancient lore in them. Human beings had just then emerged from the savage state and to credit them with having such vast treasures of scientific and philosophical books is at least beyond my comprehension. With the Achaemenian Period (B.C. 550-330), however, we are on a much surer ground, inasmuch as we come across references to some of the kings of this dynasty, such as Cyrus, Cambyses, Hystaspes, Darius and Xerxes, in contemporary Greek history. They have left no record of their deeds beyond a few edicts and proclamations contained in the Persian cuneiform inscriptions, yielding a vocabulary of not more than 400 separate words (Browne; Lit. Hist. of Persia, Vol. i, p. 7).

Dr. U. M. DAUDPOTA,
M.A., Ph.D.

ADVENT OF ZOROASTER.

It was in the 30th year of the reign of Vishtaspa (Gushtasp of the Shahnamah) that the great prophet Zarathushtra made appearance. He is generally believed to have lived in the middle of the 7th century B.C., about 300 years before Alexander, the Macedonian. Western investigation has proved beyond doubt that only a small portion of the Avesta, the scripture of the Parsis, viz., the *Gathas*, is the work of Zoroaster, the rest of having been composed by his successors in the spiritual hierarchy. That apart, tradition has it that the whole book consisted of 21 *Nasks* or parts, and was inscribed on 12,000 cow-skins in letters of gold (Mas'udi. *At-Tanbihwa 'l-Ishraf*, pp. 91-92).

We are further told that the language in which the Holy Book was revealed was unintelligible to people, and, therefore, Zoroaster was compelled to write a commentary (*Zend*) on it. Since this too was beyond the understanding of the people, the Prophet wrote another commentary upon this commentary (*Pazend*). "But to-day," observes Mas'udi, (*i.e.*, 345 A.H.—956 A.D.), "nobody knows this language. Only a few chapters have been translated into this Persian (presumably modern Persian) which they (*i.e.*, Zoroastrian priests) recite in their prayers, *e.g.*, the Ashtad Yasht, the Chidrashto, the Aban Yasht, the Hadokht and other chapters" (ibid).

It is more probable, however, that the Avesta was written down by Jamasp, the wise minister of Vishtaspa and later spiritual successor of Zoroaster, by the year 590 B.C., from the teachings of his Master (see Jackson's Zoroaster, p. 117; Dinkart, Bk. iv, p. 21, etc.). This original codex of the Avesta was deposited by Vishtaspa in the Ganj-i-Shapigan at Samarqand, while a copy thereof was sent to the Dizh-i-Nipisht at Persepolis (Dinkart, iii, para 3). He appointed Herbads in its charge and prohibited its teaching to the vulgar (Tabari, ii, 675; Ibnu'l-Athir, i. 110 et seq. of the Cairo edition). This shows the limited prevalence of the scriptural knowledge among the laity. Ibn Hazm tells on the authority of the Khuday Namah, a book much venerated by the Zoroastrians of his time (994-1064 A.D.), that their religion, which originated from Darabjird, was first of all taught at Istakhr and that Nushirawan ordered that it should not be taught anywhere but at Ardashir Khurrah (al-Milal wa'n-Nihal, i. 115). Any other literature that might have been written during the Achaemenian period must have been of religious character, such as commentaries on the Holy Writ and liturgical treatises for the use of priests. All this literature was destroyed by the accursed (gajasta) Alexander in 330 B.C.

ALEXANDER'S VANDALISM.

The Achaemenians Period ended with the defeat of the last Darius by Alexander and his tragic death at the hands of his two treacherous Satraps, Bessus and Barzaentes. In the full flush of victory Alexander, incited by his Athenian courtesan, Thais, set fire to the citadel and royal palace, in revenge for the destruction of Greek temples by Xerxes (Diodorus, xvii. 72; Curtius, v. 7; Arrian's Exped. Alex. iii. 18). Thus perished the copy of the Avesta in the Dizh-i-Nipisht, which was located within the royal palace.

In his zeal to Hellenise the land of Persia, Alexander wished to wipe out all the vestiges of Iranian culture and he even ordered many of the rock-inscriptions to be obliterated and burnt (Ibn Nadim; al-Fihrist, p. 239; al-Biruni: al-Atharu'l-Baqiyah, p. 129). The

Far From Being Vandals They Have Been Depicted To Be By Some Hasty Critics They Did Their Best To Preserve Zoroastrian Traditions And Literature.

By
Dr. U. M. DAUDPOTA,
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archetype copy kept at the fire-temple of Ganj-i-Shapigan also met with the same fate. Along with other sacred books and documents, it fell into the hands of the Greeks, who either burnt them or threw them into the river (Shatroiha-i-Airan, *vide* p. 72 of Sir Jivanjee Modi's Oriental Conference Papers). It is said that before consigning the Zoroastrian books to flames, Alexander got their scientific portions translated into Greek and Coptic and sent them to Aristotle at Athens and to Alexandria. But this is hardly conceivable, since a conqueror in his march would scarcely have time to speculate and indulge in philosophical and literary disquisitions. It is quite likely, however, that his annalists would have recorded the accounts of the peoples vanquished by him.

Many a gruesome description of Alexander's vandalism is given in the Parsi scriptures like Dinkart, Virafnama and others (*vide* Sir Jivanjee's Papers, pp. 69-86). He razed the fire-temples to the ground, killed the mobeds and herbads, who were the repositories of all religious lore, and put to death all the great men of Persia. We are told by Hamza in his Annals (Trans. of Chap. I by me, p. 26-27) that there were 7,000 Persian nobles in Alexander's camp, who were led in chains and of whom twenty-one were being slain every day until he reached Kashghar.

Thus all religious literature was systematically destroyed by Alexander. Only the liturgical portions of the Avesta which were memorised by the priests for their daily devotions remained. We have a clear account of the portions that survived Alexander's holocaust in Pahlawi books and these constitute the present Avesta (see Sir Jivanjee's Conference Papers, pp. 75-79; Haug's Essays, pp. 126 et seq.). Of the 21 *nasks*, which originally formed the Holy Book, only one *nask*, viz., the Vendidad, has remained intact, besides the fragments of the *nasks*, called the Stot-yasht, the Bako, the Hatokht, the Husparam and Bakan-yasht, which constituted the first two groups of the *nasks*, while the third group, which appealed to the more limited circle of learned and scientific men, has probably for that very reason entirely disappeared.

CHAOS AND NEGLECT.

As regards the other *nasks*, whose names are to be found in the Dinkart and other Pahlawi books, they either perished at the hands of Alexander, or gradually sank into oblivion during the five centuries of misrule and anarchy that followed the death of the young conqueror. During this long interregnum the land of Iran was torn up into 99 principalities, ruled by local princes, paying homage to the Seleucid Dynasty, after whose decay they acknowledged the suzerainty of the kings of Parthia, who spent most of their time in fighting the Roman arms. Arts of peace were rarely cultivated and the religion of Zoroaster was practised only in name. The language of the Avesta was forgotten and a totally different language with a defective script, called Pahlawi, came into being. The last Parthian king Vologeses (Balash) tried to collect the scattered portions of the Avesta, but his efforts did not bear much fruit.

This chaotic condition of the Pârsi scriptures continued until Ardashir, the founder of the Sasanian Dynasty, was able to consoliedate his power and turn his attention to ths reconstruction of the Holy Book. Parsi- believe that the whole Book was restored to its former completeness, but this is hardly possible, inasmuch as during the past five and a half centuries more than two-thirds of the Book was already gone, and only those portions which were of daily use in ceremonies were handed down by priests from one generation to another. Ibn Hazm, whom we have already quoted, says on the authority of the Khuday-nama that Alexander destroyed more than two-thirds of the Book, and that the remaining portion was divided into 23 parts, which were distributed among 23 herbads, each one of them reciting a part in turn one after another. Only the Chief Priest, the Mobed-Mobedan remembered all the 23 parts by heart (pp. 113,115). Mas'udi tells us that a man of Sijistan (probably a priest) living in the early years of the 4th century A.H. was reported to have remembered the whole (extent) text of the Avesta.

A true picture of the state of Zoroastrian religious literature is given in the letter written by Tansar, the learned minister and dastur of Ardashir, to Jasnafshah, Prince of Tabaristan, and printed for the first time by Darmesteter in the Journal Asiatique for 1894 (Series ix, vol. 3, pp. 185-250 and 505-555). Here I am giving the translation of the relevant portion only. "You know that Alexander burnt at Istakhr our Religious Scripture, written on 12,000 cow-skins. The subject-matter of only one of its *nasks* (presumably the Vendidad) had remained in hearts, and that also consisted entirely of legends and traditions . They did not know the religious laws and commandments, so that on account of the corruption of the people of the time, the disappearance of the Prophet's practice, desire for innovation and dissimulation, and ambition for praise, even those legends and traditions went out of the memory of the world to such an extent that not even an alpha of truth has remained in them."

ARDASHIR'S ZEAL.

Such was the condition of the religious book of Zoroastrians at the advent of the Sasanid dynasty. Indeed Ardashir and his successors, particularly Shapur II (309-379 A.D.), made frantic efforts to collect the scattered parts of the Avesta, through their able dasturs Arda Viraf and Adarbad Mahraspand, but beyond a few additions to the existing texts no tangible result was achieved. Ardashir, however, made Zoroastrianism the religion of the State and laid it down that Church and State were twins and that one could not flourish without the other. This maxim proved only too true, when at the downfall of the Sasanid power, Zoroastrianism, with its cumbersome ritual and ceremonies, was swept away by the simple creed of Islam and ceased to be a living force.

Dastur Dhalla in his "Zoroastrian Civilization" (p.273) thus characterises the Sasanid monarchs; "The rulers were so much absorbed in organizing and conducting wars, that higher pursuits of life were, to a great extent, relegated to the background." Most of the works written during this period were Pahlawi translations of Avestic texts, as the Avestic language had ceased to be intelligible by that time. According to West (Essay on the Extent. Language and the Age of Pahlawi Literature, pp. 433, 436, 437) such important Pahlawi works as the Dinkart, Bundahish, and Arda Viraf Namah were compiled in the ninth century of Christian Era and he regards it as "unlikely that any of the commentators quoted in the Pahlawi translations of the Avesta could have written later than the sixth century." It is, therefore, obvious that these works were written during the early Abbasid Period, which is rightly called the "Golden Age of Islam."

So far we have spoken of the theological literature produced during the Sasanian period. But alongside of it there also existed a large non-theological literature. Many works of this class no longer extent, notably the Khuday-nama, to which we have already referred, are known to us by name, and to some extent in substance, through the early Perso-Arabic writers. "The same cause which led to the loss of the scientific and philosophical *nasks* of the Avesta, namely, the comparative indifference of the Zoroastrian priests, who were practically the sole guardians of the old literature after the fall of the Sasanian Empire, to all books which did not bear immediately on their own interests, led, no doubt, to the loss of the greater part of the profane literature of the Sasanian period" (Browne; Lit. Hist. i, p. 108). The most important of such works as have come down to us are (1) The Yatikar-i-Zariran, the date of composition of which is placed by Noldeke about the year 500 A.D., and (2) the extremely interesting Karnamak-i-Artakhshir-i-Papakan, composed by about 600 A.D. All other extant works have been recounted by West and Browne in their respective works.

If this was the condition of Zoroastrian literature at the end of the Sasanian rule, we cannot understand what literature was conceivably destroyed by the Arabs. Beyond the Vendidad and a few disconnected fragmentary *nasks* of the Avesta, a small number of works on religious and profane literature, and perhaps some state documents and chronicles, nothing more possibly might have been stored in the imperial archieves, when the royal palace (al-Qasru'l-Abyad) was occupied by Sa'd b. Abi Waqqas. We are informed by Tabari and other historians of note that, while offering the Thanksgiving Service, Sa'd did not even clear the palace of its furniture and images.

MR. IRANI'S STATEMENT SCRUTINIZED.

History bears witness to this fact that early Muslims never wantonly destroyed the sacred books of any conquered nation, and when we know that in lieu of a nominal poll-tax (jizya) the Zoroastrians were given liberty of worship and safety of their person and property, we cannot imagine why they should have burned their sacred books. This is apparent from the various treaties concluded by Muslims with the people of al-Hira and other provinces of Persia. With all that Mr. D. J. Irani in the introduction to his book "Poets of the Pahlavi Regime" says (p. 57): "The Persian literature, sacred and otherwise, was assiduously sought to be destroyed. Without making any comments, we shall quote three well-known authorities and be done with this heart-rending subject." Mark the words "assiduously sought to be destroyed" and "this heart-rending subject." Nobody would disagree with Mr. Irani in denouncing the Arabs, if they were really culpable of this heinous crime, but the facts are different.

Mr. Irani's first authority is the great socio-philosophical historian Ibn Khaldun (732-808 A.H.), who in his *Muqaddimah* (p. 480 of the Beyrout edition) says ;

" When the land of Fars was conquered and many books were found in it, Sa'd b. Abi Waqqas wrote to Umar b. al-Khattab in respect of them and asked his permission to get them translated for Muslims. Umar replied, ' Throw them into water, for if there is anything good in them which guide people aright, God has indeed guided us to a better guidance ; but if there is error in them, then God is enough for us.' Consequently, they were thrown into water or fire, and the sciences of the Persians contained in them disappeared without coming to our hands."

This is my own translation of the extract, for Mr. Irani, who has followed the Persian rendering of it by Poure-Davoud, has made slight mistakes here and there. Nevertheless, the general sense is correct.

Now, we admit that Ibn Khaldun was no doubt great as a theoriser of philosophy of history, but great as he is, the above statement of his is historically incorrect. Ibn Khaldun flourished in the 8th century of the Hijra, *i.e.*, nearly eight centuries after the conquest of Persia by Sa'd b. Abi Waqqas. Long before him the greatest historians of Islam like Muhammad b. Sa'd (d. 230 A.H.), Ibn Qutaybah (d. 276 A.H.), Baladhuri (d. 279 A.D.), Dinawari (d. 281 A.H.), Ya'qubi (d. 284 A.H.), Tabari (d. 310 A.H.), Mas'udi (d. 345 A.H.), Hamza al-Isfahani (d. 350 A.H.) and Ibnu'l-Athir (d. 630 A.H.) had recorded every little event of the Muslim conquests in their well-known works, and although they have given the minutest details of the booty acquired by the Arabs after the occupation of Persepolis, not even one of them has so much as referred to the burning of the books by Sa'd.

TABIRI'S TESTIMONY.

Tabari, who, in his voluminous history gives all sorts of reports by eye-witnesses with diverse chains of narration, recording with unexampled fidelity all the information gleaned by him from the various sources, mentioning how the great banquetting carpet of the Sasanian Kings, which would have excited the curiosity of every spectator in any museum to-day, was cold-bloodedly cut into pieces by the uncouth Arabs, is silent over this matter. Why, Ibn Khaldun himself, when describing the capture of Persepolis or of other towns in Persia in his History proper, which is simply based on the works of his predecessors, all of whom have come under the lash of his criticism, does not say anything about the burning of these books. Then how is it that he refers to this in his Prolegomenon ? Evidently the burning of the Alexandrian Library is haunting his mind, for in this case also words of the same import are put in the mouth of the caliph Umar, viz., " Touching the books you mention, if what is written in them agrees with the Book of God, they are not required ; if it disagrees, they are not desired. Destroy them therefore." Ibn Khaldun, unlike the early historians, does not mention the sources of his information, from which we can ascertain the reliability or otherwise of his material. Moreover, we must remember that he finished the Prolegomenon in the fort of Ibn Salamah, where he was cut off from all communication, without many books at hand and had often times to depend upon his memory. In view of these facts, we cannot accept the statement of Ibn Khaldun as correct.

AL-BIRUNI'S STORY.

The second authority cited by Mr. Irani in support of his thesis is the astronomer, mathematician and antiquarian, for we cannot call him a historian, al-Biruni (d. 440 A.H.—1048 A.D., *i.e.*, nearly 350 years after the conquest of Khwarizm by Qutaybah), who on p. 35-36 of famous work " al-Atharu'l-Baqiyah," while referring to the confusion in the chronology of the people of Khwarizm, says :

" When Qutaybah b. Muslim conquered Khwarizm, second time, after the apostacy (or revolt ?) of its inhabitants, he appointed Askjamuk as a king over them.. Qutaybah had exterminated those who knew well the Khwarizmi script and who were aware of their history and customs, and scattered them in all directions. Consequently their history has become so obscure that one is unable to ascertain the facts of their chronology after the advent of Islam."

Again the same author says (ibid. p. 48) :

" When Qutaybah b. Muslim destroyed their scribes, killed their herbads, and burnt their books and papers, they (*i.e.*, the people of Khwarizm) remained illiterate, depending upon their memory for whatever they needed. So when a long time elapsed over them, they forgot the divergent reports and remembered only that on which they were unanimous."

Both pieces have been wrongly translated by Mr. Irani, though the import is there that Qutaybah extirpated the learned men of Khwarizm. The first passage tells us that Qutaybah meted out condign punishment to the people of Khwarizm for their recalcitrance, and in this we feel he was quite justified. But we learn that Qutaybah himself was not present in the operations against Khwarizm for the second time, and that he had sent his lieutenant al-Mughirah b. Abdu'llah for its reconquest (Gibb : The Arab Conquests in Central Asia, p. 43). Therefore, we can regard al-Biruni's narrative as fictitious. " Earlier sources," says Barthold in his " *Turkestan* " (p. 1), " make no mention of such an extermination, which in itself seems but probable. In the accounts of the Arab conquest which have come down to us, no facts are quoted which point to the existence of an influential local priesthood inciting the people to oppose the Arabs. It is much more probable that in Central Asia, as in Persia down to the Sasanian period, there were no historical works in the present sense of the word, but only national traditions, which lost their significance after the acceptance of Islam by the population, and were forgotten without any violent measures on the part of the conquerors."

In fact, the learned editor of al-Biruni's works, Professor Sachau, suggests that in speaking of the conquests of Qutaybah, Biruni has recalled the narrative of the capture of Persepolis by Alexander (Zur Geschichte und Chronologie von Khwarizm, vol. i, p. 29). Now that these two great European authorities on Muslim conquests in Central Asia say this, we can only believe that this statement of Biruni is simply intended to account for the absence of written records of Khwarizm dating from pre-Islamic times. Moreover, contrary to his habit, Biruni does not substantiate his statement by quoting written or verbal authorities. We, therefore, cannot understand why such a fragile argument is taken as a basis to prove that the Arabs destroyed the Persian literature of Khwarizm, which was only a far-flung province of the Sasaian Empire.

DAWLATSHAH'S TESTIMONY.

The third authority of Mr. Irani is the notoriously inaccurate writer Dawlatshah who is only too well known to the students of Persian literature. He was more of a mediocre critic of poets than a historian. Prof. Browne says of his Memoirs, " This is an entertaining but inaccurate work, containing a good selection of verses and a quantity of historical errors, which have in some cases misled even such good and careful scholars as Rieu." (Lit. Hist. vol. iii, p. 436). And I say, he has even misled Prof. Browne in regard to Abdu'llah b. Tahir (d. 844 A.D.), about whom Dawlatshah related the following story (Tadhkirah, pp. 28-29) :

" It is said that Amir Abdu'llah b. Tahir who, in the days of the Abbasid caliphs (Dawlatshah does not know that it was in the days of al-Ma'mun), was the governor of Khurasan, happened one day to be in Nishapur, when a person (?) brought a book and offered it to him as a present. He inquired what sort of book that was. The man replied that it was the Romance of Wamiq and Adhra, a pleasing tale which wise men had compiled and dedicated to king Nushirawan. The Amir remarked, ' We are a people who read the Qur'an, and therefore need not such books, but only the Scripture and the Traditions of the Prophet. This book, moreover, was composed by Magians and is accursed in our eyes '. So saying, he ordered the volume to be cast into the water, and issued instructions that wherever in his territories any Persian book of Magian authorship might be discovered, it should be burnt."

Mr. Irani's translation as usual is incorrect. He takes this book to be a poem (Qissah—a poem ?) and the last sentence he mistranslates as " Wherever books and poetic writings of ancient Persia and the Magians were found, they should all be collected and burnt." These words convey that after this order, Abdu'llah's functionaries made a bonfire of Parsi books wherever they were found, and Mr. Irani ends by saying, "Under such circumstances it is not a matter of surprise if during the first century or century and a half of the rule of the Caliphs at Baghdad (!) the vanquished and down-trodden nation's voice could not be heard at all." We really wonder how Mr. Irani arrives at this sudden conclusion without ever looking into the historical merit of the story. Dawlatshah, who died 650 years after Abdu'llah, does not base this story on any historical fact, but mentions it casually as a hearsay or report. How then on a mere gossip like this are we to suppose that Abdu'llah ordered all the books of Magian authorship to be burnt to ashes ?

Further, we must know who this Abdu'llah was and whether he was an Arabophobe as made out by this story. All we know of the Tahirid family is that they were originally Persian and that the Tahirid was the first independent Persian dynasty established in Khurasan, the cradle of Persian renascence. The whole family was distinguished for its learning, and Abdu'llah himself was a poet and admirer and patron of poets. He would have rather cherished this work of art, had it been presented to him. We are told by al-Jahiz in his book " At-Taj " (ed. Zaki Pasha, pp. 149-150) that among the Muslim rulers it was the Amir Abdu'llah only who followed the ancient custom of the Sasanids on the two festivals of Nawruz and Mihragan, viz., the distribution of winter raiment in the beginning of summer and vice versa among his entourage and others, and that he was in the habit of using the expressions of Nushirawan, the Just, in his official letters, such as " har ki rawad charad, har ki khuspat khwab binad." We, therefore, cannot account for this act of madness on the part of Abdu'llah, who was Persian to the core in all his ways of life. This anecdote, therefore, must summarily be rejected, like many others narrated by the senile Dawlatshah, and much less made the basis of this grotesque theory.

A COCK AND BULL STORY.

What to speak of Abdu'llah b. Tahir, when even his master, the great and tolerant Ma'mun

(Continued on page 128.)

Constructive Work In Legislative Assembly

Congressmen Must See To It That Crying Social Injustices Are Speedily Done Away With

By SHRIMATI HANSA MEHTA, B.A.

IN allowing the Congress to participate in the legislatures of the country, Gandhiji has taken a very important step, whether for good or for evil time alone will decide. Gandhiji has also enjoined upon those who will be elected to the Assembly not to go there with an idea to obstruct, but to do constructive work which will be for the good of the country. There is a vast field for constructive work in various directions. However, the one great task to which I would like to draw the attention of those future legislators is the re-building of the social structure of this country, whose foundations have become rotten and eaten up by age. Political unity alone cannot build up a nation. Social legislation will have to be enacted in order to bring about a real union of the people. In the last session at Karachi, the Congress enunciated the principle of the fundamental rights of man. Taking that principle as the basis for the new social structure, it will be necessary to remove many inequalities that exist to-day between various groups of individuals and between men and women.

CLASS AND CASTE DISTINCTIONS.

Under the category of inequalities between the various groups of individuals come the class distinction—the distinction between the rich and the poor, between capital and labour. I do not wish to deal with it here, as the problem would require a whole book by itself. However, I cannot but mention it in passing that the problem is of vast importance and will have to be tackled in the near future. That such distinction cannot remain in a society based on equality all are agreed upon. It is, therefore, no use confusing the issue by any camouflage of words. Any attempt to do so will make the confusion worse confounded. The problem really before us, therefore, is how to bring about this change without creating unnecessary conflict, as it is expedient when the whole country has to fight against a common enemy not to give any acute shape to our internal differences. Social legislation to ameliorate the conditions of the working class can be taken up by way of immediate relief. Redemption of debts, sickness and maternity benefits, old age pension and insurance against unemployment are some of the things the legislators might take up.

Another kind of distinction that exists between groups and groups is that of caste distinction and is mainly confined to the Hindu society. Though there are innumerable castes in India the real distinction is between those castes which are considered high and those which are considered low. The institution of caste is an anachronism in itself. To perpetuate such an institution would be only hindering the forward march of the people. The laws of the land, however, help in preserving this institution. Temples, schools and even orphanages which one expects would give shelter to all, debar the members of the so-called lower castes—the "Untouchables"—from even entering them, simply because at the time these were founded some years back it was mentioned in their trust deed that they were meant for the use of high caste Hindus only. As long as the word 'high' and 'low' remain the trustees will entrench themselves behind the law and debar a part of the Hindu community who need to be helped most, from taking advantage of these institutions which ought to be open to all the members of the community. It requires, therefore, an act of legislation to abolish this distinction and the sooner such an act is passed the better.

Mrs. HANSA MEHTA

DISABILITIES OF WOMEN.

The greatest sufferer, however, from social inequalities to-day are the Hindu women. Whatever exalted position they enjoyed in the past, their position to-day is that of an abject slave. The customary laws of the Hindus were always in a fluid state in the past and were modified or changed according to the exigencies of times. By making a rigid code out of them the present Government have done the greatest harm to the Hindu society and more specially to Hindu women, as all social progress is now hampered, for any change, even in the right direction, would not have the sanction of the law. In this static society, women are the real sufferers. Women's organisations, therefore, all over the country have launched crusades to fight against the social disabilities from which women suffer. They demand and rightly too an equality of status with men and a change in the laws which give them an inferior position. The Hindu law of inheritance, which is most unjust to women, requires to be radically changed. Rai Saheb Harbilas Sarada has already introduced a bill to improve the lot of Hindu widows by giving them a share in their husband's property. The bill falls far short of the principle of equality for which women are agitating. On the basis of equality not only widows should have a share in their husband's property, but daughters married or unmarried should also have an equal share with the sons in their father's property. A law which recognises the claims of even illegitimate sons, but does not recognise the claims of legitimate daughters is certainly not based on justice as far as women are concerned.

The law of marriage also requires to be altered. Child marriages have been prevalent in this country now for a long time. They have done the greatest harm to the society in every possible way. They have not only been the cause of deterioration of the race, but have come in the way of educational progress. From an economic point of view also they are not desirable. The present Government, however, has not merely been indifferent but has offered an active opposition to any move for reform in this direction. The Sarada Act, called the Child Marriage Restraint Act, was passed after a great deal of opposition from the Government side. It is called Restraint Act, but in no way does it restrain child marriages. It comes into action only after the marriage has taken place. The penalty that it lays down for breach of the Act, is so insignificant that people have found no difficulty in paying it and thereby evading the law. The bill as originally moved by Rai Saheb Harbilas Sarada, made child marriage a criminal offence. That would have acted as a better deterrent than the law as it stands to-day. The Act requires to be thoroughly overhauled if it is to be effective.

DRASTIC REFORM NEEDED.

The best solution for this as well as other allied problems would be for the state to recognise in future only those marriages which are performed under the Special Marriage Act. This may look like a drastic reform, but drastic measures have to be taken when the disease is bad. Drastic evils require drastic remedies and child marriage is an evil which has been allowed to remain too long in our midst and has taken too deep a root. It has created enough mischief and strong measures must be taken to destroy it. Recognition of the Special Marriage Act as the only legal form of marriage will remove this evil as it will make marriage a contract and no person who is a minor can enter into a contract. It will put woman on an equitable basis with men as far as inheritance is concerned. It will also make divorce possible though not as easy as it is in Soviet Russia. It will also bring people of various communities and creeds under one common law and thus help to forge the unity of the people.

Will those Congressmen, who fought so valiantly against political evils, have the courage to fight the social evils which are the root cause of our present degeneration in this country? They will do the greatest service to the nation if they help to build up a new society based on the foundation of justice and equality.

Did Arabs Destroy Zoroastrian Literature?

(Continued from page 126.)

has been accused of nipping the nascent Persian poetry in the bud. Mr. Irani, without mentioning the source of his information, describes the following story on pp. 56-57 of his Introduction :

"It is said that in the year 199 A.H. Caliph Mamun was holding a court at Merv on the day of the Id Festival. When the court was full of nobles, leaders and chiefs of the various Arab tribes, Mamun asked ; 'Is there any one here who can speak Persian language well and write it and sing verses in that language ?' One young man by the name of Abbas, 25 years old, arose and after rendering his obeisance replied ; 'I can speak the Persian language and compose in it too.' The Caliph after praising him asked from whom he had learnt it. The young man replied ; 'I learnt it from my father who was a learned man. He used to take me every day into the basement and teach me there the Persian tongue.' The Caliph replied ; 'If this be true, compose a verse just now in my praise.' The young man took a piece of paper in hand and wrote a fine Qasideh. Thereafter Mamun ordered his head to be cut off. No one dared to utter a word. Mamun then stated ; politics is a secret art of which people are not aware. One of the secrets of politics is that if at any time amongst the vanquished nation a poet is produced, it is possible for him to rouse the people by his poems and make them rebel against their conquerors, in revenge for the bloodshed of their fathers and leaders. This would upset the domineering nation, hence the execution of this young man was proper."

Could any one who has studied the career of Ma'mun believe in this Cock and Bull story ? How could Ma'mun, whose mother was Persian, who was brought up by Persians, who day and night surrounded himself with Persians and read Persian books, and who in fact owed everything to Persians, commit such an act of treachery in the presence of his Persian courtiers ? Yet Mr. Irani, without advancing any arguments, calmly asserts that "the story is symptomatic of the mentality of Arab rulers." The whole story seems to be concocted by some one anxious to prove that the Arab rulers deliberately destroyed the old Persian literature and curbed every attempt at its revival.

Abbas of Mery has not been mentioned by any Arabic writer. The first to mention his name was Awfi, the author of the earliest Persian Anthology "Lubabu'l-Albab." On p. 21 of Vol. i. of this book it is stated that when in 193 A.H. (mark the date !!) Ma'mun entered Merv, a learned man, named Abbas, who was master of both Arabic and Persian, composed a poem in his honour. Ma'mun was so pleased that, far from getting him beheaded as asserted by Mr. Irani, he rewarded him with 1,000 gold dinars and showed him many other favours. That such a learned man as Abbas of Merv actually lived has been doubted by such well-known authorities as Kazimirski, Browne, and the greatest living Persian scholar, Mirza Muhammad b. Abdu'l-Wahhab Qazwini (*vide* his "Bist Maqalah" p. 26) and the verses ascribed to him have been regarded as spurious, since their diction does not accord with that of the earliest pieces of poetry that have come down to us.

Such are the flimsy grounds on which Mr. Irani has based his fantastic theory that all early Persian records were destroyed by the Arabs. Now that we have done with this discussion, we wish to show that almost all extent Pahlawi literature was produced during the early Abbasid period and the Arab rulers, far from destroying it, did every thing possible to preserve it by patronising Perso-Arabic scholars to translate the Pahlawi books into Arabic.

ARAB INTEREST IN PERSIAN LITERATURE.

We have already stated that according to West, who is regarded as one of the best authorities on matters Iranian, such Pahlawi books as Dinkart, Bundahish and Arta Viraf were compiled in the 9th century of Christian Era, which is described as the "Golden Age of Islam."—Zoroastrians, having been granted perfect liberty of worship, were at peace to pursue their daily avocations and devote their attention to literary pursuits. The allegation that Muslims burnt down their fire-temples (there may have been solitary instances of this vandalism by some fanatics) is disproved by the fact that the poly-histor al-Mas'udi (d. 956 A.H.) in his "Golden Meadows" has given a graphic description of the famous fire-temples all over Persia and Central Asia, flourishing upto his time (see vol. iv, pp. 75-86).

Arab rulers, far from destroying the Zoroastrian literature, took special interest in the early history of Persia. We can trace this interest in foreign matters to as early as the days of Mu'awiyah (661-680 A.D.—40-60 A.H.) who sent for Abid b. Sharyah al-Juhrami of Yaman (born while the Prophet Muhammad was yet alive, he lived upto the caliphate of Abdu'l-Malik 685-692 A.D.) to narrate to him the history of ancient Arab and Persian kings. These facts were recorded by the orders of Mu'awiyah into a book, probably called "Kitabu'l-Muluk wa Akhbaru'l-Madin," the Book of Kings and History of the Past Ones (*vide* al-Fihrist, p. 89). Haitham b. 'Adi (d. 207 A.H.) composed a book on the history of Persia and Umayyads, called "Ta'rikhu'l-'Ajam wa Bani Umayyah" (Fihrist, p. 99). Abu Ubaydah Ma'mar al-Muthanna (d. 210 A.H.) also wrote on the History of Persia (at-Tanbih wa'l Ishraf, p. 237). Al-Mada'ini (d. 225 A.H.) at the age of 93) wrote several works on Persia, one of which is known under the name of "Kitab Fars" (Fihrist, p. 103). Mas'udi tells us that in 303 A.H. he found a book with a noble Persian family at Istakhr (Persepolis) containing the history of Persians, their sciences, their kings, their edifices, their administration and other particulars not to be met with in such books as the Khudaynamah, the A'in-namah, the Kuhan-namah and others (which he had seen with his own eyes with the Mobeds). This book also contained the painted portraits of Sasanian monarchs, 25 kings and 2 queens, as they were at their death. It was found among the books of the Persian royal archieves (which till then seem to have existed !) on 15th. Jumada II, 113 A.H. and was translated into Arabic for Hisham s/o Abdu'l-Malik (For full details, *vide* At-Tanbih wa'l-Ishraf, p. 106).

Unfortunately, all these books have perished, through the lapse of time and through the cataclysms from which Arabic literature has terribly suffered. Still the early historians like Tabari, Hamza, Baladhuri, Yaqubi, and Masudi have left us considerable material to enable us to form an estimate of the work done by the Muslim savants in preserving the old Zoroastrian traditions and literature. It is no use to enumerate the names of various Persian historical and literary books translated by Ibnu'l-Muqaffa and other scholars at the instance of the Abbasid caliphs and the Barmecides. Those who run may read themin the "Fihrist" of Ibn Nadim, the "Tarajim" of Shibli and other such works.

Zoroastrian religion was a closed chapter to Muslim writers, and yet on account of their amicable relations with the Parsi priests and intimacy with them, they have been able to supply us with useful data. We find from a casual reference in Hamza's Annals (p. 64) that at least a portion of the Avesta was translated into Arabic. Thus almost all important books relating to Zoroastrian religion and history were available right upto the 10th century A.D., and that their gradual disappearance can be traced to the general indifference of the Parsi priests themselves and the Mongol cataclysm of 1258 which shattered the fabric of Islam to pieces.

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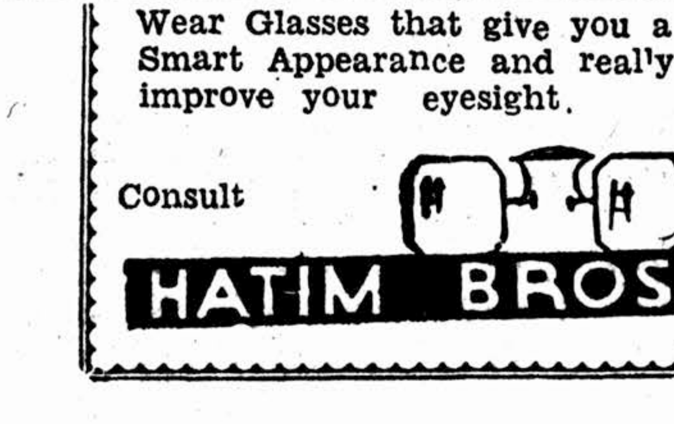

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A Re-United Congress The Only Remedy

(Continued from page 115.)

tively described as "Anirvachaniya" (something indiscribable).

Another source of constant friction between Mahatma Gandhi and the Congress intelligentsia is bound to arise owing to their divergence of outlook on the nature and function of modern democracy. The Congress is the off-spring of Western democracy and most of the leaders of the old Congress were nurtured in the spirit of the democratic institutions of the West. The Indian Legislatures are also based on those traditions and the Parliamentary Party within the Congress, which, according to the Mahatma, is a necessary part of its programme, cannot usefully function in the Legislatures, unless the members of that Party imbibe the spirit of Western democracy. On the other hand, the Mahatma has entirely different and novel notions of democracy. Though he calls himself "a born democrat," his definition of a democrat is "identification with the poorest of mankind, an intense longing to live no better than they, and a corresponding conscious effort to approach that level to the best of one's ability." Democracy is governed by the rule of the majority and those in the minority must be reconciled to work in opposition. But such is the democratic spirit of the Mahatma that "to him to be in active opposition is unthinkable, though he has identified himself with many organisations. During a long period of service he has never accepted that position." In other words, he must either dictate or retire. As Western democracy has almost failed, it is his ambition to "evolve the true science of Indian democracy by giving a visible demonstration of its fitness." Reading between the lines, the Mahatma's notions of democracy have more in common with the facism of Mussolini and the Hitlerism of Germany. For, according to him,

> "True democracy is not inconsistent *with a few persons* representing the spirit, the hope, the aspirations of those whom they *claim* to represent."

PARTING OF WAYS.

Those who are conversant with the habit of mind of the Mahatma and his method of dealing with his followers will recognise in these views the reason why he regards himself as the permanent dictator of the Congress, whoever may be the President of the Congress for the time being. It is in this spirit that he has drafted his recent statement. He is the only expert in the Science of Satyagraha. Among the presidents of the Congress of the last fifty years, he alone was proclaimed as the Dictator at the Ahmedabad Congress in 1921. Yet, in asking Congressmen to consider the suggestions in his statement, he urges upon them to "eliminate him from their consideration and give effect to the dictates of their reason." It is for the Congress intelligentsia to ponder deeply over the situation in which they will find themselves in the Congress, reconstituted according to the new suggestions of the Mahatma.

The Congress is now at the parting of the ways. After passing through a period of stress and storm, it presents the spectacle of the countryside after a severe earthquake or a devastating flood, with its permanent structure dismantled, and its debris and wreckage scattered about in different directions. While the work of reconstruction has been taken in hand with courage and determination, its future will depend upon a policy and programme, suitable to the needs and exigencies of the moment, and based upon a clear perception of future developments. Past experience cannot, however, be ignored. Happily, the Congress has already decided to take its legitimate place in the Central Legislature, by contesting the elections to the Legislative Assembly. I hope, this re-entry of the Congress into the sphere of constitutionalism will give the corresponding turn to its programme in other fields of public activity.

Let us, however, try to understand the position correctly. The Congress has only suspended civil disobedience *sine die*. It is not absolutely withdrawn. In his recent statement, Mahatma Gandhi limits it only to himself, but qualifies it by the clause "*for some time to come.*" Similarly, the establishment of the Parliamentary Party in the Congress is not permanent, but "*only in the present circumstances of the country and in the absence of any general scheme of civil resistance.*" The central idea which governs the present proposals of Mahatma Gandhi is to enforce strict discipline, and make the Congress a compact body of a thousand delegates who will loyally and energetically carry out any orders which the Mahatma may issue from time to time. For the Congress intelligentsia, who will not fall in with his new programme, the Parliamentary Party is established in order to find scope for their energies in the Legislatures. Thus, the sword of civil disobedience is still kept hanging, with the hand of the Mahatma on the hilt. Looking to the constitution of the new Congress bodies, it is very probable, that these proposals will be accepted by the next Congress at Bombay.:

SOCIALIST PARTY

A new group is being formed within the Congress in recent years known as the Socialist Party. The Mahatma does not quite discourage it, but has his differences with them, as to the promotion of class-warfare and the non-recognition of private property. To this group also, the Mahatma has administered a warning that, while they may carry on a propaganda in favour of their views, he will retire from the Congress, if they insist upon the Congress accepting their programme. In the absence of Pandit Jawaharlal Nehru and Babu Subhash Chandra Bose, there is little chance of this socialist group gaining supremacy in the Congress, at least at the Bombay sessions.

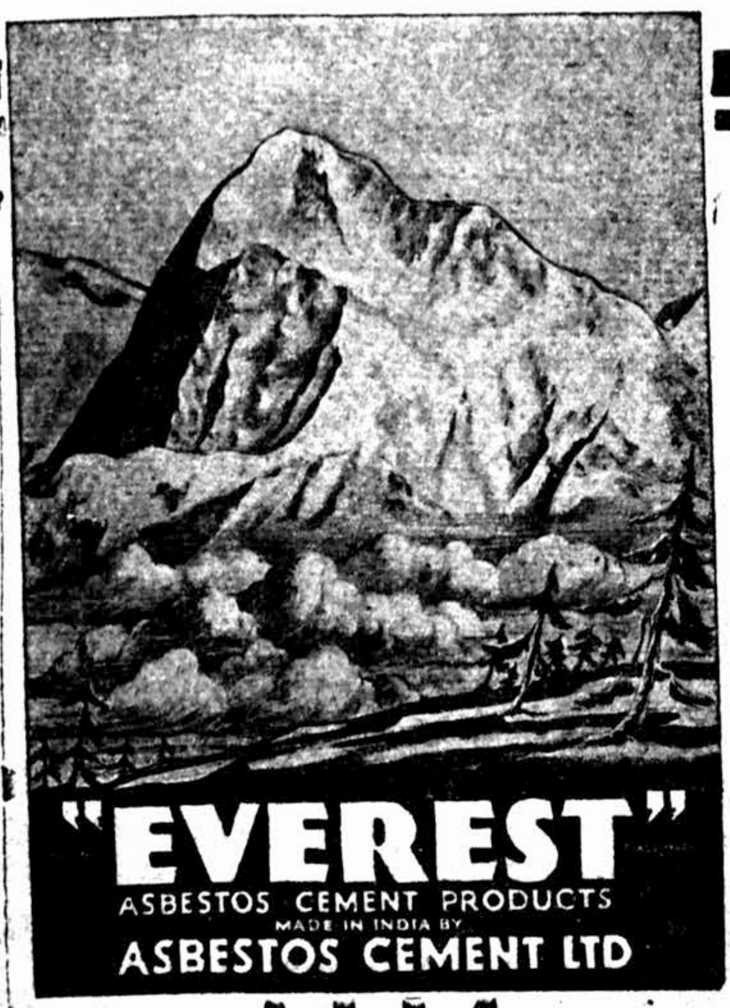
Besides, there are two other groups within the Congress; (1) the Congress Nationalist Party of Pandit Malaviya, (2) and the Congress Democratic Party of Mr. N. C. Kelkar. They agree as regards total condemnation of the Communal Award and together form a strong combination for inaugurating a policy of council-work and for restoring the Congress to the path of constitutionalism. It is unfortunate, that, in the formation of their parties, Pandit Malaviya confined the membership to the Congressmen only, while Mr. N. C. Kelkar first threw his party open to non-Congressmen, but, on the removal of the ban on the Congress, made it only a wing of the Congress. However, it seems to an outsider that, their acceptance of Satyagraha, Khadi, Charkha, etc. was more a matter of convenience than of conviction. Though the lure of Congress has been irresistible to them, they represent the traditions of the old Congress in the new Gandhian Congress. They have shown courage in offering a bold front to the Congress in the matter of the Communal Award. It is, therefore, also expected that they will put up a bold fight in resisting the new proposals of Mahatma Gandhi.

GANDHIJI'S ULTIMATUM,

Mahatma Gandhi has made it clear that if his proposals are not accepted, he will retire from the Congress. I agree with Sardar Vallabhbhai that, it is high time for him to do so. The country has tolerated his experiment in Satyagraha for fourteen years. During this long period there were three intensive campaigns in which his followers have given him full support. Yet, he must be a bold man who would state that, with all the suffering and sacrifice, this new method has brought any god to the country; nay, I think it has inflicted more harm on the people than on the Government. The mixture of religion and metaphysics has killed real political life in the country. We have lost the political game and I have no hesitation in stating that if the country had been allowed to work the Montagu reforms with unity and zeal, we would have been in a much stronger position to-day. In a political struggle, it is quite legitimate to demand change of generals and tactics, when persistence in the same method of warfare has led to almost irretrievable disaster. It is the boast of Congressmen that they alone can forge sanctions for the attainment of Swaraj. It is clear that all the sanctions they have forged during these fourteen years, have been proved to be damp squibs or empty threats. The bureaucracy have fully consolidated their position and after the failure of the Congress, even the White-Paper proposals will certainly be further whittled down. The only effective sanction which the Britisher can understand is the unity of all the nationalist forces in the country. The members of the two groups led by Pandit Malaviya and Mr. N. C. Kelkar ought to realise from personal experience how the Lucknow Congress spirit helped in obtaining the last instalment of reforms. The venerable Pandit has evinced a correct appreciation of the situation by showing a bold front in respect of the Communal Award. It is hoped, that he will now rise to the occasion and throw his weight on the side of restoring the politics of the country on a practical basis so as to make the Congress a true microcosm of the Indian nation.

BE UNITED AND PRESS ON TO GOAL.

As it is the Congress has been reduced to the size of a rump of its former self. In theory, it presumes to represent the entire nation, for its scheme of four anna franchise has opened the door wide for all to come in. But, in fact, the position is exactly the reverse. For, it has attenuated itself by a process of elimination. By its manner and method of removing untouchability, it has alienated a section of the Hindus who style themselves Sanatanists. By its creed of complete independence, which implies the severance of the British connection, it has estranged the bulk of the politically-minded countrymen who refuse to accept that position. By its insistence on Khaddar, it has reduced its followers still further and among them are the intelligentsia of the Congress. By its policy of rejection and acceptance, in the same breath, of the Communal Award, it has displeased the Hindu nationalists without successfully winning the Mahomedan community on its side. By the Mahatma's latest ultimatum of Swaraj and Satyagraha, the Congress will further stultify isetlf as a representative body by throwing out those who yet continue to be inside it. The position of the Congress to-day, is, therefore, something like that of a pyramid standing on its apex. Unity and strength and stabilisation are, in these circumstances, impossible of attainment. I would, therefore, suggest that the Congress position may be reverted so that the pyramid may be broad-based on the united support of all. Broaden the base and lower the height—that is my plea that we may all be united and press on to the goal with the one sanction behind us, which alone will bend the British will to our demand.



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WAGES & HOURS OF WORK

(Continued from page 31)

federation of Employers' organizations who waited on the Minister of Labour in March 1933, and contended that the forty-hour week could not be adopted as an international convention because (i) the convention could not give equality between countries unless wage rates were equalised and (ii) in countries with comparatively high rates the effect of reduction of hours would be to expedite mechanization rather than to increase the number of workers employed. A third objection is that even if wages were reduced corresponding to the reduction in hours, it would mean that the cost of production would rise materially and the Cotton industry *e.g.*, would be in a still worse competitive position. The deputation evidently forgot that even if the wage rates were equalised the tariff would remain and that this alone would make fair competition impossible. The rapid progress in mechanization need not diminish the number of workers employed, for as mechanization progresses hours of work will have to be reduced pari passu. An intellectual worker would consider it a drudgery if he were to do, say, teaching work for twenty hours a week. But it is not considered improper that a manual worker should be made to work fifty or fifty-four hours a week or more. The progress of mechanization should make the hours of the manual worker approximate to those of the intellectual worker.

OTHER SIDE OF THE SHIELD.

Not all British employers are, however, hostile. Many of them are of the opinion that a reduction in hours of work would be a means of diminishing unemployment. Mr. F. S. Hayburn, Deputy Managing Director of the Marconi International Marine Communication Company, Ltd., has advocated on all-round twenty per cent. cut in working hours, "wages being adjusted on an amicable basis." Another method of applying the forty-hour week was advocated by Lord Trent, Chairman of Messrs. Boots (Chemists) who suggested the appointment of an industrial commission "to produce plans for reabsorbing a million persons in industry by a progressive shortening of hours."

WAGE REDUCTION UNTHINKABLE IN INDIA.

In India particularly one cannot contemplate with equanimity the reduction of the already prevailing low wages. As we have seen, the reduction of hours to fifty-four falls far short of the prevailing practice in Europe and U. S. A., where hours of work are on the average forty. No question can arise as to the reduction of wages on the fifty-four hour week basis. The Government of India and the Employers' delegation to the Seventeenth and the Eighteenth sessions of the International Labour Conference offered a determined opposition to the forty-hour week proposed to be made a convention. The Royal Commission on Labour by a majority supported the fifty-four-hour week though the argument they adduced could be cited in favour of a still further reduction of hours. In the report of the minority (Mr. Cliff, Mr. Joshi, and Dewan Chamanlal) they made out a very strong case in favour of a further reduction, at least to a forty-four hour week. The majority in their report point out that even according to the employers there was substantial difference between the nominal hours (Sixty) and the hours of actual work.

The representatives of the Ahmedabad Mill-Owners' Association submitted to the Commission that the workers in the Cotton Mills did not actually work more than forty-two hours in the week. The Commission lamented that "so far as we are aware, there is no industrial country, except possibly China, where so little is expected from the workers in effort and so much in attendance at the factory." It is a curious mentality and can be attributed only to an unconscious desire to take as much of the time of the worker as possible. It is, however, the testimony of the mill-owners themselves as placed before the Royal Commission on Labour that "the shorter working week is associated with closer attention to work." As a matter of fact, the employers are not getting more than forty-two or forty-four hours' work. What they are getting is attendance for longer hours and plenty of bitterness for disciplinary measures. When, however, the hours that are actually put in the work are sought to be regularized by legislative enactment a hue and cry is raised. It is proclaimed from the house-top that the industry was quite unable to bear the cost that it is imagined will have to be incurred to maintain production on the existing level. The employers' contentions were very ably refuted at the last International Labour Conference by the Indian Workers' delegate, Mr. Jamnadas Mehta, and I need not tread on the ground already covered by him. I am sure, however, that the fifty-four---hour week adopted in the Factories Act Amendment Bill will have to be abandoned sooner than the employers imagine. The question will again come up for consideration at the next session of the International Labour Conference. In the meanwhile, world opinion and factors inevitably making for reduction of hours will assert themselves and the forty-hour convention will have to be adopted. In India we have to be prepared for such an eventuality, for when the employers will find it impossible to remain in their trenches any longer they will make an onslaught against the wages and seek to reduce the scale. They are at it already.

TRUE MANLINESS

◆

It is so easy to dull our sense of honour and delicacy of mind with constant abrasion, while falsehood stalks abroad with proud steps in the name of trade, politics and patriotism, that any protest against their perpetual intrusion into our lives is considered to be sentimentalism, unworthy of true manliness.—Rabindranath Tagore.

EFFICIENCY AND WAGES.

The average Indian employer is obsessed with the idea that his profit mainly depends on keeping the wages of his men as low as possible. The Royal Commission on Labour has striven hard to disabuse his mind of this impression. They say; "Many workers are employed on low wage standards, and it is still too generally assumed that poorly paid labour is cheap. Many who are aware that this is not the case are reluctant to act on their belief that better-paid labour would prove cheaper. As some employers have shown, better results from the business point of view can frequently be obtained by the payment of better wages, and it is impossible to expect any high standard of efficiency on the wages now paid in many branches of industry." There is another shibboleth that one hears very frequently in the mouth of the employer. It is that he is prepared to pay higher wages on the increase of efficiency being proved. The Royal Commission has a common-sense answer for this; "Nor is it reasonable invariably to demand that the increase of efficiency should be a condition precedent to improved wages." "In many cases," the Commission further observes, "if employers were to offer better payment first, they would be able to secure improved efficiency by the attraction of better class of workers and by the increased efforts of many of the present ones."

The Commission has suggested several devices for maintaining and even improving the present wage-level which, it has no hesitation in saying, is, very miserable. It suggests profit-sharing, wage-fixing machinery, etc.

It is, however, idle to hope that employers as a class will be disposed to be reasonable, If the State even in the advanced countries of the West has been forced to intervene in such matters, one cannot expect that a miracle will happen in India and the employers here will voluntarily do what their betters are being made to do by Governments elsewhere. But has the Government of India that enlightened sympathy for the worker and that insight into what is good for society as a whole? Even if it has, has it the courage?

A SUMMARY.

Summarised, my contentions are ;—

(*a*) the forty-hour week is being rapidly adopted in the large majority of industries in Europe and America ;

(*b*) the International Labour Conference will only be registering the general practice in most of the industrial countries of the world by adopting the forty-hour week convention ;

(*c*) India is far behind other industrial countries in securing humane condition for workers and fifty-four hour week falls far short of the requirements of the Indian worker;

(*d*) the wage level in India is already very low and it cannot be made lower even when hours of work have been reduced to the forty-hour week ;

(*e*) in any event reduction of hours of work is bound to take place with the progress of mechanization ;

(*f*) reduction of hours and improvement of the wage-level with the progress of mechanization is a great factor in the solution of the unemployment problem ;

(*g*) State action is necesssary *in India* as it has been elsewhere *to protect the workers against the effects of mechanization and improve* the purchasing power of the people generally by the adoption of schemes of absorption of the unemployed in the industries. If necessary, industries are to be controlled by the State.

SWADESHI

(Continued from page 29)

is sure to provide the means for feeding India's numerous starving millions. Large scale industries have the financial resource to make propaganda for themselves. It is waste of energy and effort for propagandist bodies to extol their wares. That does not mean that such propagandist bodies are hostile to large scale Indian national concerns. But it is not *their* work to advertise them or to make propaganda for them. They can be asked, on patriotic and national grounds, to support the propaganda for small industries. I have recently discovered that many of those who promote large scale industries are deeply interested in this propaganda and are ready to help it with an expression of financial sympathy.

But there are a good many handicaps. I would not like to mention the absence of State support as the first of these handicaps. The greatest handicap is our sheer ignorance regarding the extent, the variety, the utility and rich possibility of the small industries which do manage to exist in nearly every province in India. The system of our education is such that a pupil in a middle or secondary school may know by heart the names of the principal towns which the river Rhine touches, the height of Mount Snowden, the population of Dublin or what the Eskimo feeds on. But he does not know what are the principal products of the district in which he receives his education. The lack of State support in developing small industries is a statement which needs to be considerably modified, mainly because I have come to notice that until now the spade work in assessing the possibilities of developing small industries has been done by Government officials, white and brown. If there is apathy on the part of the State towards that development, it is only a part of the larger economic policy which the non-Indian administrators of India pursue in conformity with what they conceive to be the best interests of the country to which they owe allegiance. It is the fault of the Provincial Legislatures that enough pressure could not be exercised on the administration to secure funds for the development of small industries. And no such adequate pressure can be exercised until the Legislatures have a good percentage of literate representatives from rural India. In fact, it is the gross and appalling illiteracy of this country that stands in the way of the promotion of any well-developed schemes to promote cottage industries.

Supposing one were free to exhibit in the form of charts in every school house in India the table I give below, is it not just possible that those children will develop a vivid feeling for Swadeshism in its economic aspect?

Items which are unnecessary for the average Indian.

Table of Imports. (In lakhs of rupees).

Commodity.	1928-29.	29-30.	30-31.
(Wines and Spirits ..	357	377	331
Provisions, (Tinned foods etc.)	586	524	457
Betel-nut	223	247	189
Fruits and Vegetables ..	180	197	161
Imitation Pearls ..	30	31	16

Commodity.	1931-32.	32-33.
Wines and Spirits	226	225
Provisions, (Tinned foods, etc..)	327	276
Betel-nut	145	119
Fruits and Vegetables	141	124
Imitation Pearls	9	12

I have taken these commodities as examples of the extent of their import five years ago and the steady diminution which these imports have suffered, mainly owing to the lesser demand for them as a result of the diminishing purchasing power of our countrymen. But a healthy Swadeshi feeling in the country will demand that none of these articles be imported. That for those who must and will drink, prohibition being a far distant ideal, the country ought to provide home made stuff. For those who wish to decorate themselves with imitation pearls, we must have the manufacturing means to satisfy their wants.

Suppose school children were shown another kind of table. A number of people now have learnt the value of using boots and shoes, even in rural India. The *chappal* can be conveniently called a form of shoe. It is possible that India can be made self-sufficient as regards her requirements in leather footwear, if we had the organisation and the feeling to patronise the Indian article. Then take the case of toys, another article which interests school children. I would put leatherware and toys in the same table just to excite the interest of the pupils.

Imports of Boots and Shoes and Toys in India
(In lakhs of rupees).

Articles.	1928-29.	29-30.	30-31.
Boots & Shoes ..	69	87	88
Toys	66.69	64.84	49.06

Articles.	1931-32.	32-33.
Boots & Shoes ..	65	52
Toys ..	37.04	47.32

Suppose an enterprising Youth Organisation, not restricted in scope to the development of cottage industries in its propaganda work, were to prepare charts of this type and travel round with them in lorries from village to village, will not its experiences be rich and fruitful? If only the classes will leave their captious criticism, learn to satisfy their necessities from Indian products and *then* have the courage to preach to the masses, the result will be effective and permanent. Fortunately there are signs that amongst the classes there are some who wish to live like, and amongst, the masses and be humble missionaries amongst them. In their quiet and often unnoticed endeavour lie the possibilities of successfully developing the Swadeshi movement.

Vanguard Studios
Bombay. 2.

The youths of India are no longer content with handing over all responsibility to their older leaders and sitting down with folded hands or following like dumb driven cattle. They have realised that it is for them to create a New India, free, great and powerful.

—SUBHAS CHANDRA BOSE.

Two Nationalisms In India

(*Continued from page 28*)

economic organisation which socialists preach and to new methods of political government which the democrats and liberals advocate?

Nationalism is not a racial or religious idea. It is the idea of association and welfare of all whose life, interests and loyalty are rooted in a geographical unit,—possessing political independence, common economic needs and cultural aspirations and having no extra-territorial loyalties superior to the love of their country and dangerous to its independence and peace,—where they have created 'a drama in time and a place in space.' Individual persons or groups may follow their particular faiths or religions, adopt particular social forms or companionships, but they cannot sacrifice the political and economic interests and patriotic honour of their country for their other loyalties, local or foreign.

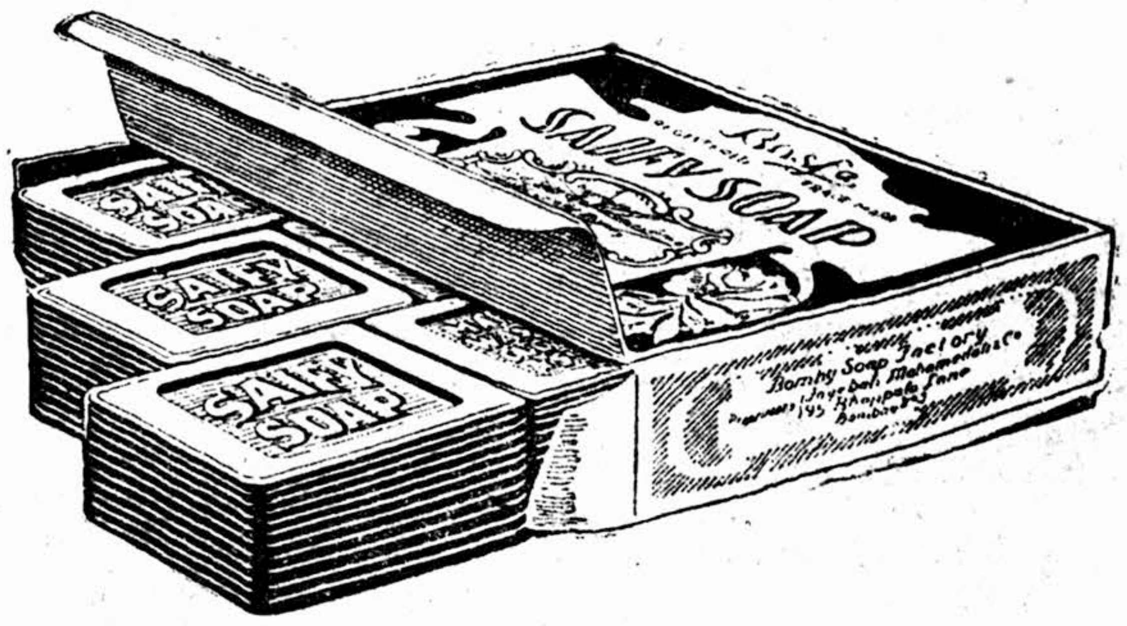
Nationalism is not a mere balancing of conflicting group instincts and selfish privileges. National feeling is not a mere profession of unity. It is a constructive conception, based on a desire to give a full play to the common aspirations, and a full satisfaction to the common needs of a growing nation. It is a dynamic idea, and not merely a possessive one. It has to meet new needs and situations, new relationships and new aspirations. It is only in its higher aspects and fuller development that it becomes an embodiment of a certain outlook which inspires its activities and guides its development. The enemies of nationalism in India shelter themselves within the fortifications of religions and social forms which they declare to be divine and eternal but which have lost their human values and noble spirit of tolerance and service, and of political and economic systems of feudalism which they back by conceptions of sacredness of private property and hereditary descent, and are actuated by ambitions of exclusive power and dominance. They are also found amongst those possessing vested interests and monopolies, newly created by the government of the country, and amongst the advocates of old order and imperial connections.

"OUR DIPLOMATIC OPPORTUNISM,"

Our movement of nationalism and democracy has neither come from the upper classes who were satisfied with their privileged positions nor from the lower classes who were ignorant even if discontented, but from the middle classes who were in need of new positions and were awakened by new ideals. But they are not inclined towards making bold experiments in new forms and behaviours. They are to-day merely rationalising over the ideas underlying old forms and not creating new ones to meet new needs and situations. Not possessing an identity of political and religious antecedents but only a memory of antagonisms and hatreds, a common way of feeling, thinking and acting has not developed as yet in India. Very few have realised and really felt the danger of continuous foreign domination and hence also the danger of our separatisms to our national development. The real nationalist is in a minority in the country. There is too much of 'diplomatic opportunism' in communal questions. It is not realised as yet that in the national good lies the real good of the individual, the class or the community. There is no loyalty to the common present. There is no love for a common future. Without the common spirit, without the pride of patriotism, without the consciousness of a common heritage and without the dream of a common future, there will be no dynamic unity which is the support of national and international growth to-day. We must have a conscious desire to live together, to work together and to participate together in the common concerns and affairs of our national life and in the new notions of happiness and good life that we want to create.

Situated and composed as we are of different cultural, social and religious groups, our nationalism cannot take the form of militant racial nationalism of the Hitlerian type, of imperial nationalism of the French or English type, or of the traditional nationalism of the Swiss or Swedish type, but of a humanitarian nationalism of a new type where intolerance, proselytism, aggression and separatism will not rule.

If the people get united by common sympathies which do not exist amongst them and others, and which make them co-operate more willingly than with other peoples, then they would possess a feeling of nationalism. They should be like-minded and regard themselves as a distinct united and integrated community. It is also necessary that they should be under the same government and that it should be a government by themselves.



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Rise Of The Congress Socialist Party

(Continued from page 27)

without trial; the re-instatement of all farmers and tenants deprived of their lands owing to their participation in the national movement; the introduction of free and compulsory education and the liquidation of adult illiteracy; the drastic reduction of the military expenditure, by at-least fifty per cent.; and the regulation and control of religious endowments.

Fourth, their immediate practical programme includes the elimination of landlordism, control and supervision by the State of Industries subsidised or otherwise protected; control by the State of Banking, key industries, and ownership of mineral resources; full State control over exchange and currency municipalisation of Public Utilities; and the increase of steeply-graduated direct taxes like the income-tax on all incomes including agricultural incomes, and death duties.

These objects the Socialists propose to achieve by working within and through the Congress, and through other existing organisations, such as the Labour Unions, Youth Leagues, volunteer associations, women's societies and through the socialist party organisations in the provinces and at the centre. They also believe in the weapon of the General Strike of the peasants and workers.

IV

DOUBLE OBJECTIVE.

From the review of the programme and the methods of the new Party that is in the course of formation within the Congress it will appear that it had a double objective—that of working for national independence as well as for the establishment of Socialism in India. The question which some of the Congressmen are beginning to ask themselves is:—Will the people belonging to the bourgeois classes who are at present in the Congress or who are helping the Congress from the outside or who are watching from outside the progress of the national struggle with great sympathy remain with the Congress? Will not the Capitalistic classes oppose the Congress and even join the British Imperialists if the Congress accepts Socialism To what extent will the movement for national freedom suffer by the raising of the question of Socialism at the present time?

The Congress leaders appear very apprehensive that the raising of the Socialist issue will injuriously affect the movement for national freedom. It will divide their ranks. It will alienate the Capitalistic classes. It will weaken the Congress and it may give the Government a new opportunity for suppressing the Congress organisation. They would, therefore, like to shelve the issue as long as they possibly can and to concentrate all energy on the single objective of winning national independence.

V

AT THE PARTING OF WAYS,

A careful study of the history of the Indian national movement has forced on me the conclusion that the Congress has again reached the parting of the ways; and, that its inability to solve the communal problem at this important juncture in the history of the country has greatly weakened its position and authority. The unique personality of Mahatma Gandhi and the great name of the Congress with all that it has connoted during the last fifty years may help many of the Congress candidates to win the elections in November next, which may serve to hide the real situation. But the fact is that at the present moment the Congress has neither the confidence and support of the bulk of Hindus and Sikhs nor of the majority of Muhammadans. It is true that the wave of communalism has infected the members of the various communities and the attitude neither of the Hindus and Sikhs nor of the Moslems is national; but it is also clear that the Congress has not succeeded in maintaining either a national attitude or a balance between the various communities. And, unlike 1916, it has allowed British Imperialism to gain control of the situation.

Ever since Lord Minto and his advisors started the Moslem hare—to use the pregnant and picturesque phrase of Lord Morley—the Congress has been running a race with the Government to capture it. It was obvious that in this race the Government had the advantage both of an early start and of position and it was clear that sooner or later British Imperialism will outstrip the National Congress and that a serious crisis will arise as a result thereof in Indian public life. I believe we are nearing that crisis—it may be said to have already cast its shadow. Public life in India has already become embittered by petty communal bickerings and the communal virus has invaded the system of Government and social relations. Perhaps the climax is yet to come—it may do so under the next reforms. At any rate the split in the Indian National Congress, between the Congress Parliamentary Board and the new Nationalist Party, on the question of the Communal Award, ought to make the really nationalist elements in the country think seriously as to how the situation can be saved. It is in this connection that I see the real utility or value of the new Congress Socialist Party.

It cannot but *be clear to all thinking persons that the policy of concession to communalism cannot end the communal spirit—it* can only result in whetting the communal appetite of the Moslems, resulting in a strong reaction on the members of other communities and thus making the communal mentality general and vigorous. That is what has already happened and I do not think there can be any getting away from it. The only way out, it appears to me, is through Socialism. If Socialism succeeds Communalism cannot remain. The two are irreconcilable. But this makes the task before Indian Socialists all the more difficult.

VI

PARTY'S PROGRAMME.

Before I end this article, it appears to me worthwhile to give the reader an idea of the final programme of the proposed All-India Congress Socialist Party. I give it in the words of its draft constitution:—

"The Party proposes the following programme for adoption by a Constituent Assembly to be convened after the capture of power for promulgating a constitution of the Indian State:—

1. Transfer of all power to the producing asmses.

2. Control of the economic life of the country by workers' and peasants' councils so that the fruits of national independence may not be usurped by the few.

3. Development of the economic life of the country to be planned and controlled by the State.

4. Socialisation of the key and principal industries (*e.g.*, Steel, Cotton, Jute, Railways, Shipping, Mines), Banks and Public Utilities with a view to the progressive socialisation of all the instruments of production, distribution and exchange.

5. State monopoly of foreign trade.

6. Organisation of co-operatives for production, distribution and credit in the unsocialised sector of economic life.

7. Elimination of princes and landlords and all other classes of exploiters.

8. Redistribution of land to peasants.

9. The State to encourage and promote co-operative and collective farming with a view to the ultimate collectivization of all agriculture in the country.

10. Liquidation of debts owing by peasants and workers.

11. 'To every one according to his needs' to be the basis ultimately of distribution of economic goods.

12. There shall be adult franchise which shall be on a functional basis."

It is not necessary to analyse or comment on this programme or to dwell on the difficulties in the way of its achievement. But a cursory survey of it ought to convince all those who think that there is little or no difference between Socialism and the programme embodied in the resolution of the Karachi Congress that they are mistaken. They can not get over the difficulty by confusing the issues. The Socialist challenge to the Congress has come to stay—and either the Socialists win and capture the machinery of the Congress or they are themselves turned out of the Congress. There is no other alternative that I can see. Will the history of the period, 1905-1918, repeat itself?

◆

"A Leader"

A man with vision will always lead, for he sees ahead of the people's need. He holds no brief for party schemes, nor does he deal in flabby dreams. He sees the breadth and depth of life, where steadfast things will outweigh strife, that only one abiding goal will ever save a nation's soul.

He sees no promised land afar, remote and dazzling as a star, wherein one class will rise to power,and blessings on another shower, where all the wrongs will all come right, by changing parties overnight. He knows that things like these can't be, such hopes put strains on sanity.

* * *

His vision is as wide as Time, he sifts the motive from the crime, he knows that earth's resources give each human soul the right to live. He knows that through all changing ills one vision clear his own soul fills, and so he keeps in touch with God, his feet well set upon earth's sod.

* * *

He knows that riches are not wealth, nor medicines as good as health, he knows"that nations can't survive who fail to keep their men alive, that souls as well as bodies need full sustenance on which to feed." He knows these things and feels them too and prsses one his task to do. He gives no favours, has no fears, he neither drives nor interferes.

A leader then must see his goal, and harness both his mind and soul, to do the thing he knows is right, to keep his vision well in sight, to shape his deeds on God's broad plan, men won't accept a lesser man.

* * *

Humanity is crying now, for one whose word will prove a vow, for one who sees the Light and still, can wait to guide men up the hill, for one who has the human touch.—J M. in an English Contemporary.

From Congress to Cabinet

CONGRESS WHICH HAS DECIDED TO ENTER COUNCILS CANNOT AVOID SHOULDERING RESPONSIBILITY OF RUNNING GOVERNMENT.

*(By
Mr. L. B. BHOPATKAR,
B.A., L L.B.)*

IT is indeed a happy augury of the times that the Congress has at long last come to recognise the importance of Council-entry in national life, and has taken upon itself the work of running the next Assembly elections through its accredited agency, namely, the Congress Parliamentary Board. Mahatma Gandhi has gone a step further and assured all Congressmen that the parliamentary mentality has come to stay, and that the Congress does not intend to indulge in walk-ins and walk-outs. In a word, the Congress has, to all intents and purposes, come back exactly to the stage where it embarked upon its new career in 1920 at Calcutta. When one calmly watches the preparations that are being made in each province to win the Assembly-elections, one is reminded of the "Congress Democratic Party" started by the late Lokamanya in 1920, and the ground he was steadily preparing in his own inimitable way with a view to capture as many seats as possible in the different legislatures in order to give a sustained fight to the bureaucracy on its own ground. The year 1934 is but the year 1920 over again with an interregnum so to say of about 14 years replete with quaint political ideas and the still quainter political methods to materialise them. It is not, therefore, at all surprising if every true lover of the Congress, imbued with Lokamanya's political tenets, should be filled with a sense of gratefulness to the present Congress leaders for having descended from the clouds to the *terra firma* of practical politics.

ACCEPTANCE OF OFFICE.

I believe that it is not needful at this day to expatiate upon the desirability of the Congress capturing, wholly and completely if possible, all the legislatures in the country, as this matter has been discussed almost threadbare by all and sundry. By its entry into the legislatures and stay therein amidst adverse circumstances, it will fulfill a two-fold mission, to wit, on one hand, of raising the tone and morale of the voter, and, on the other, of bringing him into closer touch with the bureaucracy and initiating him into the very mysteries of the art of government. In fine, the Congress will discharge the unique function of bringing face to face into the political arena the two real rival combatants for power and authority. The Council-entry cannot and should not mean the abandonment of such political thoughts and movements as cannot find a legitimate place on the floor of the Council. It should not supplant, but should rather supplement them.

Now that the Council-entry has been accepted by the Congress both in principle and action, it is time for the Congress leaders to address themselves to the task of giving the proper lead to the nation as regards another momentous question, namely, that of accepting posts of power and responsibility in the provincial legislatures. This question is sure to loom large before the public eye when the provincial elections will be upon us all. And the Congress leaders will be well advised to consider it betimes and to arrive at definite conclusions in the matter. In my opinion, when once the principle of Council-entry is accepted, it logically follows that the Congress cannot shirk the responsibility of running the provincial governments to whatever extent will be vouchsafed to it by the new Constitution. True it is that the new Constitution will be quite incommensurate with India's aspirations and demands in that behalf. But after all is said and done, one cannot blind oneself to the fact that it will be considerably in advance of the one which prevails at present, and under which some measure of autonomy will be granted to the provinces. However strongly we may condemn the White Paper, and even if the Congress succeeds in effectively protesting against it in the Assembly Hall, it seems almost impracticable to persuade thereby the British Cabinet to scrap the proposed Constitution altogether and to substitute in its place another Constitution sufficiently generous to meet India's desires in that respect.

BOW TO THE INEVITABLE.

In these circumstances the better part of wisdom will lie in preparing our minds to bow to the inevitable and to extract whatever good the new Constitution is likely to yield. Viewed in this light, the Congress sooner or later will have to define its policy so far as the provincial elections and the formation of Cabinets are concerned. I feel certain that if not in the Assembly-elections, at least in the provincial elections the Congress will be able to return its candidates in such large numbers as to form powerful parties in the provincial legislatures. In such a case the duty will automatically fall upon the shoulders of such parties to form provincial cabinets with the co-operation of or in alliance with other parties therein. It is a duty which the Congress representatives cannot and should not, in the nature of things, ignore or refuse to discharge. They should not content themselves nor will public opinion permit them to content themselves with playing the role of mere critics, but they should willingly accept all power and responsibility as will come in their way and harness it to national purposes, or at least prevent its being abused by the powers that-be and their underlings.

The Congress is the only political organisation in the country which is eminently fitted to form Cabinets in the different provinces, and by rising above all petty politics and by putting forth hard, practical work demonstrate to the world its ability to govern India. The time is come when there should be a free circulation of political thought and action from the Congress to the Cabinet and from the Cabinet back to the Congress in order to ensure better national work and better equipoise between idealism and realism. The Congress leaders should not allow their minds to be obsessed by the false notion that the formation of Cabinets will be as it were a surrender to the bureaucracy. This step will only mean a courageous determination on their part to range its forces on this new front and to exploit it, so far as possible, in the cause of India's freedom. This is only a common-sense view which a large body of public opinion in India expects the leaders to take. But let us wait and watch !

Greatest
TONIC

V
I
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N
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The Communal Problem

Education And More Education Is The Only Effective Remedy For Evil Of Communalism

(By T. A. KULKARNI, B.A.)

IT is difficult to say whether people in India give preference to community or to nation. There is a large section in the Indian population which always gives preference to communal questions over national interests. It is said that the minority communities in India do not feel that their interests are safe in the hands of the Hindu majority; and that is the reason why different kinds of safeguards are demanded by these minority communities as a condition precedent to the introduction of Dominion Status. Mahommedans, Jews, Indian Christians, Anglo-Indians, Sikhs, Non-Brahmins—the so-called Untouchables or Harijans—are some of the minority communities which feel an amount of nervousness when the question of hastening political reforms is seriously taken up.

These communities feel that the presence of a substantially strong British element is necessary in the administration to do justice to these educationally backward and numerically small communities. These safeguards are of various kinds. Some of these safeguards require a good balance of power in Provincial and All-India Councils. They also want reserved seats in Municipalities and in Local Boards. The Bombay Municipal Corporation, which was so far free from these narrow feelings, has got similar safeguards for reserving seats in the Schools' Committee. Thus, it will be seen that the trend of opinion among these communities is not towards becoming nationalists, but it tends to narrow communal feelings, thinking more of the community and its interests rather than of the Indian community and the country at large.

When seats were reserved for these minorities, and when separate electorates were given to them for the first time, it was expected by the Legislators of those days that these were only temporary measures, and in course of time separate electorates would give place to joint electorates, and that confidence among the various communities of India would improve. So many years have passed, and there is no sign that this better state of things would come to pass. Even in the Reforms that we are talking about, these safeguards, together with other safeguards for the protection of British interests, have so whittled down the present proposals that it would be difficult for us to say whether we are going ahead or going back.

Gokhale's Creed

I recognise no limits to my aspiration for our Motherland. I want our people to be in their country what other people are in theirs. I want our men and women without distinction of caste or creed, to have opportunities to grow to the full height of their stature, unhampered by cramping and unnatural restrictions. I want India to take her proper place among the great nations of the world politically, industrially, in religion, in literature, in science and in arts.—*Gokhale.*

A NARROW OUTLOOK

The new phase in this problem is connected with the employment of the people of these communities in Government service, and the best work which a leader of these communities is expected to perform is the employment of the men of his caste or community in Government service. It is sometimes argued that men of these communities ought to be employed in Government service in spite of their inefficiency and absence of educational qualifications. It does not matter if the administration suffers on account of the inefficiency of these people, but there must be a preponderatingly large proportion of these communities in Government offices. In these days of unemployment this question becomes very urgent, and every person who thinks of occupying an important position must yield to the cry of his community and try to secure as many jobs for his people as possible. On account of the inefficiency of such inefficient Government servants, the administration is sure to be brought into discredit. People, who otherwise are very reasonable persons, become extremely narrow-minded when they consider such communal problems.

The Hindu Mahasabha and its activities, the Varnashrama-Sangha, and similar orthodox associations have been exhibiting the same spirit of narrow-mindedness and nervousness, and thus this communal problem becomes more difficult of solution than before. The moment it is felt that power is to pass into the hands of Indians, this scramble for power becomes keen, and the worst exhibition of petty-mindedness and jealousy is visible. Some of these so-called Minority communities are not really minority communities at all. For instance:—The population of the Non-Brahmin communities in the Bombay Presidency far out-numbers that of the advanced

(*Continued on page 137*)

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(See Page No. 64)

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THE COMMUNAL PROBLEM

(*Continued from page* 136)

communities. Still the former want reserved seats in the Provincial Councils. If we take into calculation the number of voters from the non-Brahmin communities, which is always larger than that of the advanced classos, there is no reason for such nervousness, and the reservation of seats merely brings iincompetent and narrow-minded men into the Councils in preference to broad-minded aad efficient persons, who are not prepared to yield to the cry for reserved seats.

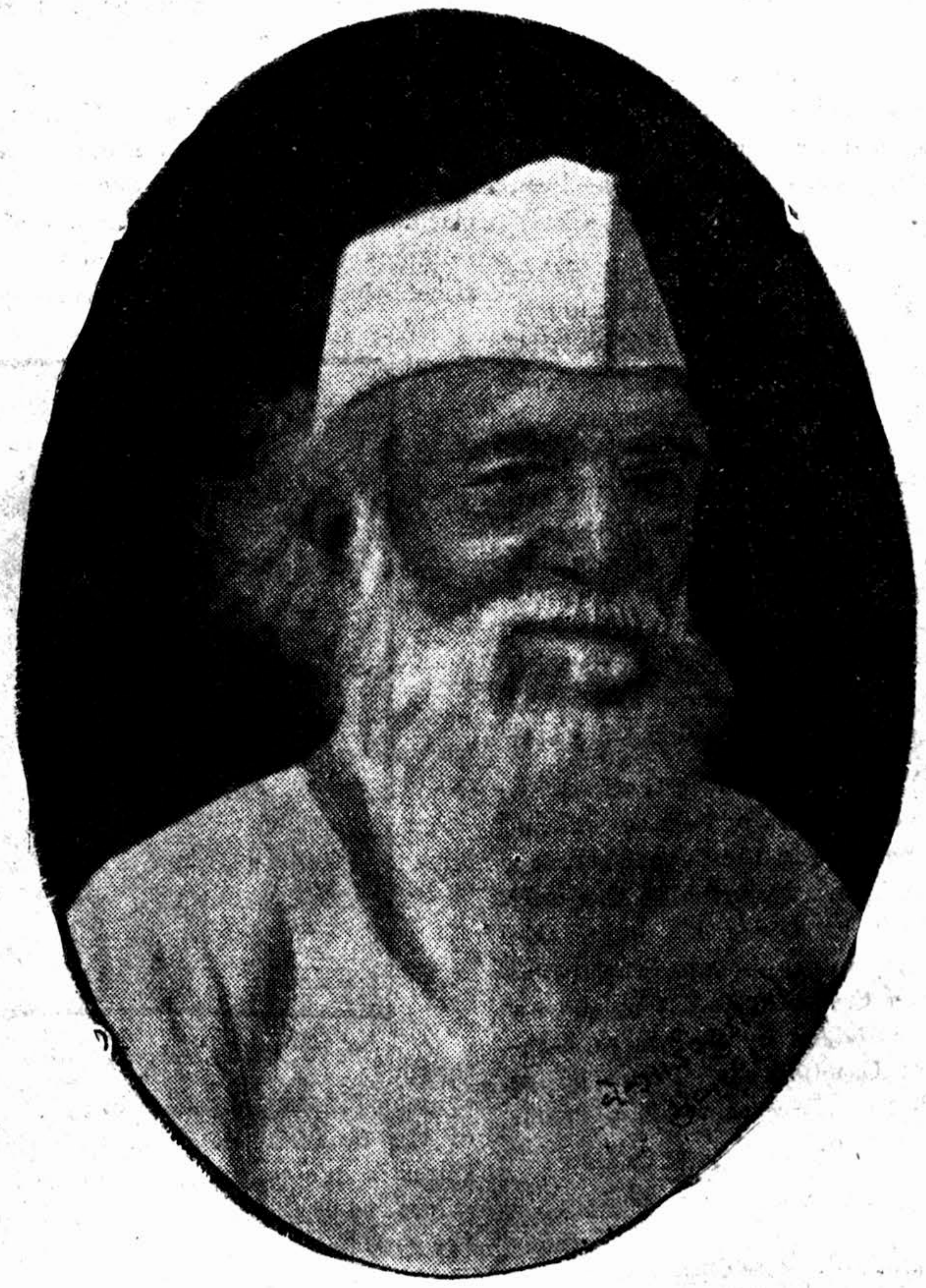
All these and various other evils are the result of the partiality shown by the ruling race towards these communities who can at any time play into the hands of the official majority and frustrate the best efforts of the country to advance. Even compulsory primary education could not advance in these last 10 years to any appreciable extent when the salvation of these backward communities depends upon compulsory education. It is extremely painful to ponder over these aspects of our national life. But it is absolutely necessary to find out a remedy in spite of such tremendous difficulties, and the only remedy is to hasten the spread of education among all these backward and minority communities. Dr. R. P. Paranjpe, while he was the Minister of Education, foresaw this, and awarded scholarships to the pupils of all these educationally backward communities to hasten their educational progress.

EDUCATION ONLY REMEDY.

Every one who thinks of bringing these minority communities to join hands with the advanced communities in the work of national advance has to do his utmost to expedite the work of educating these communities. Hostels for school or college students, new schools or new colleges, compulsory primary education in Municipal and Local Board areas, grants of liberal scholarships, all kinds of efforts, which public or private efforts can devise, ought to be used for the educational advance of these people. The moment there is a substantially large number of educated people in these communities, their nervousness will disappear. They will feel confidence in their capacity. People with broad views will be accepted as their leaders, and when such men lead these communities, there is a good hope that national advance will not be hampered by these Minority communities.

There is yet another phase of the problem which ought to be taken into consideration. Many of these communities are attached to Government because men of their communities get preference in Government service. So long as the number of educated people in these communities is small, Government will find it convenient to keep them on its side by this hope of patronage. The moment the number of educated people becomes large, it would not be possible for Government to secure employment for a large proportion of the educated men in these communities. As soon as the pinch of unemployment is felt by a considerably large section of the educated people in these communities, they will not look upon Government with much favour, and naturally they will be inclined to side with leaders of the nationalist school of thought. This will become easier day by day as education will spread among them. These signs are already apparent among the people of the younger generation in the non-Brahmin communities of Bombay. They have got now a nationalist non-Brahmin party which does not view with favour the work of the older leaders of the non-Brahmin party, who usually ally themselves with the official group in the Bombay Council.

G. O. M. Of Gujerat



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GANDHIJI---DICTATOR OR DEMOCRAT?

(By M. C. CHAGLA, Bar-at-Law)

GANDHIJI has called himself a born democrat. Self-analysis is dangerous and usually deceptive. A much safer guide is how he strikes his contemporaries. I think his most blind devotees will admit that he has rarely been persuaded contrary to the opinions he holds, and he has always left his impress upon every organisation he has been associated with.

A democrat fights vigorously and vehemently for his views, endeavours strenuously to win the majority over to him, and if he fails, goes into opposition till such time as his views have triumphed. But Gandhiji rather naively confesses that he is temperamentally unsuited for the opposition. He must either rule the organisation or leave it. A more practical dictator shoots his opponents to get rid of the opposition. Gandhiji, believing in non-violence till the end, non-violently threatens to break up the organisation by leaving it with his followers and starting a new one. The result is the same. In both cases the dictator is the master of the situation.

A democrat very naturally believes in democracy. He believes in the overwhelming strength of numbers. Majority is the only god before which he bends his knee. He seeks this majority as prophets in other times have sought their Creator. But it must be a pure majority, undefiled by threats or blandishments. But Gandhiji makes sure of his majority by all the guiles of which a demagogue would be proud.

CONTEMPT FOR MERE NUMBERS.

But that is not all. Gandhiji has a very ill-concealed contempt for mere numbers. He believes more in quality than in quantity. The khadi franchise is an apt illustration of how he proposes to bring about the kingdom of saints from which all the sceptics and the unbelievers would be excluded. The only justification of democracy is the diversity of views and ideas it produces. Gandhiji wants a dull and drab uniformity dear to the heart of a dictator.

Every powerful dictator has sought to justify his dictatorship by referring his thoughts and actions to the inscrutable vagaries of the Almighty, thus shifting the burden from off his own worldly shoulders to those of One who can neither be questioned nor criticised. The strength of founders of powerful religions which have endured the passage of time, of dynasties which have changed the course of history, has lain in this. And much of the fanatical devotion that Gandhiji inspires is due to the fact that he is not considered to be an ordinary mortal, but one whom the gods have selected for some divine mission. He himself sincerely believes in it. His fasts, his close communions with God are all transparently honest. But they are also incidentally the tremendous weapons of a dictator.

M. C. CHAGLA, Bar-at-Law.

I am myself not against dictators. I think democracy is a played out force. Transplanted from its Greek soil it is a plant which has rarely bloomed in an alien soil. And no soil can be more alien to it than our own. Never did Gandhiji say a truer word than when he pleaded for indirect elections after the Congress model at the Round Table Conference. Neither bureaucracy nor a parliamentary form of Government will solve India's innumerable problems. It will have to be a dictator as ruthless as Kemal with our sacred traditions and hoary institutions.

RELIGIOUS NOT POLITICAL LEADER.

But then we want a political dictator, one whose primary concern is with the freedom of his country. I really think politics bore Gandhiji to tears. He is in our midst working out his religious philosophy, evolving a new creed. His very anxiety to alter the Congress creed from "peaceful and legitimate" to "truthful and non-violent" shows how his mind is working. No one will be more pleased than he if the Congress dedicates itself to the search of truth, and every Congressman goes out in search of that rather intangible objective. In the course of that search the Congress may achieve independence for the country, but that will be purely incidentally. Truth will be far beyond and above such a trumpery thing as political independence.

That is why Gandhiji's leadership does not satisfy the rationalist and the politically-minded. Perhaps one of the greatest personalities of our times, he is essentially a religious leader. He has taught the great qualities of sacrifice and service with a fervour born out of an abiding conviction. He has lifted the country out of the mire of abject humiliation and dejection. But the goal he points towards is not a terrestrial goal. Ordinary men cannot tread the thorny path towards it. Poverty and asceticism are not the qualities of a militant nation. They are the virtues of a theocratic kingdom.

The idealist and the practical statesman can never be one. Mazzini dreamed the dream of Italian independence and Cavour achieved it. Gandhiji has been the dictator in the realm of ideas, we now want a dictator in the realm of action.

> **Work with all the other parties, however much their standard may fall short of complete independence, until that standard is reached and then go forward. If you only make up your mind to go with them so far as they are prepared to go, I am sure you will never come to the parting of the ways.**
>
> **—MOTILAL NEHRU.**

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INDIA'S GLORIOUS DESTINY.

" We all hear so much about the degradation of India. There was a time when I also believed in it. But to-day standing on the vantage-ground of experience, with eyes cleared of obstructive predispositions and above all, of the highly coloured pictures of other countries toned down to their proper shade and light by actual contact, I confess, in all humility, that I was wrong. Thou blessed land of the Aryas, thou wast never degraded. Sceptres have been broken and thrown away, the ball of power has passed from hand to hand, but in India, courts and kings always touched only a few; the vast mass of the people, from the highest to the lowest, has been left to pursue its own inevitable course, the current of national life flowing at times slow and half-conscious, at others, strong and awakened. I stand in awe before the unbroken procession of scores of shining centuries, with here and there a dim link in the chain, only to flare up with added brilliance in thenext, and there she is walking with her own majestic steps,—my Motherland,—to fulfil her glorious destiny, which no power on earth or heaven can check—the regeneration of man the brute into man the God.

Aye, a glorious destiny, my brethren, for as far back as the days of the Upanishads we have thrown the challenge to the world: " Not by wealth, not by progeny, but by renunciation alone immorality is reached." Race after race has taken the challenge up, and tried their utmost to solve the world-riddle on the plane of desires. They have all failed in the past,—the old ones have become extinct under the weight of wickedness and misery, which lust for power and gold brings in its train, and the new ones are tottering to their fall. The question has yet to be decided whether peace will survive or war; whether patience will survive or non-forbearance; whether goodness will survive or wickedness; whether muscle will survive or brain; whether worldliness will survive or spirituality. We have solved our problem ages ago, and held on to it through good or evil fortune, and mean to hold on to it till the end of time. Our solution is unworldliness—renunciation.

This is the theme of Indian life-work, the burden of her eternal songs, the backbone of her existence, the foundation of her being, the *raison d'etre* of her very existence—the spiritualisation of the human race. In this her life-course she has never deviated, whether the Tartar ruled or the Turk, whether the Mogul ruled or the English.

And I challenge anybody to show one single period of her national life when India was lacking in spiritual giants, capable of moving the world. But her work is spiritual,, and that cannot be done by blasts of war-trumpets or march of cohorts. Her influence has always fallen upon the world like that of the gentle dew, unheard and scarcely marked, yet bringing into bloom the fairest flowers of the earth"—*Swami Vivekananda.*

The Need Of The Hour

(Continned from page 21)

others who are more evolved ethically and believe in God in a different asp ect.

Arrogance in a spiritual man is unpardonable. Superiority complex is the negation of spirituality. Is the mercy of God to be administered according to the colour of the skin? The seers and mystics of India, Persia and Europe do not speak in different voices. Their realisations in the transcendental plane were identical. The marvellous development of science has completely revolutionised the outlook of man. The earth is shrinking in size and our antipodes are becoming our neighbours. Never before in the history of the world was there greater necessity of realising the solidarity of mankind. East and West are the alternate beats of the same heart. There is the same soul in the black and the white man, the yellow and the brown man. Hearken to the inspired words of the Saint of New India, " Each soul is potentially divine."

Art And The Home

Art galleries cannot be brought intc every home, but, if all the appointments of our life and furniture of our homes are things of taste and beauty, it is inevitable that the habits, thoughts, and feelings of the people should be raised, ennobled, harmonised, made more sweet and dignified.—*Aurobindo Ghose.*

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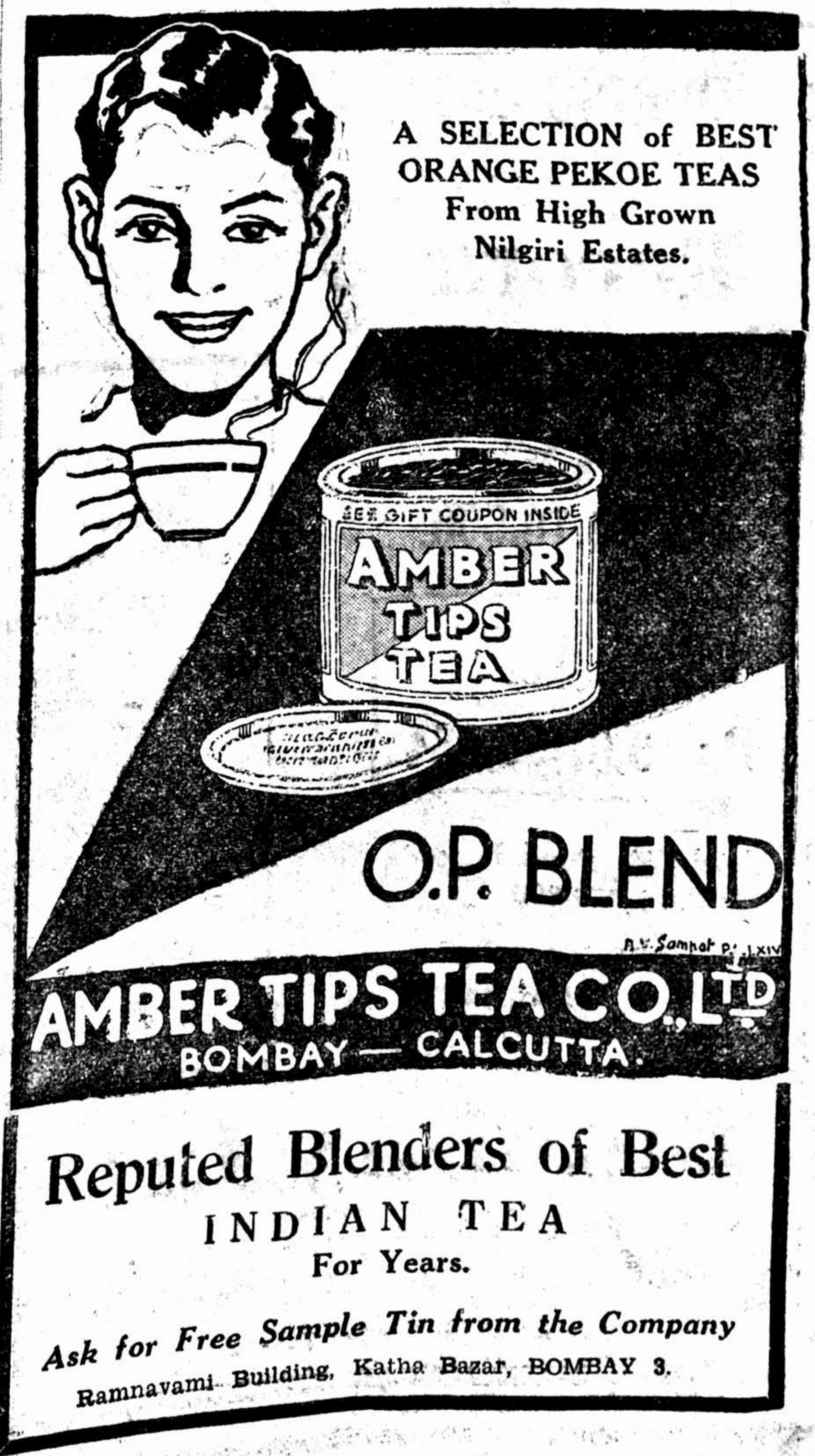

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BREVITIES

(By N. H. PANDIA, M.A., L L.B.)

CONGRESS is proud of its achievements in the past and conscious of its responsibilities in the future. It is the nation's searchlight. Its leadership is drawn chiefly from the ranks of the humble, whose force of character is combined with a sympathetic and friendly manner, and whose strong emotions are restrained and trained to practical ends by realism. It has at its apex the liberalising influence and the steadying hand of the President.

* * *

A session of Congress mirrors Indian life, and is a true cross-section of the people's modes, manners and general standards.

* * *

An average Englishman takes India as a matter of course. The British Cabinet takes India less as a matter of course. Congress takes India as her own matter, of course.

* * *

The security of the securities of the nation, is Congress.

* * *

It is futile and unreasonable for a self-respecting people to look for, expect or count upon a declaration of appreciation and encouragement by a ruling nation, of a growing spirit of nationalism among the people over whom it rules.

* * *

The Forward Movement of a whole troop, consists of every individual therein, stepping forward.

* * *

An ounce of Action is worth a pound of Resolutions.

* * *

As you sow, so shall you reap. This law of nature is more inexorable and compelling than prayers.

* * *

We may be old and garrulous, but we are not hypochondriacs.

* * *

The lowest animal in the field will fight for his home.

* * *

If I throw dirt in the streets, and another person gathers it up and removes it, that person is more worthy of respect than I.

* * *

"England has conquered India."
"Question !" says the agriculturist.

* * *

One view is that India will not come into her own until it is admitted that the world is a village, and that when one suffers, all suffer.

* * *

Despite the gigantic number of stars (80,000,000 times an estimated total of 500,000,000,000,000 nabulae) the universe is emptier than the finest vacuum ever made in a laboratory. There is so much space between stars and nabulae that the total amount of matter is only one gram in each unit of space represented by the numeral 1 followed by thirty zeroes. "This may be visualised" says Doctor Edwin P. Hubble of Mt. Wilson Observatory, "as corresponding to a grain of sand in each volume of space equal to the volume of the earth."

* * *

Just as it would be impolitic to look for a harvest where even the seeds have not been sown, similarly it would be hardly rational even to think of a nation, in which the value, the worth, the necessity and fruitfulness of Discipline have not been felt, recognised, or appreciated. Frankly speaking, INDIA is at present, and notwithstanding its Past, the only country that has Failed to realise this.

* * *

It is worth noting that the word "discipline" is derived from "disciple."

"Disciple" is defined by Webster as "a follower who has learned to believe in the truth of the doctrine of his teacher."

* * *

One Indian—Isolation.
Two Indians—Dissolution.
Three Indians—Press Agitation.

* * *

The principle underlying Mahatmaji's latest fast in reference to the Harijan Movement, as stated by him in the following words, serves equally as a guide, in politics :—Gandhiji said that his fast was "a call to all workers and sympathisers to be most exact and correct in approaching the opponents" and that it was undertaken "to impress upon the workers the truth that we can only win over the opponent by love, never by hate."

* * *

How very infinitely easier would we render the task of our leaders, if we did not make it necessary for them, to tell us the same thing, twice over !

* * *

My Congress expects me to wear cloth

Continued on page 141)

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Brevities

(Continued from page 140)

entirely made in my own country.

That is not too much !

* * *

There is no man, howsoever opposed to me, but there exists an affinity between him and me—if only I search for it.

* * *

The light of God burns in every soul.

* * *

Those who want anything done, are usually well advised to do it themselves.

* * *

Co-operation means working together, not merely wishing together.

* * *

I grumbled as I had no gloves—until I met a man who had no hands.

* * *

It is all very well, to have a soul burning with patriotism, but it would be a greater feat accomplished still, to make the soul work towards the goal with all its warmth.

* * *

" Have you got the Programme ? "

" What programme ? "

" The Constructive Programme."

" No. Where can I get it ? "

* * *

True patriotism does not consist in merely making an addition to resolutions formed previously—resolutions which have never been acted upon—but in acting and doing something constructive in the living Present with heart within and God overhead.

* * *

It is regrettable to find that the reason why leaders do not make or show progress in INDIA is that they cannot come to a decision without a wordy battle in public.

* * *

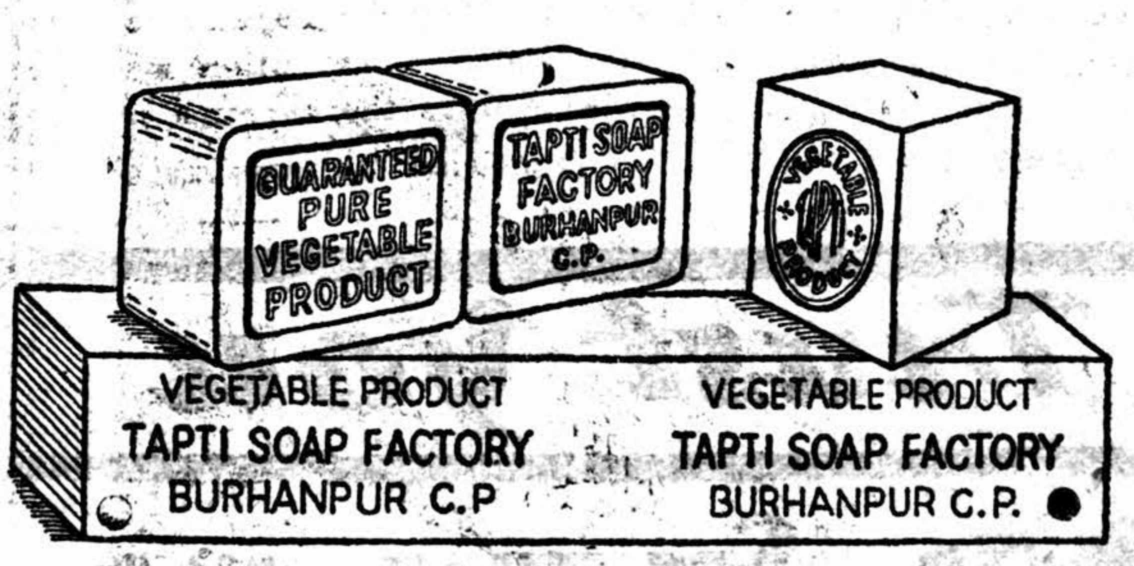
It is ridiculous and calls for satire from persons of judgment, when they behold men disputing, fighting and quarrelling about something that requires no argument.

* * *

A Joint Hindu family comprised two brothers A and B and the sons and daughters of A and the sons and daughters of B, some of the children being minors. The joint family owned both ancestral and jointly acquired property which was managed jointly by A and B. After some time, differences arose between the two brothers and a partition was resolved upon. B asked to be given a larger share than A, on the ground that B had a larger number of children than A. A, on the other hand, claimed that a larger share in the property should be awarded to him as his exertions had contributed in larger degree to the acquisition and accumulation of the estate, than those of B. B did not accept the claim and threatened legal proceedings against A. Some of the sons of A were in favour of accepting the challenge and vindicating A's rights in a Court of Law.

A bethought within himself thus. If the family went to law, the result would be that the lawyers would nibble away at the estate, whilst the parties waited during weary years, for the litigation to come to an end, and the end would be that no estate was left for being partitioned. Moreover, whilst the litigation was pending, all the energies of the parties would be engrossed therein, leaving scarcely any time to earn a living, or look after the family or provide for the future. After anxious consideration, A came to the conclusion that it would be cheaper in the end, to give to B the larger share in the estate which B (howsoever unreasonably, according to A) had been pressing for, and have done, so as to leave A free, without loss of time, to look after and develop the smaller share which he would get on partition. A informed B of the resolution which he had arrived at. B took the larger share and the brothers separated. A had the satisfaction of having escaped the bitterness and evil passions arising from family litigation and having saved a tidy bit sufficient for the needs of his family. A could also henceforward give his undivided attention to the rearing up and education of his children. In the course of a few years, A had the satisfaction of seeing himself surrounded by a clean-living, sturdy, happy family united within and at peace with all the world.

The foregoing parable, is not without a moral, in the present politics of the country.



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Financial Responsibility In New Constitution

(*Continued from page* 19)

reasonably expect any good out of this part of the Instrument handed over by His Majesty to the Governor-General ? The solidarity, the homogeneity and the Unity of the Executive ought to be the first consideration in any scheme of good government. Progress towards constitutionalism is impossible without this joint sense of action and responsibility in the whole Executive. Statutory safeguards for the success of this first and fundamental step towards constitutional government can be secured only by relieving the Governor-General of the onerous office of being, *in his single self*, responsible for framing or carrying through any part of the Budget. The-King-in-Council is the British tradition. The Governor-General-in-Council can be the only translation of it in India. As 'the King can do no wrong' so his representative in India. The preparation of *all* the Estimates and all the measures of financial legislation is the joint concern of his entire cabinet.

STRONG GOVERNMENT IMPOSSIBLE UNDER WHITE PAPER SCHEME.

No matter how the Executive is appointed whether by election or nomination, every government with any semblance of workableness aims at holding the Executive heads together and infusing in them a sense of common outlook. The present Executive of the Governor-General though neither elected by the Legislature nor responsible to the Legislature in the sense of being subject to dismissal for want of support from the House, is at least *one* body free from artificial lines of demarcation in its formation which should render it a weak body. The collective nature of government—the Governor-General-in-Council is *our* tradition. This made Delhi and Simla sometimes strong enough to look the Whitehall and the City of London in the face. We were expecting to see our next development in the direction of making this Governor-General's Executive still stronger with the strength that its *representative* character would have imparted to it, if it had been brought in direct line of *responsibility* to the Legislature. The White Paper steps in to cut us adrift from our moorings. If this scheme were adopted India should never again see a strong government at the Centre. Herein lies the most retrogressive feature of the document we are asked to accept as the basis of our next Constitution. While saddling the Governor-General with more responsibilities than can be humanly undertaken, this scheme through the compartmental disposition of the budget renders his government disjointed and subject to frequent internal squabbles. Union is strength. It is ill service to His Majesty's representative in India to disable him in his work by first statutorily providing him with a house divided against itself and then to advise him to make it whole by frowns or favours. Of course the Home Government will not be far behind for putting things in order ! As the people of India are, however, vitally concerned in having the best government on the spot (and want no 'Home Government' as the arbiter or stage-manager) it will be their care to see that a strong, united, collective Executive responsible to the Legislature is substituted for the flimsy and mischievous plan of the Executive offered by the White Paper.

FINANCE MINISTER AND WHOLE CABINET RESPONSIBLE FOR BUDGET.

The Budget all over the world where constitutional Government prevails is *one Unit*—one document as a whole for which the Finance Member is directly responsible. His Secretariat and his Treasury Department work as the 'Watch Dogs.' They scrutinise the Estimates of all spending departments, and effect all possible economies. The Cabinet as one body review and judge the rival claims for expenditure put forth by various departments and finally entrust to the Finance Minister the work of getting through the Legislature the Appropriations (Expenditure items) as well as fresh Finance Bills for additional revenue if necessary. All responsible Representative governments adopt this budgetary system uniformly. The United States of America working for long under a confusing arrangement of compartmental piecemeal presentation of expenditure grants to the Legislature have now evolved a very orderly system of making the Budget *one* unitary measure of the Executive prepared and presented by the President's Financial department to the Congress. What is essential is " to get as near as is humanly-possible to a single mentality " in which are compounded the various points of view. The member in charge of Finance is *the* man for this achievement. In the French Constitution this office bearer ranks immediately after the Prime Minister. Britain's own Treasury and the Chancellor of Exchequer form a very remarkable institution. The German Finance Minister's position is unequivocally high. The German Law invests him with statutory powers enabling him to scrutinise all projected statutes or administrative measures having financial consequences. Further he has even the 'Right to send inspectors into departments and require reform—, all, of course, with the right of appeal to the Cabinet.'

The 'transferred financial responsibility' of which the Secretary of State spoke enthusiastically on December 24, 1932 must, therefore, primarily reside in the Indian Finance Minister and the Governor-General-in-Council,—not in the Governor-General in his single self, as by the very nature of his exalted position he is above responsibility. Let us repeat that as King-in-Council is the British Executive so the Governor-General-in-Council is the Indian Executive. Sir Samuel Hoare's Tory interpretation of the British Constitution as summing up all Executive in the King and therefore in the Governor-General in India will carry conviction to none in India at least.

PLACE OF LEGISLATURE IN FINANCIAL MATTERS.

Where then does the Legislature come in ? The next Indian Constitution must frankly acknowledge it as the supreme master—the

(*Continued on page* 143)

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Financial Responsibility In New Constitution

(*Continued fqom page 142*)

nation's representative body which exacts responsibility from the Executive in the last resort in all matters—financial or otherwise—even as the British Parliament has its ultimate control over the British Executive. It is true that under strong party organisation of to-day the Legislature instead of controlling the Executive lets itself be controlled. This is all to the good. It makes for stable, orderly, strong and continuous government. The consciousness that rebellion in the party's majority in Parliament can subvert the government of the day and send it into wilderness is a sufficient control over the Executive by the Legislature. We do not want to be wiser than England. We accept all the conventional or constitutional limitations in matters of Finance prevalent in British Parliament, *e.g.*, the Parliament having no right to add to the Expenditure proposed by the Executive but only to confine itself to effecting economies by proposing reductions in Expenditure. This healthy restraint imposed on the Legislature is now a part of the Budgetary procedure in almost all Legislatures of the world. Even France, jealous and suspicious of the Executive because of having been for ages under the heel of tyranny, has now accepted this self-effacement of the Legislature by denying to the Legislature the right of proposing increased grants. If the Indian Constitution statutorily makes a provision of this sort there can be no better device than this for safe-guarding Public Finance against all possible chaos brought about by precipitous schemes of Expenditure. For the rest, the Indian Parliament must freely use the Budget as the real channel for enforcing Constitutional Government. The subjecting of the Executive policy and methods of government in any particular department to severest scrutiny is best done when the Expenditure grant for the department concerned comes before the House. "Constitutionalism is the idea, budgets are the means by which that idea is realized."—(Adams's "Finance" p. 116). This is nowhere so important as in countries where constitutional and responsible government is yet in its infancy as in India. Incidentally, discussions in the Legislature on questions of Finance educate the large Public outside and enable at least the intelligentzia of the country not to look upon the Budget as a mystery. We have not forgotten the services of G. K. Gokhale in this direction.

CREDIT AND CURRENCY ARE CONCERNS OF NATION.

Credit and Currency have been mentioned in the White Paper as the Special Financial Responsibilities of the Governor-General, so much so that for Currency no legislative measure is to be possible without the previous permission of the Governor-General. If the Credit of a country depends fundamentally on its capacity to balance its budget, presumably the care and responsibility for maintaining our Credit in the world's money market is primarily the concern of the Finance Member and the Cabinet and finally that of the Legislature that has to provide funds for balancing the Budget. India's past record in this direction has been absolutely faultless. To our creditors in England we have been generous even to a fault. We have never been defaulters. Why then are we going to be treated as delinquents with a perpetual police watch over our credit as proposed to be handed over to the Governor-General in his single person? And as regards Currency, the less said the better. Perhaps it is the saddest chapter in the history of our connection with Britain and the British Money Market. Refer to the tragedy of Reverse Council Bills of 1919-20. Not one single expression of regret came from the Secretary of State and his financial advisers at home over their frittering away India's hard-earned one hundred crores of rupees which would have enabled her to be largely relieved of the incubus of the foreign debt and the consequent burden of Home charges. The present ratio of 1*s.* 6*d.* again has left a sense of heart-burning in the country which will not easily surrender to the Governor-General (as distinguished from the Cabinet) any special prerogatives in this matter. After all, both Credit and Currency form an important chapter of Ways and Means that every Finance Member has to use for all purposes of balancing the Budget. A dissociation of these two from the rest of the Budget is unworkable—nay, unthinkable in any scheme of public financiering. No loan can possibly be launched without the Indian Legislature agreeing to the implications of the loan viz., interest and sinking fund to be provided from the country's general Exchequer and, if need be, by fresh taxation the proposals for which have to be sponsored by the Finance Minister. The Finance Member and the Indian Legislature inevitably are there. What then is the meaning of these special responsibilities of the Governor-General?

LEGISLATURE MUST AIM AT ECONOMIES.

The Consolidated Fund Charges (*i.e.*, provision for interest and sinking fund) as being free from the annual vote of the Parliament is a perfectly understandable safeguard and that is all that India will allow. All other Supply Votes—for 'services,' for military or for Railways must come under the scrutiny of the Legislature every year; otherwise there are no budgetary rights granted to the people. Civil Services under a perpetual and inviolable contract arrangement with an extraneous agency like the Secretary of State, or the Military with a guaranteed minimum expenditure as 'stated in the bond' admit of no room for economies we badly need. Besides, no self-respecting nation can be persuaded to accept galling conditions of this sort which do not, by any stretch of imagination, leave us as masters in our own house. Most aptly did Mahatmaji at the second R. T. C. compare our position in regard to this proposed financial bondage to that of a man clapped within the prison cell of 6 by 4 and then told that he was 'the monarch of all he surveyed.' The proposed Statutory Railway Board is another stroke for clipping the wings of the Indian Legislature. Has Britain kept its Post-Office—its best commercial asset-outside the purview of the Parliament? Is not the Post Office Expenditure a matter of annual Supply vote passed by the British Parliament? Indian Railway policy and Indian Railway Expenditure are closely linked both with Indian Constitutionalism and with Indian Budget. No amount of specious arguments will induce us to reduce our Legislature to a simulacrum.

WHITE PAPER IS NO HELP TO US.

Lastly, one needs must look askance on the appointment of the special Financial Advisor of the Governor-General. If the Government of India need expert advice and services in the Financial Department outside the present personnel of the Secretariat, the Finance Committees that the Legislature usually provides and the Indian Federal Bank Management, let them indulge in this luxury. But this officer is the servant of the Government—with no particular distinction of being solely attached to the Governor-General. Any attempt to provide the Governor-General with a staff outside the arrangement of his constitutional advisers opens the road to incalculable mischief and strikes at the root of strong and constitutional government. However viewed, the White Paper leads us nowhere but to retrogression aiming either at autocracy in India or pitiable dependence on the Secretary of State. India will have none of it.

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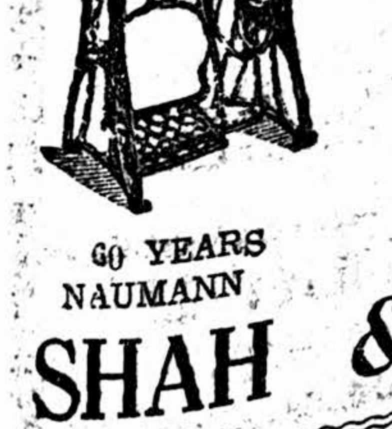

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Nation-Building And The Critical Spirit

(*Continued from page 17*)

Brahmins who want to do without the ministrations of Brahmins as priests in all religious rites and ceremonies.

CASTE SPIRIT MUST GO

Therefore, to do away with "untouchability" to the extent that Mr. Gandhi wants, though that itself would be to pull out only one tooth of Hindu orthodoxy, would not be much of a remedy. It is the caste spirit itself which must be exorcised. But that cannot be done if Hindu orthodoxy is to be preserved at any cost.

As regards Muslim orthodoxy, we confess we do not know much. But this we know that the men and women who have made of modern Turkey a factor to reckon with in world politics by making her nationally effective, are not orthodox. In fact, the womanhood of Turkey is up in arms against Muslim orthodoxy;—and it is well-known that in every country women are more religious and conservative than men. Egypt, too, does not appear to be orthodox enough. Mr. Mohamed Ali once complained that the outlook of Egyptians was more national than Muslim. From the example of these two countries it would appear that even if India were wholly or predominantly Muslim, she could not be nationally efficient without giving up some orthodox beliefs and practices. In Afghanistan Muslim orthodoxy once stoned to death a heretic of the Ahmadiya persuasion and such a punishment was openly supported by some Musalmans in India, though it was also condemned by some.

It may be objected that as there are Christians nations in Europe and these have solidarity and are efficient, therefore the giving up of orthodoxy is not necessary for the attainment of nationhood; and if orthodox Christianity be compatible with national solidarity and efficiency, why not orthodox Hinduism and Muhammadanism? The reply is that in Europe religious orthodoxy has little to do with politics, and that in most European countries in matters of politics the people think in terms of their nationality, that is, as Germans, or Frenchmen, or Scots, or Englishmen, or Swedes, or Danes, etc., but not as Roman Catholics, Lutherans, Anglicans, Methodists, Presbyterians, etc. Moreover, except in the case of clergymen and professional Christian propagandists, orthodoxy of all sorts is on the decline in the West, as evidenced by the falling off in church attendance. If Europe were still orthodox, there would still be *autos-da-fe*, there would still be discrimination against Roman Catholics, Jews and Dissenters, and perhaps there would be slavery also. There is persecution of Jews in Germany, no doubt, but not for religious reasons.

From what has been said above, it will be evident that we want our future citizens to have from their childhood a wide outlook on life. For that reason we want unsectarian schools, colleges and universities where our boys and girls will be accustomed to rub shoulders with their comrades of all religions and sects. They will thus be able to rub off the angularities of their character, to discover that there is nobility, idealism, lovability, in persons belonging to all religious persuasions, and to form friendships with and trust in persons belonging to communities other than their own. Better *fellow*-citizens than such fast and life-long friends cannot be thought of.

NEED OF CRITICAL SPIRIT

In order that people should be able to get rid of some orthodox beliefs and practices, it is necessary that a critical spirit should grow up in our midst. And it is desirable that this spirit should manifest itself within each particular community. When at first it manifested itself among Hindus, some of those who were critically minded became atheists, agnostics, or positivists, some turned Christians, some Brahmos. But gradually Hindu orthodoxy has lost its power and influence to such an extent that there is among Hindus quite a large number of men whose beliefs and practices are known to be heterodox. Of course, this state of things has been brought about by successive groups of critically minded men and women bravely facing obloquy and persecution.

We know there are in the Muslim community, too, liberal-minded heterodox men. But they have not yet made up their minds to face obloquy and persecution to any very great extent. At present in the Muslim community, the most influential persons are the Mullahs and Maulanas, who issue *fatwas*.

For the birth, growth, conservation and increase of the critical spirit in our midst, we must look to a really liberal national education. It is only a truly liberal national education—not a sectarian orthodox education—which can give us unsectarian, liberal, national and international minds. The education given in our State-recognised institutions is not of an ideal kind; but still it frees the mind from shackles of various sorts. If the "National" institutions of various kinds can do better in this direction, they are welcome. But by "National" education Hindus, for the most part, understand an education with as much of Hindu orthodoxy in it as possible, as is proved by the celebration of the Saraswati Puja and other Pujas in many "National," institutions. Muslims also have their separate "National" "University."

But we shall never have a liberal, rational, national and international mentality unless we can shake off the authority of priests, dogmatists, theologians, etc., as such, in the fields of education and politics.

Criticism of Hindu orthodoxy by non-Hindus, of Muslim orthodoxy by non-Muslims, of Christian orthodoxy by non-Christians, etc., is not so fruitful as such criticism by Hindus, Muslims, Christians, etc., respectively. Criticism from outside produces greater friction and exasperation. Hence, the growth of the critical spirit within each community itself is necessary and desirable.

It is not in the fields of religion and social polity alone that a critical spirit is necessary. In politics, economics, industry, and in every other field of national activity the critical spirit is absolutely necessary.

TYRANNY OF SHIBBOLETHS

All parties require to cultivate a rebellious mood against the tyranny of shibboleths and catch-words. There has grown up in our midst a political caste system. The tyranny of this political caste system must be destroyed. Free and sane thinking in politics must take its place. We do not, of course, suggest that all our political parties, and all their opinions are wrong. What we venture to suggest is that they all require to cultivate the habit of recognising whatever good there is in the opinions and activities of those from whom they differ and to work together in everything which is common ground between them.

Industries of various kinds are required for making the nation prosperous and strong. In the field of industry, there is still a strong tendency to make a fetish of the charkha and to consider power-driven machinery bad in themselves. Our opinion—and it may be quite wrong—has all along been that people should be left free to choose their machines (the charkha, too, is a machine) and their methods of work. In certain circumstances, the hand spinning wheel, like the hand plough, has great value and utility; in others it may not be required. If labour-saving machinery be really labour-saving, if they really give leisure to the workers, if the workers can work as free agents in sanitary surroundings and in a moral atmosphere, and if they can share in profits as well as management, there is no reason why power-driven machinery should be condemned wholesale. Of course, idealists would also like to so control production as to prevent aggressive economic warfare with other nations by dumping, bounties, etc.

No nation has adhered to either free trade or protection throughout history. The adoption of one or other of these principles or policies has depended on circumstances. And some people have been free-traders as regards certain articles of commerce and protectionists as regards other goods, at the same time. We, too, ought not to make a fetish of free trade or protection. We should make a proper use of our intellects and knowledge to decide when and with respect to what articles we should adopt the one or the other policy. Our object should always be the welfare of the country. But we should never seek to promote the interests of our country by injuring other countries. In some fields of industry we have been crushed by unfair and unrighteous means. If we can reassert ourselves in these fields, those who have injured us may have to part with some of their prosperity. But that cannot be helped. What we mean by not injuring others is that we should not try to invade markets in foreign countries by unrighteous means. There will not, however, be any harm in seeking by all righteous means to push the sale of our raw materials in countries which do not produce them or of our manufactured goods in those which do not make them.

KEEP AN OPEN MIND

In choosing our land policy also we should be guided by our reason, not making a fetish of the permanent or any other kind of settlement. If peasant proprietorship, land nationalisation, taxation of agricultural profits, taking a share of the produce of the land in kind or coin only when the holding is an economic one, or any other suggestion or suggestions be for the good of those who labour on the land, we should adopt it or them.

There is also the question of the comparative and absolute values of town and country to national life, and the allied problem of village reconstruction. These questions we should approach in a critical and scientific spirit, and find out means and methods for their solution with its aid.

We have no desire to range over the whole province of national problems. The few examples we have given will suffice to show the need of a critical spirit.

We are aware that no amount of criticism can enable us to advance a step forward along the path of national realisation, without some impelling power. And that power, as indicated in the very first sentences of this article, must come from love, faith and hope. The critical spirit is to show us what obstacles we are to overcome, what pitfalls we are to avoid, and, in general, what dangers we are to beware of.

Most Successful Coined Word

The most successful coined word of recent times is perhaps Professor Thomas Huxley's *agnostic*, which, however, is simply the Greek *agnostos*, meaning unknowing, unknowable. According to a writer, it was suggested by Huxley at "a party held at Mr. James Knowles's house on Clapham Common, one evening in 1869. . . He took it from St. Paul's mention of the altar to 'the unknown God."

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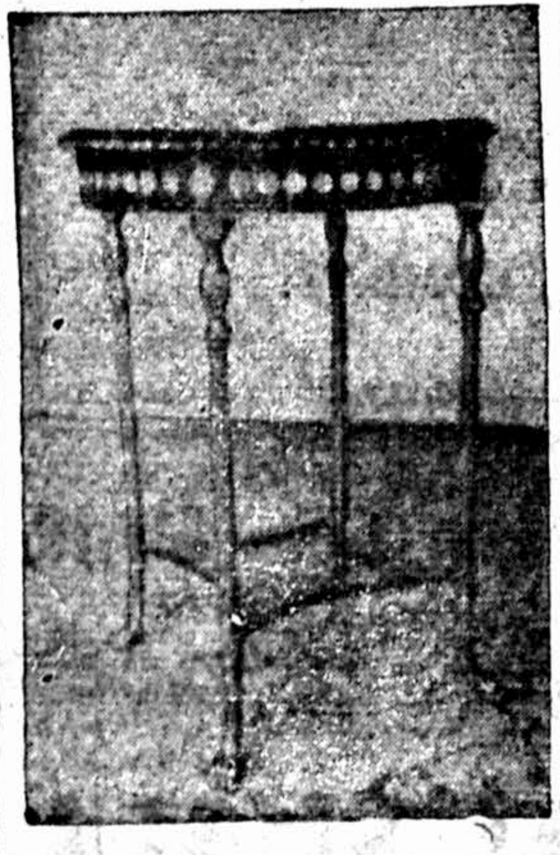

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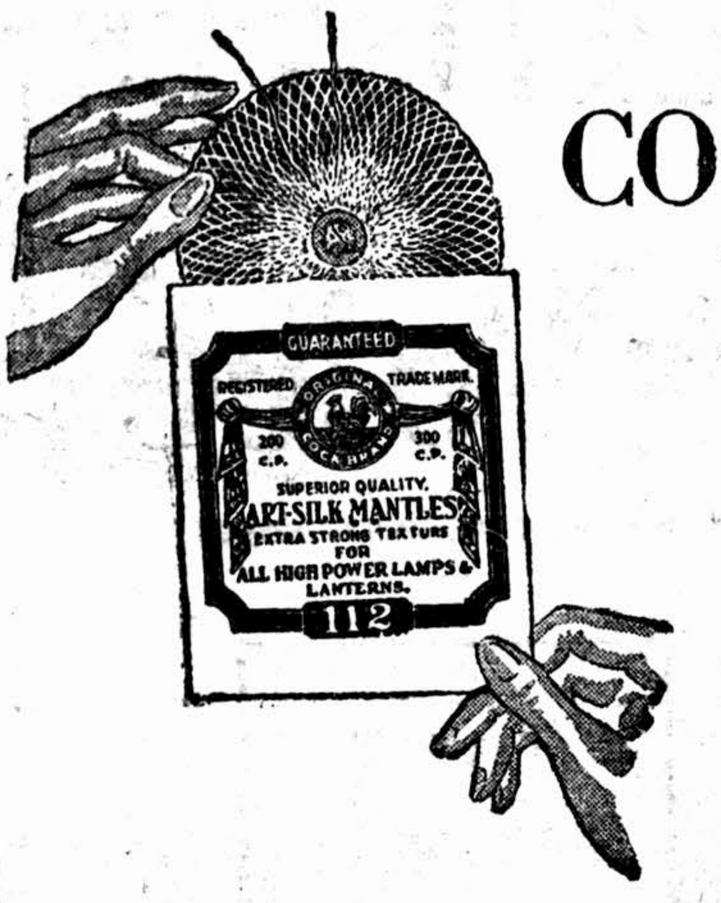

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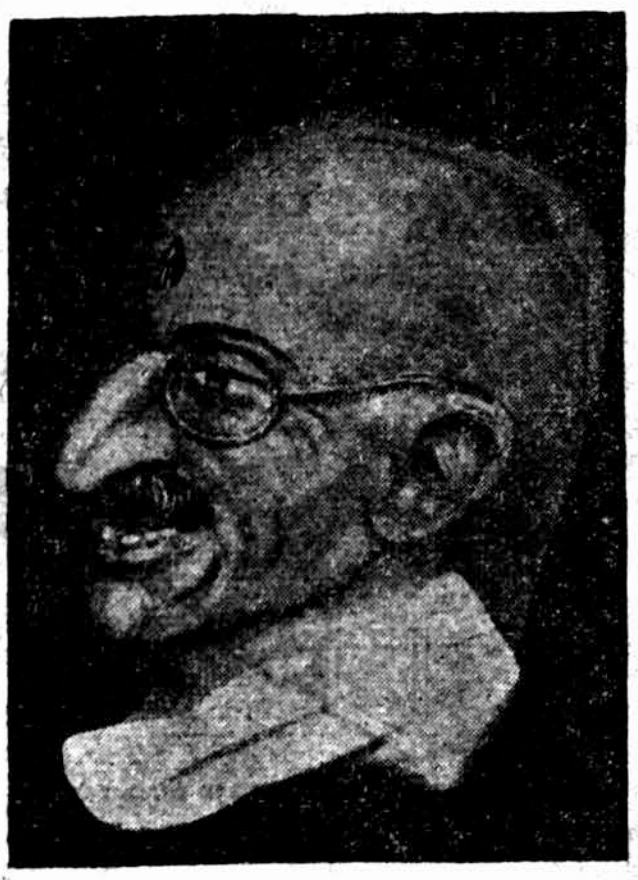

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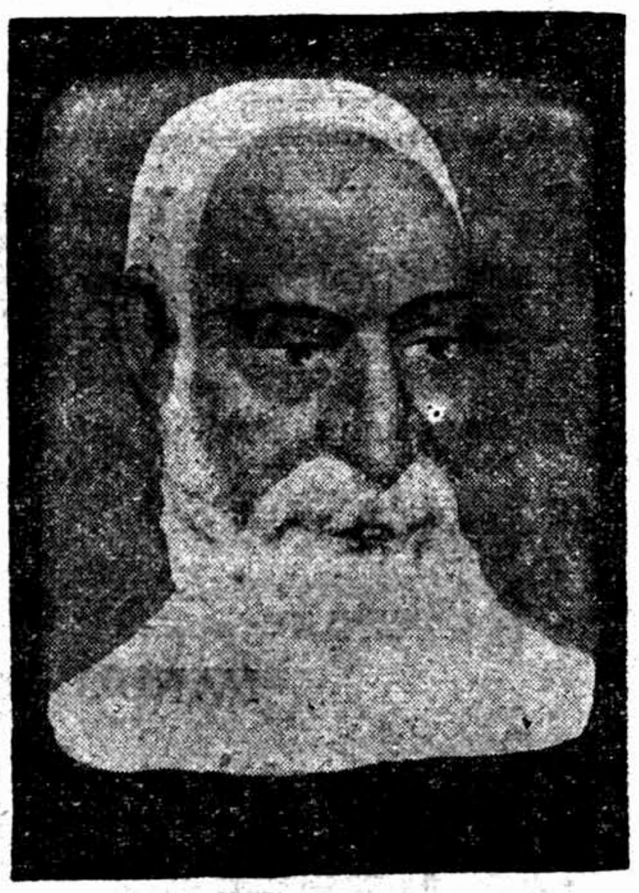

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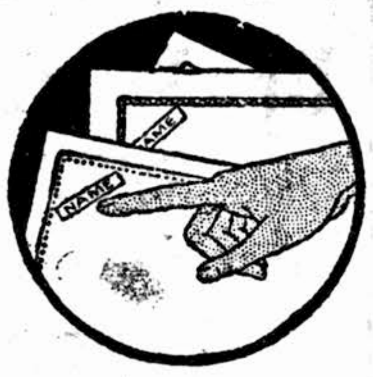
SPEND ONE ANNA 

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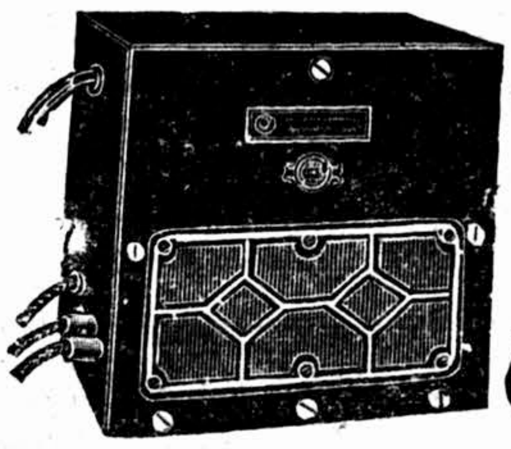

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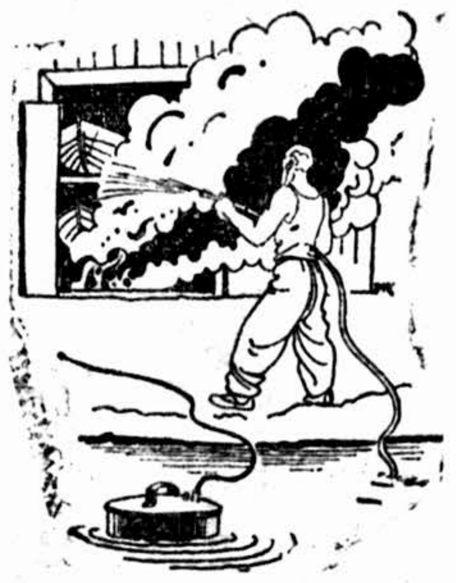

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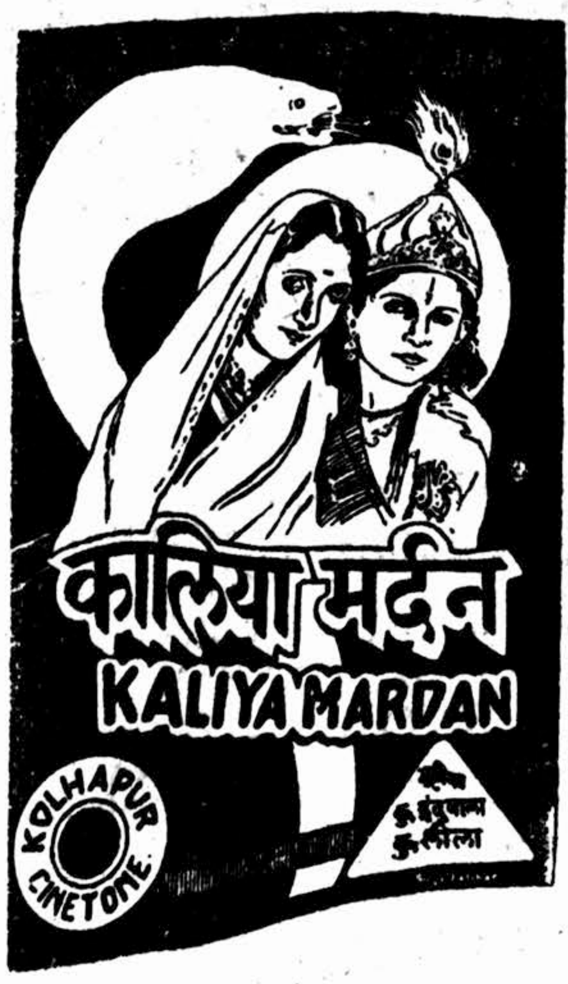

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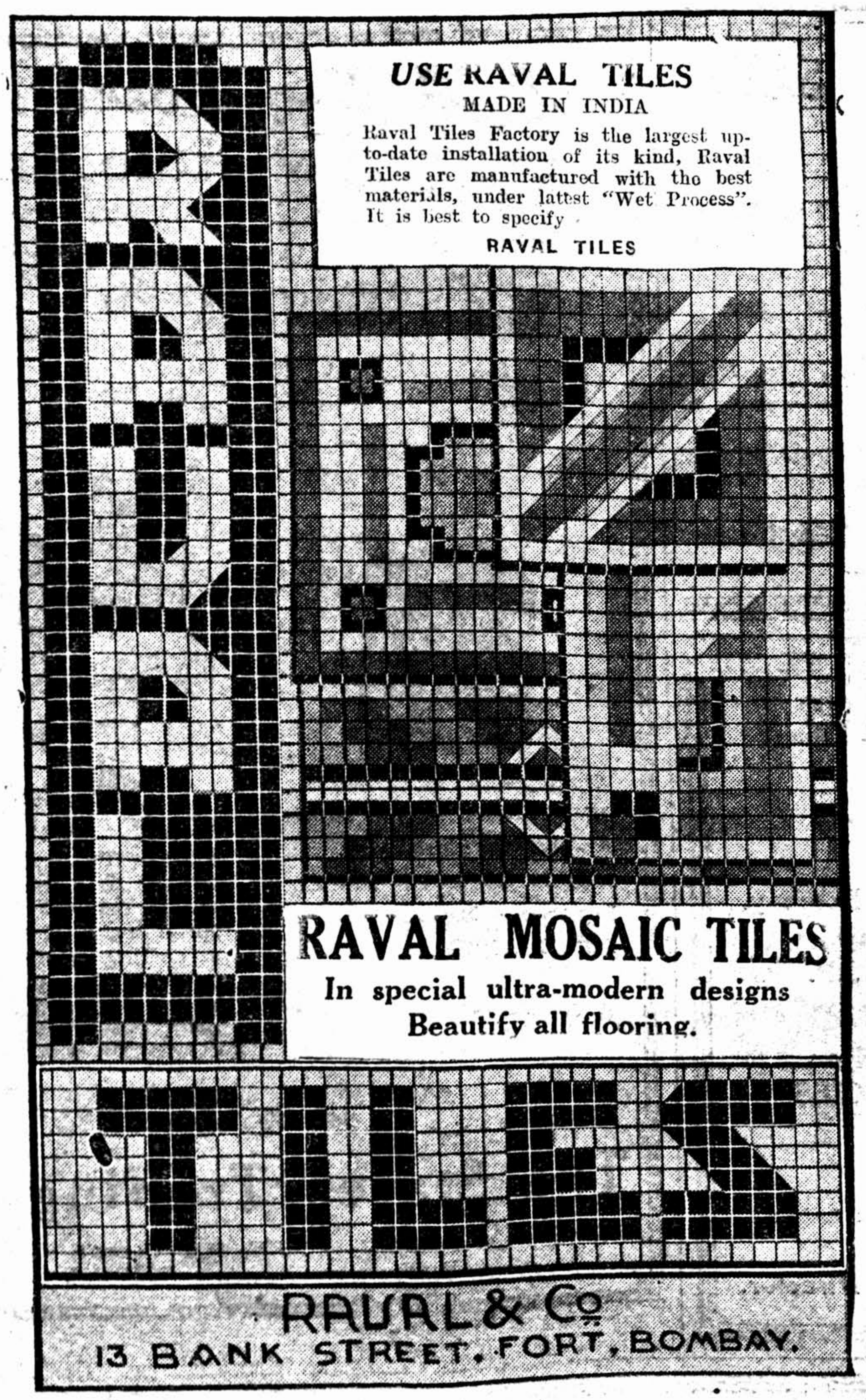
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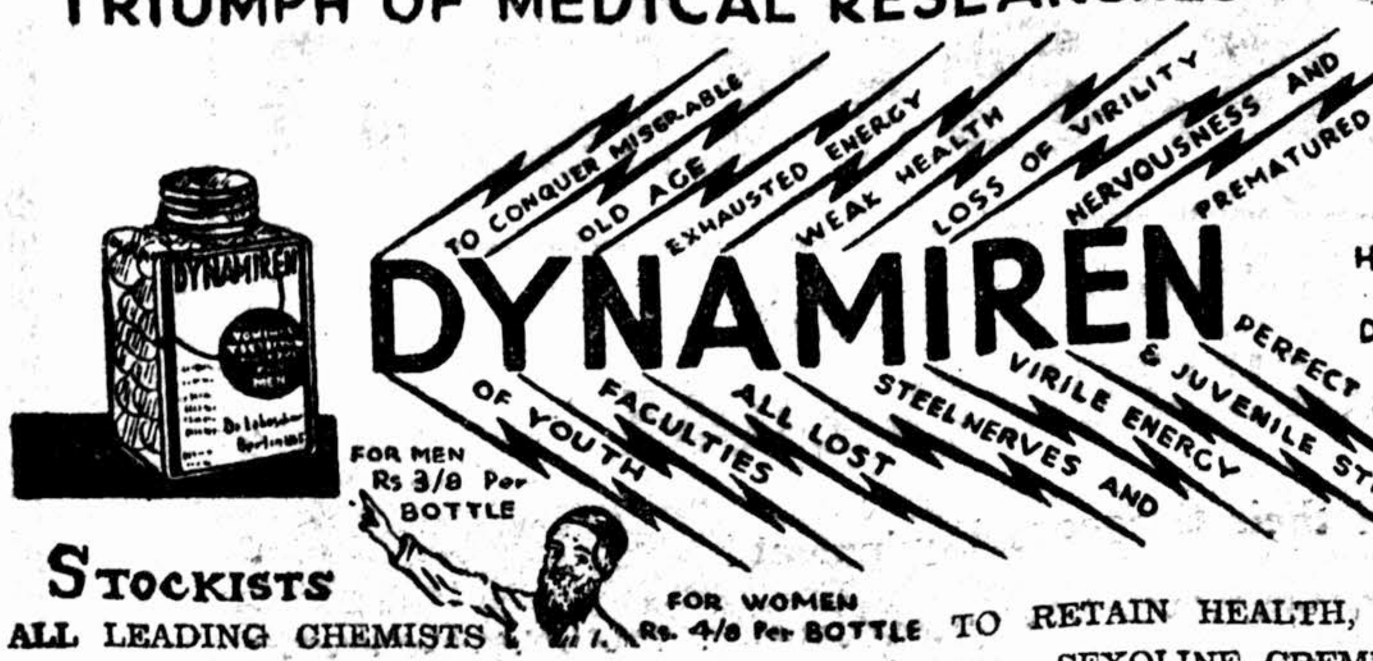
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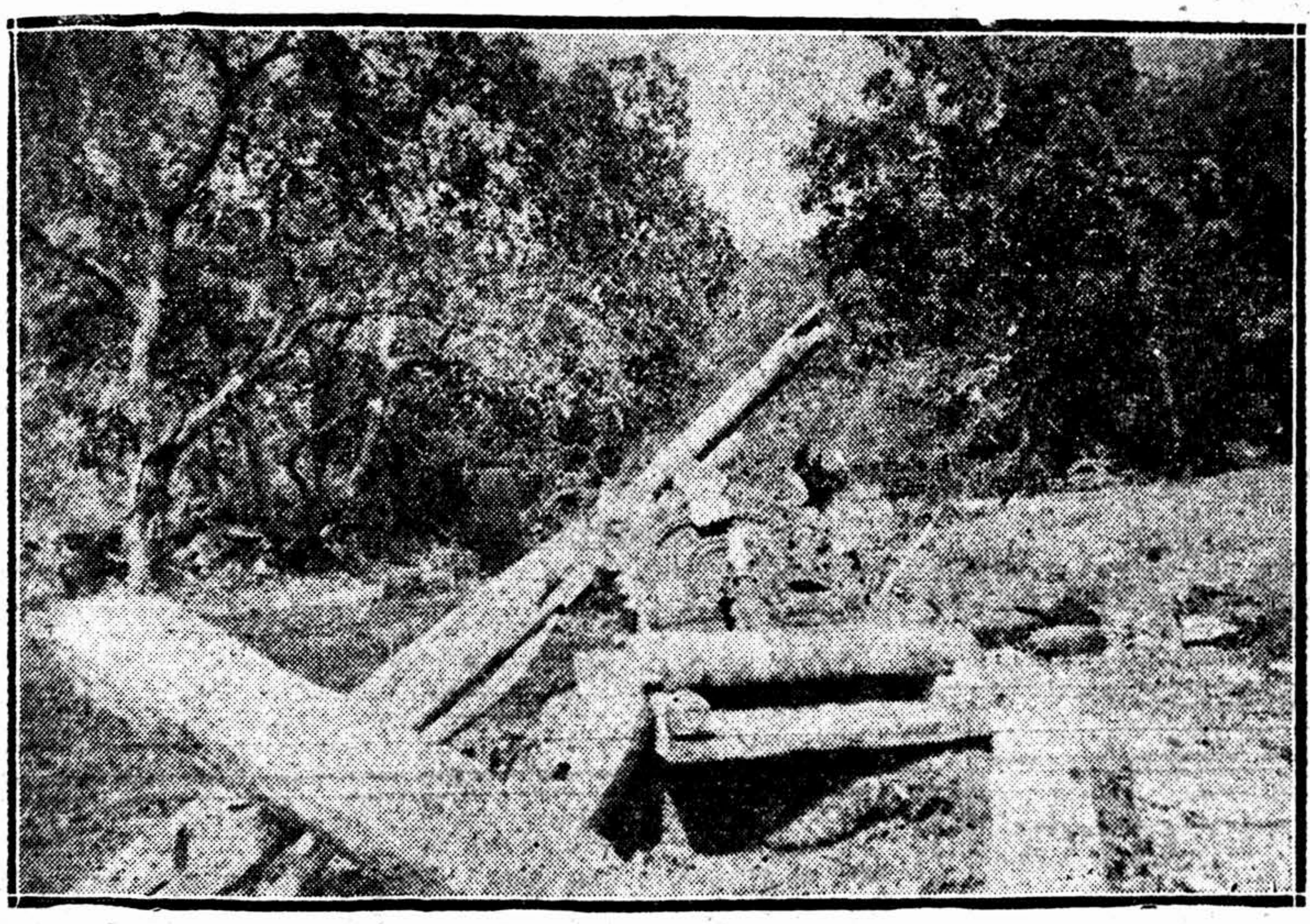
Through The No-Tax Land

NATION CANNOT AFFORD TO IGNORE HEROIC SUFFERINGS OF KARNATAK PEASANTS.

(By D. P. KARMARKAR)

IF there is one problem in the Karnatak to-day, whose solution is more pressing than that of any other, it is a problem of the No-tax sufferers of north Kanara. Readers of the "Chronicle" know something about their suffering; but they cannot have an adequate idea of that suffering except by personal visit.

To say that 330 families have lost all their lands and 180 of them have lost their homes also; to say that these families have lost property worth more than 15 lakhs and that to-day they are bereft of all means of a stable livelihood would be correct so far as statistics go; but it would hardly give an adequate idea of the situation in which the No-tax farmers have found themselves after a strenuous struggle lasting over two years.



All that remains of the dwelling of Bhairu Timmagowda of Uluare. The house was completely demolished: the ruins of the worship-house are seen in the picture as also the image of the family deity fallen from the pedestal.

In fact their sufferings began even when they joined the campaign in 1932. In Ankola though about 700 Khatedars with held the taxes, it was in fact that whole taluka that joined the campaign, for there was none who would help the Government in the execution of its policy and the Mamlatdar of Ankola admitted as much when he told Mr. Matters of the India League that of the total population of 38,000, 15,000 were active Congressmen, the remaining 23,000 were Congress sympathisers. During the years 1932 and 1933 the no-taxers were engaged in nothing else but Congress work. They did not attend to anything else, nor had they any mind to do so, when they were engaged in a given struggle. Some of them did cultivate their lands, but most of them carried on with what they could get by way of relief and with what they could get by pawning or selling their movables. Most of the cultivable land in Ankola is paddy land. Not even in June last did these no-taxers think of taking other land on lease, because such cultivation would be tantamount to a withdrawal from the campaign as they would be indirectly paying assessment through the owners of the lands. And thus they went on till they found that they had no home to live, no land which they can call their own.

In Ankola the only principle occupation is agriculture. There are no supplementary industries to which these bereft agriculturists could have recourse and when the campaign ceased, there was great difficulty in securing convenient land to labour on. Some of the families have been compelled to move miles away to find lands in places which are material. They had also been turned out of their homes, as the lands on which the houses were situated were also revenue liable and therefore forfeited. Landless and homeless they spent uncertain days not knowing what the morrow would bring.

FAMILIES UTTERLY RUINED

A few instances would illustrate what the struggle has meant for these farmers. Devanna Nayak of Bole was a man whose fortunes his neighbours might envy. His spacious house was full of plenty. His lands were fertile and never failed. Guests were always welcomed and not a day passed without some. He was a pillar of strength to the movement. His house was forfeited and all his lands were sold. He has now taken some lands on lease, and he is labouring on them though labour was foreign to him. The one thing which has lightened his sufferings is his fortitude. He passes many a day with a single meal; but bitterness has not corrupted his soul.

The 9 Vokkal families of Uluvare which are also bereft are instances in point. They all lived pretty comfortably on the lands which they now have lost; they were well worth Rs. 50,000. They were driven out of their houses. Their lands have been purchased by one Bahadur Khan who was awarded the title of Khan Saheb and a special certificate of merit from the Governor for "suppressing the no-tax campaign." These peasants were repeatedly asked by Bahadurkhan to cultivate their own lands on lease, but they simply said "we have taken the oath; come what may, we shall not retrace." Their original homes are in ruins; they are living in small miserable cottages of cocoanut leaves, just at the foot of their ruined homes. They have taken lands on lease miles away from their homes; they are absent for days together, to cultivate the land which was barren before. Not a word of sorrow passes their lips at having lost their golden paddy lands. Their misery, when a visitor passes by their door, is they have nothing with which to be hospitable to the visitor. Their homes are empty, not a spare cocoanut to be found, not even adequate clothing to shield them from wind and rain.

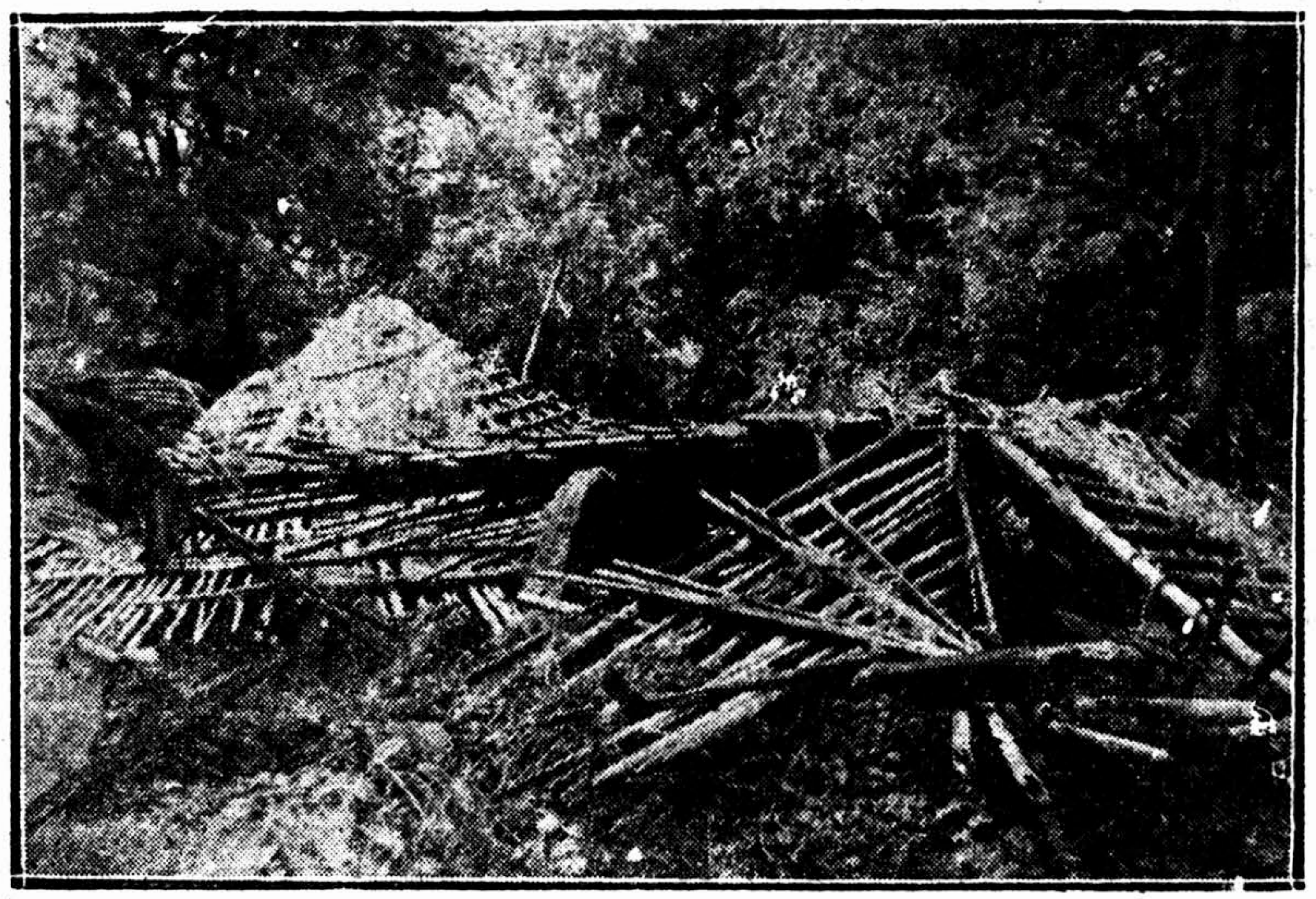
Thus these farmers are plodding and bearing their miseries lightly. At Vasare, a woman told us that she pawned her ornaments during the first year, then her saree the next year to buy rice. Many farmers have borrowed rice to bring a morsel to their wife and children. Even those who have not directly partaken in the campaign have suffered heavily on account of the punitive police tax imposed on them.

And yet, in spite of all these miseries which the campaign brought in its train, when the Congress was revived Ankola enrolled within a week, a larger number of Congress members than any other taluka in the Karnatak.

DESOLATE SIDDHAPUR.

If the sufferings of Ankola have been acute, still greater is the suffering in Siddapur. Siddapur is a forest area very sparcely inhabited, with small groups of homes separated by large distances. The 400 Satyagrahi families had to contend both against Government and against some of their neighbours who chose to assist the Government. From the commencement of the campaign, all the no-taxers' families placed themselves wholly at the disposal of the Congress. Every adult in the family was a Congress volunteer. They could not devote any time to themselves. Their betelnut garden and paddy lands were forfeited, the crop gathered by Government with hired labour, their movables attached, many of their houses were sealed, and at the end of the campaign more than 100 families found themselves bereft of their gardens and without adequate labour. The toll of imprisonment was heavy. In the family of Nagesh Hegde of Kelagin-mane, for instance, 8 women and 6 men were imprisoned with only a carrying lady left at home. Their house was occupied by Government, and when one member after another came out of prison, he found that he had no home he could call his own, no land of his own which he could cultivate. Not finding any labour where they were, this large family has now migrated to Mysore territory in hope of finding some suitable land or employment. Till now they have found none. The village Doddamane stands deserted to-day. Nagesh Hegde of Doddamane, who had known no misery in his lifetime

[*Continued on Page*]



Debris of a "No-Tax" farmer's ruined home (Ankola).

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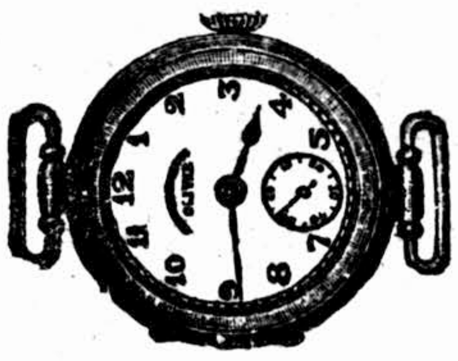

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(By Congressman)

THOUSANDS of delegates and visitors who are expected to visit Bombay during the Congress Week will be the final judges of the Volunteer Organisation that has been brought into existence by Mr. Yusuf Meherally, the G. O. C. of the Bombay Congress Volunteers Corps. It must be recorded here that it was only a Meherally who could undertake the heavy responsibilities of organising a trained army of volunteers within a very short time of two months. Though everyone will have seen the trained volunteers doing their duties and promptly executing the orders of their superior officers very few people would know what pains were taken by the G. O. C. and his batch of workers to mould the raw material that was given into a disciplined army of men who know nothing but service, who will forget politics while serving politicians.

Though the Reception Committee was formed months ago it was only in August that Mr. Meherally was given charge of raising an army, and before the end of August he was able to bring together a batch of enthusiastic workers who made it possible to open the first Officers Training Camp in the third week of August. 80 educated and smart young men joined the camp. After a fortnight's rigorous training, 45 young would-be officers emerged from this camp and it was on these that the G. O. C. relied on for the training of his entire army.

TRAINING CAMPS.

Immediately after the training of these young men was finished camps and training classes in different wards of the city were started. With the cadets of the O. T. C. as training officers it would not be an exaggeration to say that these young men did turn out splendid work in asmuch as they were able to impart the training that they had received to the volunteers within the course of three weeks. Besides the training classes two other officers training camps were started, where also would-be officers were trained.

While the training was entrusted to the hands of the young men from the O. T. C.'s, very few knew the enormous amount of work that was being turned out by those who are never known to the public, but are strong silent workers, who knew neither hunger nor sleep but worked with a zeal that has seldom been witnessed before. Their one aim has been to see that the Bombay Volunteers organisation proves to be unique in itself, whatever may be the difficulties that they might have had to face.

One could see Mr. Haridas Bhatia, the Chief Recruiting Officer, sitting at his table from morning till night working out at top speed and enrolling young men as ever they rushed to the Captain's cabin.

Though Mr. Kantilal Shah is known amongst all the volunteers as "little Napoleon" working day and night, very little is known to the general public about the work of this young man. He could be seen moving excited, arranging camps, arranging the training classes of volunteers enrolled in the different wards and even sometimes reminding the G. O. C. of his appointments which the latter may have forgotten in the turmoil of office work and politics.

Navin Khandwalla, who is known to the public of Bombay as a smart-looking, well-built volunteer, could be seen setting an example to the others that there is no difference at all between officers and volunteers. He could be seen freely mixing with all the volunteers, cutting jokes and making the volunteers feel that they were not in any way inferior to even the highest officer. It must not be forgotten that Mr. Navin Khandwalla has been responsible for the enrolment of several students as volunteers.

With Mr. Gulab Shroff, in charge of the office and Mr. Ratilal Shah helping him there

(Continued on page 155)

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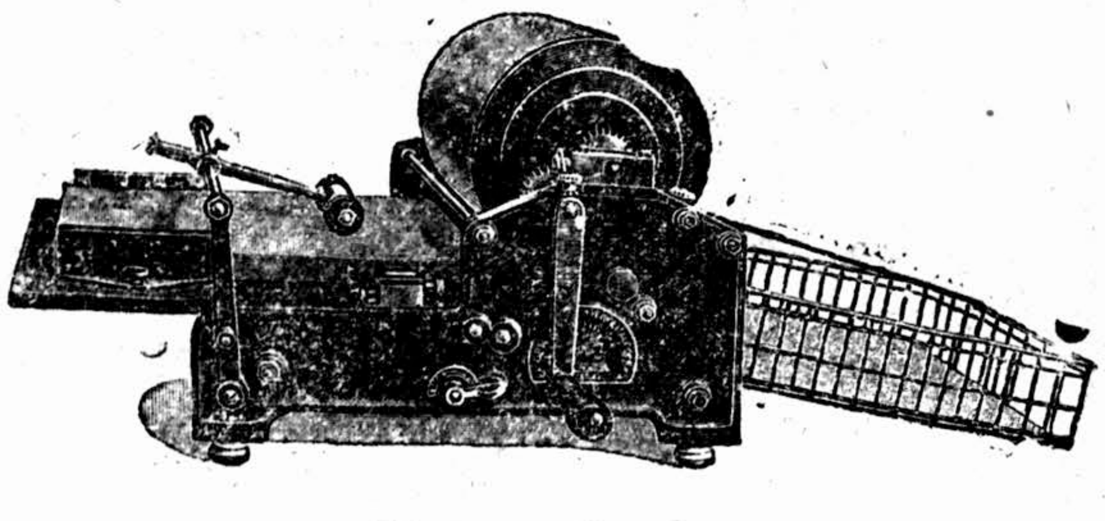

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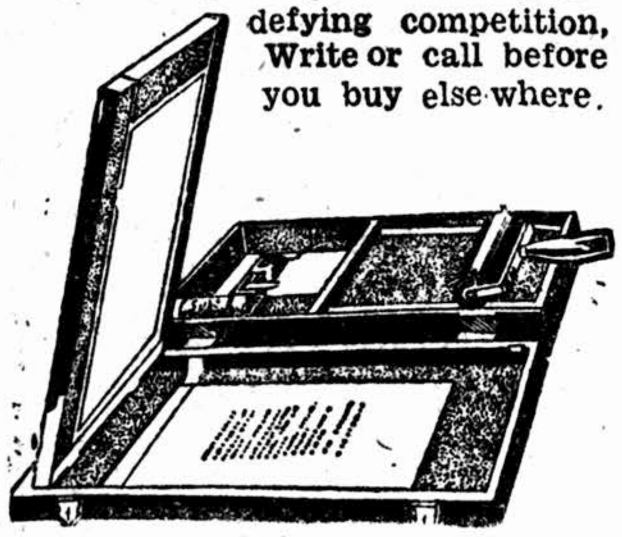

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Bombay Congress Volunteers Corps

(Continued from page 153)

ca mn be very little complaint about the systematic work that is being carried on by the office of the G. O. C. They are responsible for the perfect and smooth running of the Captain's Cabin. Nor can one forget that unassuming and always genial Kannu Prasad Shastri whose duty it is to procure all the necessary equipments for the Volunteer Force, a duty that will tax the patience of the most equanimous and tried of workers.

With Mr. Jivan Kant, Sardar Thamant Singh, and Messrs. Gajendra Sharma, Prof. Trivedi, Manibhai Seth and Dr. Nair as the high officers of the Volunteer Organisation, there can be no question about the discipline, strictness and service of the organisation. They are all trained and experienced men, and one can say that the Congress Volunteers Organisation is going to prove to be the first in the annals of Congress history so far as organisation, discipline and service is concerned.

All this cannot have been achieved without the willing co-operation of that tried and trained band of workers who once were the pride of the Hindustani Seva Dal. Determined to be only humble volunteers but to be of the utmost service to the G. O. C. who has the genius to attract all to his side, this band of workers have imparted to the entire force something of that organisation, integrity, discipline, efficiency, and loyalty which will mark out the force as something unique this year. There can be not a single volunteer in the huge army that the G. O. C. has brought to the field, who will not remember Messrs. Mukund Rao Balsawar, A. S. Ekamber Iyer, Inamdar and Modak—all who have spent years in building up the Hindustani Seva Dal under the able and devoted Dr. N. S. Hardikar.

COURTESY ABOVE ALL.

It would not be out of place to state a few facts here that would be of interest to the volunteers. Many of them are young educated men who are out to sacrifice their time and money in the service of those who come to visit the Congress session. They have to forget for the time being that they are men who held certain positions in life. They are volunteers and nothing else. It is expected of them that they will serve and not discuss. They are supposed to forget their sentiment, anger and the position, even as officers when it comes to service.

It has happened several times at several Congress sessions that some of the delegates forgot that volunteers are also men who are out for the service of the country and treated them as servants. It has also happened that some of the delegates have used violence against volunteers. Some of them may treat the volunteers as servants, but all this is to be borne cheerfully as volunteers are out to serve and serve to please. One single word of anger by the volunteer would result in a bad name for the whole volunteer organisation. There will be several situations when the volunteers may get easily excited, but it is expected of them that they will always keep cool and look to the interest of the organisation and the Congress for which they are working. They must also cultivate the spirit of service more than displaying anxiety to be one of the visitors. They must in no case think of leaving their post of duty and rush to the Pandal to be one of the spectators of the debates that take place.

Here it may be stated that during the Lahore Congress it so happened that when two of their comrades were arrested by the police, the volunteers ran out from the camp with lathis to get their comrades released. But this should never happen in Bombay. But it must be stated to the credit of Sardar Mangal Singh that he immediately gave orders that all the volunteers, disciplined as they were, should return to the barracks although they were burning with anxiety to get their comrades released. One can have very little doubt about the volunteers observing strict discipline and obeying orders of their higher officers.

The officers are also expected to forget that just because they are officers they are superior in any way to the ordinary volunteer. Mrs. Naidu's well-known words that those who can serve best can command best must be remembered by the officers. They are appointed high officers because they are expected to earn the confidence of all the others by showing that they deserve the post they are holding.

On thewhole one can be sure that Bombay Volunteers Organisation under Mr. Yusuf Meherally, will be the first and the best volunteer organisation that has been brought into exstence by any Reception Committee by proving that they are the embodiments of discipline and service.

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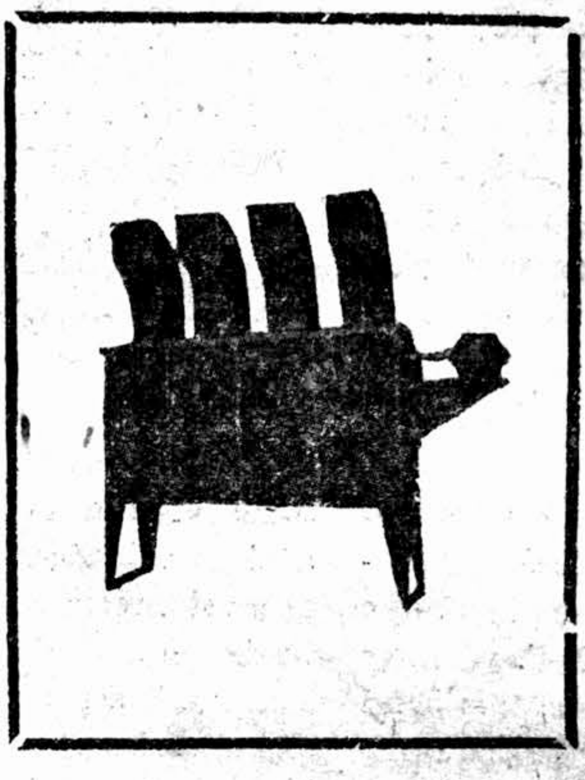

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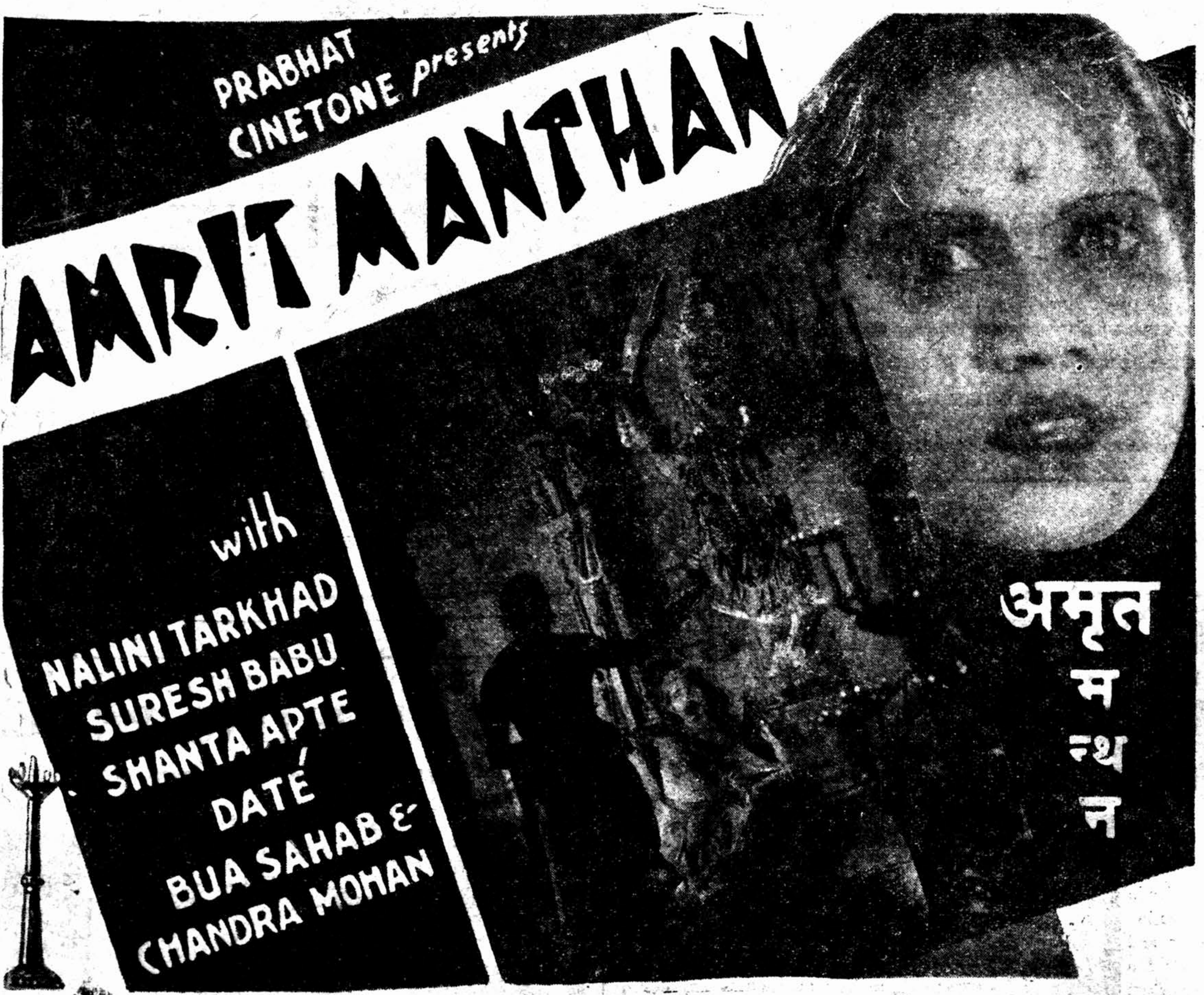
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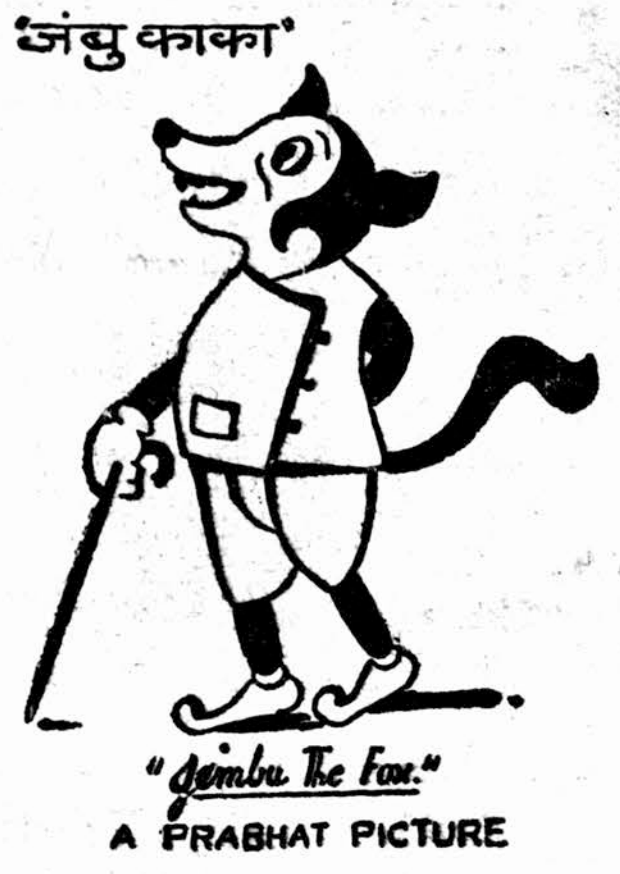
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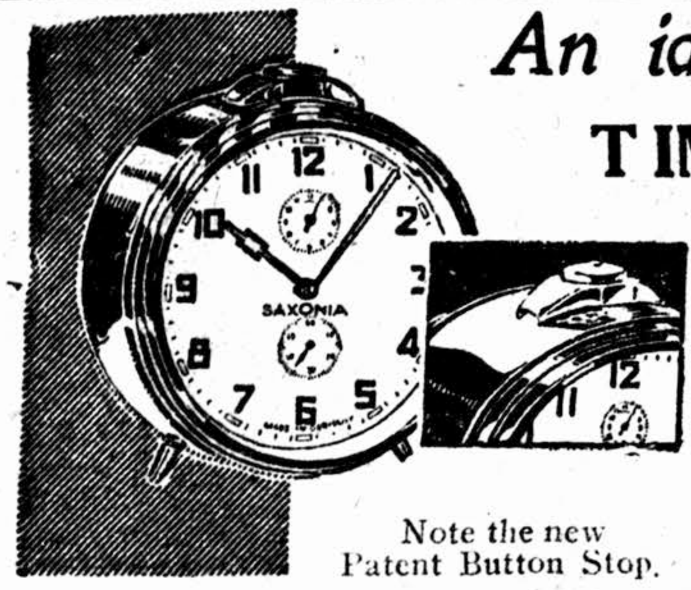

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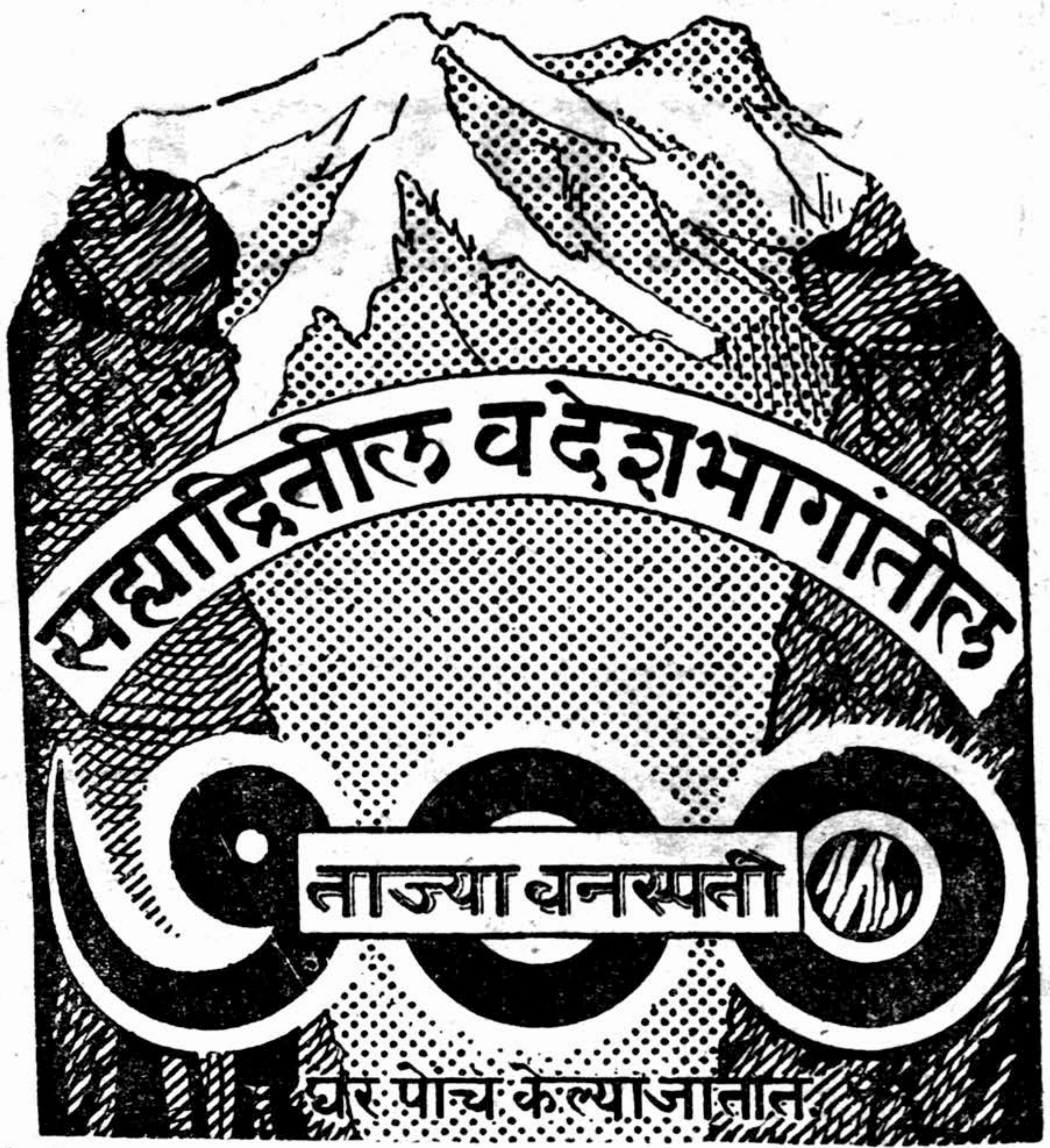

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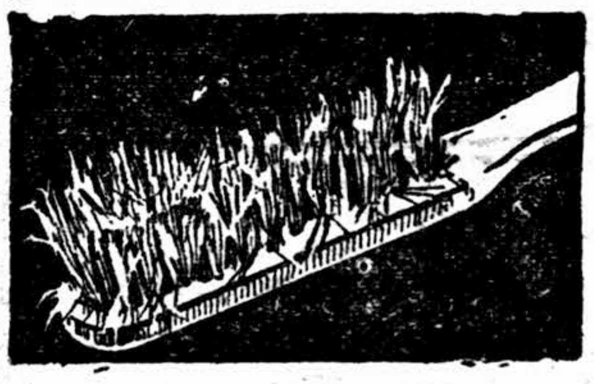

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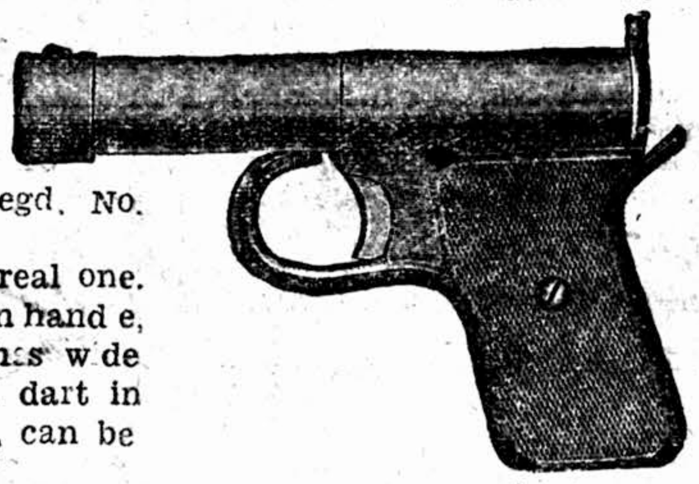

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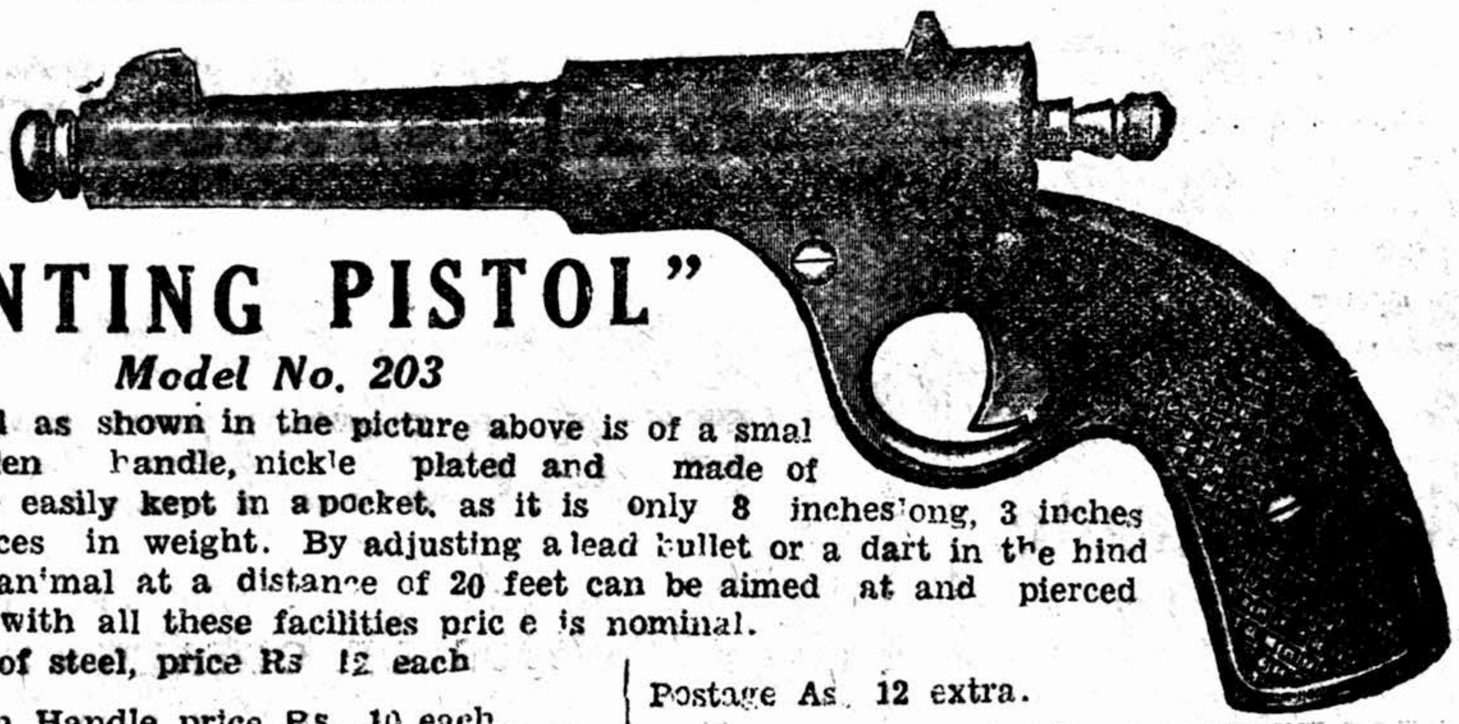

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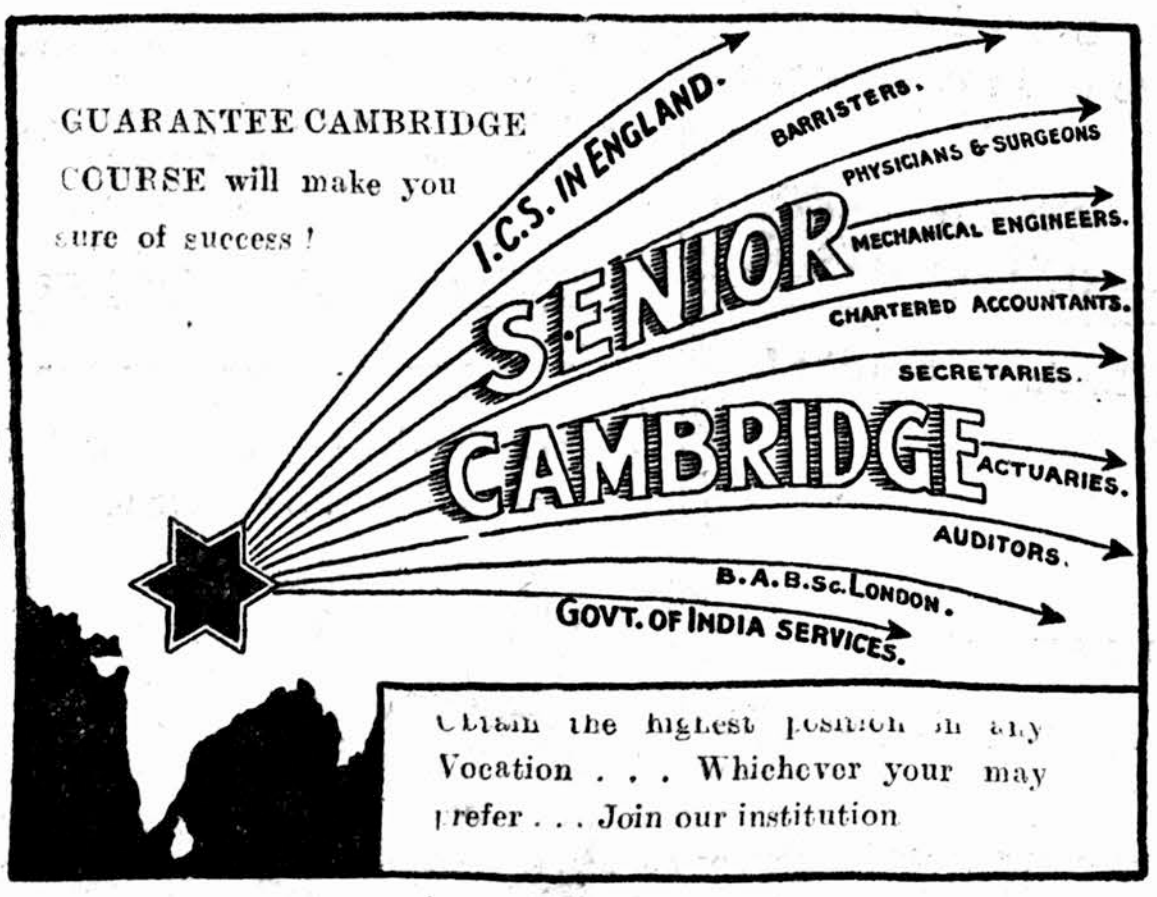
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(By Mrs. VIJAYA LAKSHMI PANDIT)

AT the present moment when so much controversy is going on as to the future political programme of the country it will not be out of place for the women of India to consider the outlook and after a thorough searching of their hearts decide what part they will play in the struggle for freedom.

During the last few years the women of India have proved their courage to the world by their wonderful response to the call of Mahatma Gandhi. Not only did they leave the shelter of their homes to face the rigours of prison life, but large numbers of them bore, without flinching, the blow of the lathi upon their bodies. They are, therefore, entitled to have their say at the present moment and to decide in what manner the struggle of freedom should be carried on. Shall we be content to leave all important decisions to our men and with pious expressions of sympathy of what is good for our country, stay in the seclusions of our homes and busy ourselves with domestic affairs ; or, shall we justify our education and prove our mettle by standing shoulder to shoulder with our men and working like good comrades, unceasingly until our goal is attained ?

There is much talk of the inequality of women, the mastery of men and so forth, but at this time such talk seems meaningless. What does it matter if the Indian woman gets a few more rights ? So long as foreign domination exists in this country she remains a slave just as much as the Indian man is a slave, whatever his religion and whatever his political convictions may be, and surely there can be no degrees in slavery. The question, therefore, is how shall we put an end to this slavery and to the many other evils that surround us.

SHRIMATI VIJAYALAKSHMI PANDIT

CHOICE OF NATION.

Shall we choose the broad and easy road of constitutionalism, picking up gratefully such crumbs in the shape of " Reforms " as our rulers throw to us from time to time to keep us quiet, or shall our choice take us up the steep and narrow path beset with danger and difficulty but leading ultimately into the light of liberty ? Shall we join the great class of exploiters or shall our weight be thrown on the side of justice and the ending of all exploitation of one class by another ? Shall we compromise with our principles, saying a few years in the life of a nation mean nothing, or shall we, holding fast to our principles fight with energy and determination to bring complete independence to our country, for then only can she rise and come into line with modern conditions. ?

Much heated discussion is going on as to the wisdom of Council-entry. Such energy might well be spent on a more worthy cause ! If Independence is to remain India's goal how can we seek election to Councils and Assemblies which are merely " Shadow-parliaments " and only reflect the mentality of our rulers ? Is it not equivalent to a betrayal of the Indian masses for the Congress to divert its energy from the main question and to seek election to assemblies where our so-called representatives will be mere figure-heads helping only to perpetuate foreign domination in our country ?

History tells us that freedom has never been won in this manner. If we do not fight for it we cannot hope to achieve it. Our rulers are not going to grant us Swaraj in a sudden fit of magnanimity. If we are going to be content with " Reforms " the sun will never shine on a free India. Freedom comes to the deserving, she offers you " fatigue and danger, struggle with risk of death, no lodgings, uncertain provisions, forced marches, dangerous outposts.' Those who love humanity and their country may follow her. I have no doubt that when the hour of action comes it is the womanhood of India who will lead the glorious struggle which will herald in a free and united India.

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Millions of lives lost needlessly, due to Malaria in India

" *The Free Press Journal*, 29th *July*, 1934.

WHAT PROMINENT LEADERS AND DOCTORS SAY :—

BEHAR CENTRAL RELIEF COMMITTEE.
(Medical Department).

To,
Messrs. A Amin & Co.,
114, Frere Road,
Carnac Bunder,
Bombay No. 3

MOTIHARI,
Dated, the 18th Sept., 1934.

Dear Sirs.

You supplied to the Medical Branch of the Behar Central Relief Committee a liberal Stock of your Anti-Malaria and Anti-Fever tablets.

These were freely distributed by my assistants and personally used by me in malarial cases.

I am glad to inform you that the tablets, in most cases, stopped the on set of fever within three days in acute and sub-acute types. Chronic malarial cases also responded well to the treatment.

These tablets have given me entire satisfaction.

Yours truly.
Sd.———M.B.B.S. (Bom.),
District Medical Officer.

Abu High School,
Mount Abu,
Rajputana, 31-8-34.

Dear Sirs,

Your Anti-Malaria Tablets are simply wonderful.

Yours faithfully,
Sd./-———
(Mrs.) G. H. Hupping.

Behar Central Relief Committee
Muzaffarpur,
11th August 1934

To A. Amin & Co.,

Dear Sirs,

Your Anti-Malaria Tablets that you have supplied for B. C. R. C., Medical Department have been proved to be very useful. Many reports have been received from several districts that these tablets are better than Quinine in some respects. As the tablets are more in demand from our centres, kindly send some more. . .

Yours.........................
Medical Aid and Sanitation
Department,
B. C. R. C.

Messrs. A Amin & Co.,
Carnac Bunder.

Bombay, 25th Aug., 1934.

Dear Sirs

I and the members of my family have been using your Anti-Malaria tablets, which were recommended by a friend of mine. I am very glad to say that the tablets in their effect excel quinine in every respect. Not only they are free from after effect of quinine and palatable, they even regulate the system. I have therefore not the least hesitation in recommending these tablets to the public.

By the way I may also say that a large consignment of these tablets. was sent to the Behar Central Relief Committee at my instance. and the members in charge of the Relief Centres have spoken highly about the efficacy of these tablets for prevention and cure of Malaria, I can safely recommend the public to replace quinine by these tablets.

Wishing you every success.

Yours truly,
Sd./- JHINABHAI P. JOSHI,
Vice-President, 48th Session,
Indian National Congress Reception Committee.

Manilal V. Kothari,
Joravarnagar,
Kathiawar, 6-9-34.

Messrs. A. Amin & Co., Bombay.

Dear Sirs,

Some time back, I had received from a friend of mine your Anti Malaria Tablets for using amongst the poor. The tablets have been found most efficacious and were properly used up till now.

Yours truly,
Sd./- MANILAL V. KOTHARI

Bombay,
2-4-34.

Dear Sir,

I am very much pleased to inform you that I have used your Amin's Anti-Malaria Tablets on many cases and without hesitation I say that they proved very satisfactory in cases of Malaria and other cases of Pyrexia. Besides I found them useful in cases where quinine is contra-indicated.

yours truly,
Sd./-————
B.Sc., M.B.B.S

The Manager, Messrs. Amin & Co.,
Bombay 3.

P. O. Sadatganj,
Lucknow, 2-9-34.

Dear Sir,

I have successfully used your Anti-Malaria Tablets in cases of malaria and other periodic fever and it showed a remarkable improvement.

I am sure it will have a great success.

I am yours faithfully,
Sd./-........................
M.D., etc.

To A. Amin & Co.,
Bombay.

Poly Clinics, 23-8-34.

Dear Sirs,

When I was working as a medical officer for B. C. R. C. in Muzaffarpur District, I used your Anti-malarial and Anti-fever tablets with good results.

I can strongly recommend to anyone whom I come across suffering from Malaria.

Yours,
Sd./-————
M.B.B.S

WHY WE SAY THAT IT IS
A REAL BOON
to Men, Women and Children

because

FOR PREVENTING PERIODIC FEVER.—AMIN'S ANTI-MALARIA TABLETS have been found to be more certain in their action and effect than Quinine.

FOR REDUCING FEVER their effect is marked most satisfactory especially in cases of all sorts of malarial fevers. As this specific contains Ext. Gulancha, Ext. Chireta, Ext. Neem, Khakseer, Cardamomi Semina, Cinchona Rub, Cort, and other harmless drugs, it can be used without any harm by men, women and children and also in cases where administration of Quinine is known to be harmful.

These tablets are absolutely free from Arsenic, Strychnine, Aconite, etc.

Price : Re. 1 Per Bottle of 100 Tablets
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AMIN'S *ANTI-MALARIA*
TABLETS

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Communalism In India And Its Remedy

(*Continued from page* 14)

alone are nationalists who refute this proposition. Once this position is grasped you can very well define communalism as anti-nationalism and nationalism as anti-communalism. This is the only position which the nationalists should adopt and their work then becomes so easy.

All what they have to do is to remove the existing communal mentality in civic life based on religion and replace it by one of bonds of common interest through identity of profession, occupation and other economic conditions such as labour, peasantry, unemployment, etc. All tenants, all Zamindars, all shop-keepers, all labourers, whether Hindus or Muslims, have as such their common interest as one class or the other and it is this bond of common interest which governs their civic rights. Distribution of civic rights on religious basis will lead to perpetuation of Hindu-Muslim differences when each community and those belonging to it will naturally fight for more and more in their self-interest and there shall never be an end to it. You can eradicate communalism, but can never appease it by compromises. This is how the situation in the country was read by the Anti-Communal League and this was the remedy contemplated by it. For proper appreciation of the aims and objects of the Anti-Communal League, I am giving its constitution as an appendix to this article. I must confess in humility that since its birth about two years ago the League has not made much headway, although its mission was liked and approved by almost all the nationalist leaders, including Mahatma Gandhi, Maulana Azad, Dr. Ansari, Dr. Rabindranath Tagore, Sir Tej Bahadur Sapru and so many others.

The conviction is growing stronger on me every day that the remedy contemplated by the Anti-Communal League is the only remedy for eradication of communalism and I beg and pray the true lovers of the country to take up this work in time wherein alone lies our salvation. The task is much too stupendous for my weak shoulders but I am prepared to dedicate my life to it.

CONSTITUTION OF THE ANTI-COMMUNAL LEAGUE.

1. *Name.*—This organisation shall be called the Anti-Communal League.

2. *Objects.*—To promote and work for the attainment of the national solidarity and for abolition of communalism in all forms and shapes.

3. *Programme.* —(*a*) To start rigorous propaganda both in press and on platform against communalism.

(*b*) To remove the existing communal mentality in civic life based on religion and replace it by one of bonds of common interest through identity of profession, occupation and economic conditions such as labour, peasantry, unemployment, etc.

(*c*) To revive the old institution of "Bradari" on modified "Guild System" irrespective of religion *e.g.*, of tailors, carpenters, weavers, masons, drivers, etc.

(*d*) To help and co-operate with societies and organisations based on the common bonds of interests and to start new ones wherever necessary.

(*e*) To ameliorate prevailing conditions of backward classes and localities.

4. *Membership.*—Membership shall be open to all persons above the age of 18, who may be in sympathy with the objects of the League and sign the following pledge.

"I hereby declare that I fully subscribe to the objects of the League to eradicate Communalism root and branch from the body politic of this country. I undertake by my words and actions to further the cause of nationalism and to foster the spirit of brotherhood based on common bonds of interests."

5. *Organisation.*—(1) Each member shall pay annas 4 annual subscription to the funds of the League.

(2) There shall be a "General Council" of the League consisting of hundred members and each member of the 'General Council' shall have to pay Rs. five as annual subscription. The president of the League however shall be authorised to make exemptions in exceptional circumstances.

(3) There shall be an 'Executive Committee' of not less than 9 members besides the office-bearers to carry on the work of the League. The 'Executive Committee' shall have powers to co-opt not more than 3 other members.

(4) No member of the "Executive" shall be a member of any other communal body as defined below :—"Communal organisations are those societies and bodies where membership is confined to any particular religious group and which are concerned in any way with the promotion or protection of the alleged civic rights of that particular group."

(5) A meeting of members shall be held annually to elect office-bearers, to pass budget, to examine accounts and to transact other necessary business.

6. *Office-bearers.*—The League shall have the following office-bearers :—

(1) A President.
(2) One or more general secretaries.
(3) A Financial Secretary.

This constitution may be amended or added to at the annual meeting with the vote of two-third members there present, provided that previous notice had been given in sufficient time.

7. *Sphere of activities*—At present the League will start its campaign in the Punjab with its centre at Lahore affiliating with itself district and mofussil organisations but it is intended that after necessary correspondence and propaganda it will develop into an all-India body.

'GENERAL COUNCIL' MEMBERSHIP AND PLEDGE FORM.

Please enrol me as a member of the Anti-Communal League.

"I hereby declare that I fully subscribe to the objects of the League to eradicate Communalism root and branch from the body politic of this country. I undertake by my words and actions to further the cause of nationalism and to foster the spirit of brotherhood based on common bonds of interests."

I enclose { Annual Subscription Rs. 5.
Donation.................

Signature.....................
Full Address.....................
Date.....................

To
The Secretaries the Anti-Communal League,
3, Bahawalpur Road,
Lahore.

Prof. Virchow, the world-renowned German pathologist and the founder of Cellular Therapy says, "The system run down from any cause can only be built by treating the individual cells." This is most satisfactorily done by prescribing HEALTH TONIC.

"HEALTH TONIC"

"The ideal tonic for the patients of progressive physicians."

Unique formula based on the researches in Cellular Pathology of the eminent Pathologist Prof. Virchow of Germany and Prof. Moleschott of Rome and prepared by the "Dynamization process" of reducing the inorganic drugs to its assimilable atomic structure of Dr. Samuel Hahnemann, M.D. of Leipzig, Germany.

This powerful reconstructive tonic steadily grows in favour as its unique points become better known. The average "tonic" comes dangerously near being a drink of drugged wine or whisky. This grand pleasantly tasting tonic and digestive stimulant is produced by combining atomized Iron, Phosphorous, Arsenic Quinine and Strychinine with the inorganic, Salts in the exact proportion as they are found in the healthy human body. The result that it works so astonishingly in all cases is that it nourishes and strengthens the individual cells. Amazing results with anaemia, chlorosis, fatigue, weakness of the heart, stomach and nervous system. If, at any time, you need, a "genuine tonic" which actually tones up the body as nature does, **HEALTH TONIC** is, by all odds, the best preparation on the market to have.

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CONGRESS AND UNEMPLOYMENT

Karachi Programme, If Effectively Pursued, Will Provide Speedy Solution

(By NAGINDAS T. MASTER)

THERE is no country where the question of unemployment is not agitating the public mind, and it has become a problem which is exercising every one interested in human welfare. With us in India the problem is growing more and more acute and the distress of so many who, in spite of their best endeavours, do not find any employment or work is really agonizing. Several suggestions have been and are being put forward to do what little may be possible under so many adverse conditions, but nothing definite is decided upon and the problem is allowed merely to drift. In a country with such resources and abundance of natural wealth as India, unemployment cannot even be thought of. When it is realised what scope for development awaits any well planned project for promoting even cottage industries, small crafts, and agriculture, one feels struck that so little is being done. The Karachi resolution, the recent decision of the Working Committee and the stress that is laid on Swadeshi should convince any one that Congress stands for masses and not for capitalists, as is so often falsely alleged. The insistence on a programme for encouraging small crafts and cottage industries is unassailable proof that Congress concerns itself with the masses, with men not blessed with any abundance, men who find it difficult to get even one square meal, and who are even without any shelter.

The fundamental rights resolution lays down a programme which, if effectively pursued, would yield striking results and provide a very effective solution of this distressing problem. It must, however, be undertaken and pursued with a well arranged and sustained plan. There is no organization in our country which can achieve this so successfully as the Congress. It has a network of so many subordinate organizations all over the country which could be linked into a strong chain with which to pull up our decaying industries.

PRELIMINARY ECONOMIC SURVEY

The Congress has established an autonomous body for the Khadi work (All India Spinners' Association), and for capturing legislatures it has now established a Parliamentary Board and on these lines an Economic Organization Board will have to be established having for its sole mission, encouragement of small scales industries and crafts or the existing Swadeshi organizations further developed. The existing Swadeshi organizations even could be expected to take up this work.

The various district committees may be called upon to establish local boards for their respective districts. These will, of course, be subordinate to the central organization. The function of these subordinate boards will be to investigate and explore the possibilities in their respective territories of reviving dying industries, if they are useful or giving stimulus to those which are already existing or establishing new ones as may be suitable for the district. The results of these investigations, when submitted to the Central Organization, could be further tested with the aid of experts or business-men who would be on the Board or whose co-operation may have been arranged for and the result be placed before the public. With such reliable data before them, those that may be inclined to take to small crafts or cottage industries, would be more emboldened and feel safer in launching upon new works in this way.

This will help to make what may be considered an economic survey of the country. The Government of India have already decided to undertake an economic survey and steps have been taken to proceed with the work. It is commonplace knowledge that State work does not proceed quite quickly and long and tardy is the process involved. Besides, the scope of the survey by the Government and the scope of the survey herein suggested, are not co-extensive. The Congress survey

(Continued on page 165)

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OUR GENT'S WATERPROOFS are made from strong, stout Paramatta, double texture check-lined, double breasted style, as Illustration, and are absolutely storm proof.

Chest sizes, 34", 36", 38", 40", 42", 44".

Note the Reduced Prices. From 5/- To 17/8.

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Good for at least three seasons' wear.

MAXIMUM QUALITY
MINIMUM PRICE

BEWARE OF DEALERS SELLING CHEAP JAPANESE WATERPROOFS AS SWADESHI.

K. C. MARROTT,

INDIA'S PREMIER HOUSE FOR NEW WATERPROOFS.

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The Leading firm for Woollen Overcoats, Woollen Rugs, Motor Hood—Cloth, Leather Goods, Holdalls and all sorts of travelling requisites.

CONGRESS AND UNEMPLOYMENT

(*Continued from page* 164)

would be confined to small crafts and cottage industries in any case in the initial stages.

Worked on these lines, the Congress economic programme could well be launched and a foundation for really effective Swadeshi be truly laid, while employment could be found for hundreds and thousands more.

AGRICULTURAL DEVELOPMENT

In the field of Agriculture, the scope is ever much wider. With the vast strides the employment of power in industries has made in mass production, it is not to industrialism pure and simple, that one can look for any substantial relief from unemployment. Highly industrialized countries are experiencing this and if one has carefully watched the trend in those countries after the War, "Back to the Soil" is the cry one hears there. This would be much more the case for India, where due to foreign competition and our utter helplessness to set matters right in our own house, so little is possible to achieve in industrialism, even if industrialism was any panacea for relieving unemployment—which, it has been proved, it is not.

The following figures ought to show that in spite of the immense rise in population since the last decade, if agriculture is worked on proper lines it would considerably reduce unemployment. These figures (which are in round numbers) are taken from "India in 1930-31." Out of 116 crores acres of lands in the whole of India, 66 crores are in British India, the remaining 50 crores being in Indian States. Taking British India, out of 66 crores 14 crores would be unavailable for cultivation, either because they are absolutely barren, or unculturable, or covered by buildings, water, road and so forth; and out of the balance of 42 crores only 22 crores were sewn with crop during 1928-29. Out of the balance there would still remain a considerable area which could be brought under cultivation by further efforts. All this is exclusive of lands in Indian States. Large areas in Indian States await development and it may be remembered that in Gwalior and other States lands were offered and are still being offered on suitable terms which if cultivated would add to the wealth of the country and reduce unemployment.

It is quite true that the modern youth will not take to it easily except when driven to it as a last resource. His training has been such as makes him averse to manual labour and agriculture. If, however, suitable facilities for education, medical aid, sports are provided, in course of time the youth could be induced to settle down in rural area.

When Congress will betake itself to work in this direction of agricultural development, by reason of the fact that it is an organization of the people, it will be able to do remarkably much, and the sooner it is done, the better for the masses.

The Government has started Rural Uplift movement but when the Congress will take up the work it will achieve much better and quicker results.

Through The No-Tax Land

(Continued from page 149)

and who owned a large house in Siddapur town, to-day lives as a migrator in another's house in Sagar taluka, having lost his home and lands completely. When our party visited the taluka, we found many houses still under seal though it was a month since Congress was declared legal. We met persons who had sent their families to their relatives and themselves moving about in search of labour. One of us came across a man who has lost his all and asked him "How have you managed to live during the last year." The bereft farmer replied "I have lost eight months in search of suitable land or labour but have found none. I received Rs. 40 last year as relief. Month after month I have been drawing on that and living somehow or the other." 23 families have till now left their hearth and home and migrated to Mysore territory in search of livelihood, not finding any means in their own locality.

LAND OF MARTYRS,

A journey through Siddapur leaves one in grief. We come across ruined betelnut gardens, and paddy fields without cultivation. We come across families which have sacrificed their economic existence for their patriotism. One feels the impossibility of giving back to these families what they have lost. One realises the immensity of the work of even rehabilitating these farmers. When we pass through homes which are empty, we see hearts that are hospitable and cheerful even in the midst of this economic disaster which has come upon them during the National struggle. Yet when you pass by their homes they run out to you with folded hands "Have a little to eat; have a little drink"—you feel that you are making a pilgrimage to a land of martyrs, who have grown rich by losing all they had.

No nation can afford to leave such golden hearts in distress, if it has any regard for its future. They are the nation's strength. We must go to them, not to pity them, but to draw our life's inspiration from them

A Hint to the Ailing Humanity;

(1) MECHANICAL INSTRUMENTS for REJUVENATION

It has been recognised from the earliest times, that if a part of the body gets shrivelled, the effective way to restore it to its original shape and size is to make the blood circulate through it frequently, so that the nutritive principal of the blood is deposited therein to form new tissues and repair the waste.

There are Scientists in the West who have devoted their life to the cause of Suffering Humanity, who spend every minute in the Service of the Creative Power of NATURE. Notable among these is Dr ZABLUDOWSKY of GERMANY. Believing in the REJUVENATING Power of Massage, he took years to design an apparatus by which Massage could easily be given to the organs of the body.

The REJUVENATING POWER IS Known as VACUUM MASSAGE APPARATUS. the best remedy for Lost MANHOOD.

Price Rs. 15|-.

(2) Prof. GAMBERS' FOUR MOST PERFECTED REMEDIES FOR SEXUAL DEBILITY

Throughout his professional career of ten years PROF. GAMBERS as a leading Sexologist in India, and as an expert in the treatment of sexual disorders, has been treating sufferers of sexual disorders on an average of thirty patients a day, and was able to cure almost all the cases, he took in hand.

PROF. GAMBERS four remedies in suitable combination afford a sure and complete treatment for sexual debility in whatever stage or form it may be. The Four remedies consist of:—

(1) BANIANO HERBAL PILLS.

As a general tonic, and as an unfailing remedy for NERVOUS EXHAUSTION. BRAIN FAG, LOSS OF MEMORY, loss of muscular energy. Rs. 1|8 for 80 Pills.

(2) BANIANO HERBAL PILLS with testicular Extracts:—

The use of these pills is recommended in **EXTREME SEXUAL DEBILITY. PRICE RS. 3|- FOR 40 PILLS.**

(3) TRIVIM

A French preparation. A dose of Trivim increases marital happiness.

Guaranteed to be only a nervine Tonic and absolutely harmless. Rs. 1|4.

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For External use Rs. 1|8.

THE IMPORTANCE of THE PRACTICE OF Birth-Control

Scientific Birth-Control aims at

(1) The prevention of undesired pregnancies.
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Therefore, looked from the ethical and eugenic standpoint of view, the problem of birth-control is one of infinite importance. The practice of birth control carried out sanely and scientifically is sure to promote the physical, mental and moral condition of the existing human race as well as that of the coming generation.

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is the result of years of persistent research and experimentation, and its advent marks a new era in the history of chemical spermicides.

Price Rs. 1|8 only
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MAHATMAJI-AS A METAPHYSICIAN

(By DHUNDiRAJ SHASTRI G. VINOD, M. A.)

MAHATMAJI'S metaphysical method is that of Synoptic Intuition. Mahatmaji is not a metaphysician in the sense in which Professor Whitehead and Bradley are. He has no particular theory of the Universe or a special system of world-structure to propound. His acquaintance with the specific problems of modern Logic and speculative machinery is meagre ; but he is a metaphysician in a far truer and richer sense, in the sense in which Plato and Spinoza, Kapil and Shankara are metaphysicians. The more deeply I study the psychological undercurrents of Gandhiji's writings and the more I struggle to reach down to the spiritual background of his phraseology a conviction has irresistibly been growing in me that there must be a *definite* and clear-cut formulation of a world-theory, at the back of his mind. It is only lack of time or the necessary intellectual equipment of method and phrase that must have kept him from an explicit enunciation of his theory of Reality. If he does not possess the logical apparatus he has a trans-logical vision of the *Sat* or Reality towards which all logic is striving and straining.

In these days physics has so much enlarged its concept of matter that " meta "-physics is almost an unnecessary distinction. The modern physics of Einstein, Jeans, or Planck is reminiscent of ancient philosophical systems in India and Greece. Kapil and Kanad, Pythagoras and Plato, had created in ancient days, a type of philosophical speculation which combined material and spiritual symbols in a significant whole. Physics and psychology were employed by these master thinkers as a common clueto the problems of Reality. Their method of research was an intuitive grasp of the whole. They were not lacking in analytical penetration, but their analysis was carried out in a sensitive, synoptical manner which easily evaded the labour of artificial division and differentiation. They grasped Reality even as an artist perceives his model, in a single glimpse of the whole together with its distinctive parts.

SINCERITY

One cannot be a metaphysician without being able to achieve some measure of inner harmony in the face of the conflicting data of outer perceptions and extrinsic values. Doubtless Mahatmaji has achieved this harmony to no small measure. His puzzling *sincerity* is the inevitable result of the high degree to which he has integrated his whole being. His metaphysics is an overgrowth of the practice of principles which he has been experimenting with. He lives *changefully*, but dynamically, and progressively. A " meta "-physicist of high calibre he has been continually experimenting in the laboratory of his own being. He uses principles as instruments of his research. Principles should be necessarily submissive to Life, for Life is the mother-soil, the atmosphere, the sunlight which brings principles into existence, feeds them and keeps them growing. Mahatmaji's readiness to *compromise* is easily explained if the metaphysical status of principles is once clearly understood. Compromise spiritually conceived is only an outer symbol of the nature of Reality which is a unified harmony of distinctive units, Reality which is essentially " ONE though Sages have described it variously." There is nothing that does not deserve a precious and precise locus in the grand Mosaic of Reality. There is no point of view with which Gandhiji is unable to compromise, spiritually speaking ; no perspective he fails to appreciate ; no argument of which the golden truth-grain escapes his attention. His friends feel disappointed because they are not ear-marked as different from his enemies ; but why should they ?

"CHANGE OF HEART"

The moral application of the Hegelian Doctrine of the Degrees of Reality should completely vindicate Mahatmaji's eternal eagerness to compromise. There cannot be any *essential* difference between what are but expressive aspects of one and the same Reality. Shankaracharya's theory of *Vailakshanya*, or the complete change of level in reference to finite and Infinite experience, may be invoked to help us to understand yet another of Mahatmaji's attitudes. In spite of his readiness to compromise with and show consideration for *others*, his own plunge in the waters of sacrifice is always unqualified and absolute. "The Change of Heart," a popular phrase which he has popularized still more, is an illuminating clue. A real change of heart signifies a Transvaluation of values, the central idea of theNietzschean Ethics. Modern civilization needs a complete somersault, a radical metamorphosis, so far as its values are concerned. The Mahatma has given the push to the wheel. It is upto us all to accept and pass on this inspiration to other individuals and other nations so as to bring about a complete change of level, *the Vailakshanya* of Vedanta. In the coming Session he will surely modify to a degree the rigour of the New Discipline which he has planned out first for himself and for all of us ; but if he be ready to descend a little for us—and with his compromising ways he is sure to be ready—we, in our turn, should be willing to do our utmost *to ascend* a little, and reach him *up*. His love for us is greater than his plans for our well-being but *recognizing this* we must revere his plans with all the strength of our responsive love. The Mahatmaji's metaphysics does not concern itself with dead abstractions of intellectual analysis. Oswald Splengler's following words best describe the metaphysical position of the Mahatma ;—

> " It is the hard reality of living that is the essential ; not the concept of life, that the ostrich-philosophy of Idealism propounds."

CONGRESS ON THE CROSS-ROADS

(Continued from page I)

port of the masses by fighting for their interests and the patronage of capitalists and mill-owners.

PLAYING IN HANDS OF SHIRKERS.

The Congress has also got to shake off once for all the influence of moderates, communalists and constitutionalists. These luke-warm supporters of the Congress many of whom shirked duty when Congress was engaged in civil disobedience and who have now come out to share the seats in Assembly are a positive menace. Having been encouraged by the tolerant attitude of Mahatmaji and the Congress leaders they have dared to defy the discipline of the Congress and set up a regular party to oppose accredited candidates of the Congress in the Assembly elections. They had further the audacity to use the name of the Congress for a party composed of well-known Mahasabhites, moderates, shirkers and opportunists. What is unfortunate is that the leaders of the Congress meekly allowed themselves to be cowed down by these so-called Nationalists—whose nationalism is only awakened to oppose the Communal Award and goes to sleep when it is the question of fighting for the nation's demands. Such a flagrant breach of discipline should not have been allowed and Congress ought to have made no compromise and fought the "Nationalist" candidates at every constituency even if it had lost the election. After all Congress seeks to represent the masses and not the voters of the Assembly, and its prestige could not have suffered if the upper and the middle classes who now constitute the electorate had deserted it. On the other hand a stiff attitude would have clarified the issues and exposed the hollow "Nationalism" of Pandit Malaviya's erstwhile "Nationalists." Let the Congress take a courageous stand in this session and not only disown but openly denounce such a breach of discipline as the revolt of Pandit Malaviya. Everyone knows that this opposition to Communal Award by the "Nationalists" is not based on national but communal considerations or the Nationalist Party would not have supported such transparent communalists as Moonje and Parmanand. And the Indian National Congress had better keep away from such "Nationalists."

QUESTION OF STATES.

The question of the Indian States should also receive sympathetic consideration at the hands of Congressmen. The Indian States Peoples' Conference has admirably advocated the case of the State subjects. To desert these unfortunate creatures would be against the best and the noblest traditions of the Congress which has always supported the down-trodden and the helpless. The conditions prevailing in many of these States are bordering on medievalism and in their struggle for emancipation the State subjects justifiably look upto the Congress for help and support. And consistent with its policy the Congress should not fail them.

THE NEW LIBERALISM AND ITS IMPLICATIONS

Critical Situation In India Demands United Front From All Progressive Parties

(By P. N. SAPRU)

WE live in an age of dictatorships. Liberalism, so our modern youths thinke is a rather old fashioned creed. It maks, no appeal to the dramatic instinct, lacks the fervour of revolutionary idealism and is built upon ideas totally different from those which underlie Communism or Fascism. It has become, as it were, a fashion to look to either Russia or if you are a capitalist, to Fascist Italy, for inspiration. It is suggested. however, that properly understood the Liberal creed is sufficiently comprehensive to supply us with a complete philosophy capable of being worked out in a programme of social and economic reconstruction fitted to harmonise the individual and the community and promote the common interest of both.

FUNDAMENTALS OF NEW CREED.

The question may be put, and I will proceed to consider it immediately, what this New Liberalism is? What does a New Liberal stand for in the life of the community? By New Liberalism I mean not a policy but essentially a habit of mind, an attitude of mind. Liberalism is the way of looking at things of a man who believes that all men and all women are of equal worth and entitled to equal rights and opportunities. It represents the approach to the problems of the community of a person who believes in the sacredness of human personality, the educative worth of democracy as a system of government, the ownership of private property to the extent that it can be shown to subserve any social end, the stimulus of a competition made entirely beneficial by state-controlled action, the maintenance by the organised action of the community of conditions which would secure to every normal and healthy citizen a certain share in the common stock, the necessity of international peace, the substitution of the method of negotiation for that of war in international dealings, in open diplomacy, in throwing the burden of the taxation necessary for the promotion of the "good life" upon those most able to bear it, and, above all, in individual liberty as an essential condition of self-expression and self-development.

An attempt has been made above to state the fundamentals of the New Liberal creed. It is not the purpose of this article to discuss the movement of Liberal theory. An endeavour will, however, be made to indicate the Liberal solution to the problems of our country. The most important problem that faces us here is that of National freedom. The attainment of National freedom—of responsible government, is a matter of prime concern to us and rightly so, for political reform lies at the root of all other reforms. Without political power, we cannot hope to carry through any far-reaching scheme of social or economic reconstruction. The acquisition of political power is necessary in order that we might be able to express our "selves." Nationalist India has, therefore, concentrated its attention almost exclusively upon political advance.

The objective of the Indian Nationalist is the establishment in this country of a form of democracy suited to the genius of the Indian people. The problem of the method for achieving this objective is a difficult one. It raises questions not so much of principle as of expediency, as of ways of achieving a certain end. In Politics as in war strategy is of supreme importance. It does not do for us to swear by certain shibboleths—Direct action, Civil Disobedience, Satyagrah, Commercial Boycott, Responsive Co-operation. The method actually adopted at any particular moment must be based upon a full understanding and appreciation of the limitations imposed by certain basic facts of our society. The New Indian Liberal refuses to consider

(*Continued on page* 168)

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The New Liberalism And Its Implications

(Continued from page 167)

the question of direct action as an abstract proposition. The conditions with which we have to deal are in some respects almost unique in character. They have no parallel in any other country and the method adopted must take full note of them. The problem before us is to organise united action for freedom and make it a reality with a people differing in race, religion, language and even their outlook on life we have to develop the *will* to be free in the country. The size of the country, the poverty of our masses and their illiteracy, the lack of any national settlement with minorities only concerned with the maintenance of their privileges, the absence of any really national as opposed to a communal public opinion, the foreign character of an administration well versed in discovering methods of prolonging its existence, the presence in the country of a large number of Indian States where the rulers' word is still law and constitutional government a meaningless phrase, and the generally enervating influence of a philosophic tradition that associates the highest life with a life removed from the ordinary concerns of human existence—all these go to make an intensely difficult problem more difficult.

CHANGE IN CONGRESS POLICY.

Our premier national organisation has been experimenting in certain methods and it is a matter for satisfaction that it has had the courage to profit by the lessons of the past. The fact that Congress has not hesitated to rivise its policy in regard to Civil Disobedence shows that it is a dynamic organisation —an organisation which is capable of adapting itself to changing environment. We cannot make a fetish of any method. The method we adopt must be well adapted to meet any countermove on the part of those who are interested in the maintenance of the *status quo*. For while trying conclusions with authority we have to be careful to see that demoralisation does not set in our camp, and that we prove ourselves equal to checkmating any move calculated to destroy the integrity of Indian Nationalism. It is a matter, therefore, of supreme satisfaction that Congress has decided to enter the legislatures. This decision makes it easier for the New Liberals to hope that in years to come there will be increasing co-operation between them and the great organisation represented by the Congress. It is a matter of great regret, however, that there is to-day internal dissension in the Congress Camp. It is necessary, in view of the situation which will be created by the forthcoming constitution which, without parting with real power, will place certain interests in a special and privileged position, for all progressive parties which believe in the democratic creed to unite and sink their differences. I am, therefore, all for complete co-operation between all the progressive groups in the country —and the Congress as the premier organisation must stand and work for this objective.

What should be the programme of a vigorous National party owning allegiance to Liberal principles in their most comprehensive sense? Confining myself to Council work, the new group, with which the New Liberals will have every thing in common, must endeavour to capture the legislatures and once, after capturing them, act in a manner consistent with its pledges to the electorate. We must not allow Indian Legislatures and Indian Ministries to be used as convenient tools in the hands of those who have no genuine desire to see this country self-governing. It ought to be our concern to see that the Legislatures are manned by able, strong and fearless men who will know how to assert themselves on occasions of importance to the country. We should concentrate on sending trusted men who will keep true to their election pledges and not be compromising, weak or vacillating in their advocacy of the policies which have the approval of their constituents. In fact we want a new and more militant type of legislator in the future. For this reason I deplore the differences which disfigure our public life to-day, because I fear they will not make for strong or effective legislatures able to keep in control the reactionary tendencies of a bureaucracy tenacious of its power and privileges.

OUT OF DATE PHILOSOPHY.

But political freedom is, after all, not an end in itself. It is but a means to an end—the betterment of the lives of our people. Large masses of our people in this country live in a state of semi-starvation. New Liberalism feels that we cannot escape our responsibility for the appalling poverty and misery that is the lot of the vast majority of our people. There is something wrong somewhere with a state in which a single individua fails to secure a decent wage for himself, h wife and his children. Between the individu

(Continued from page 169)

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The New Liberalism And Its Implications

(*Continued from page 168*)

and the State there is a close relationship; the individual is the product of social force; he is at times, under our system, as, witness, for example, the unemployed in the economic crises to-day, the victim of circumstances which he did not create and over which he has no control. He cannot escape, if he will, from them. Clearly it is the duty of the State to help him out of a situation for which the primary responsibility is with society. The generation of Liberals represented by Cobden and Bright were saturated with the belief that the unfettered action of individuals was conducive to social welfare. They were, generally speaking, opposed to any state intervention in industry. They believed in the Benthamite philosophy that individuals understood their interests best and were indeed ever seeking it. If, they argued, the individual was left free, he would seek his interest, and as the common good was the sum of individual interests, the result would be that the good of greatest number would be best realised by this general freedom of choice. Bentham and Mill—Mill more than Bentham—had recognised that there were difficulties in reconciling self-interest with the general good, but the difficulties, it was stressed, could be got over by early training and moral education for, really, there was, in fact, no real antithesis between individual happiness and the general good.

The theory had been evolved at a time when radicals had found trade hampered by all sorts of restrictions and protective tariffs; and their first attack necessarily was on these restrictions and tariffs. A deeper study of psychology—and particularly social psychology—and experience of *laissez-faire* have demonstrated the utter inadequacy of this philosophy to achieve social liberty and secure living equality of opportunity. Between the starving wage-earner and the employer who can afford to wait, no fair competition is possible—and Liberalism which is a living moving creed has very much changed from the position where it was left by Bentham and Mill, and to-day the Liberal has substituted a more positive conception of liberty, and arrived at a truer perspective in regard to the causes that contribute to social injustice and economic distress.

NEED FOR SOCIAL READJUSTMENT.

Here, in India, the social problem is of vast complexity. To the coercive force of a State which principally busies itself with police functions has to be added religion and custom which condemn large groups of men to an intolerable position. The problem, therefore, before us, who believe in the sacredness of human personality and democracy in its dual aspect of liberty and equality is to bring about such a readjustment of the social system as will result in social and economic justice. We have, to put it shortly, to attack privileges and institutions which are based upon the conception of high and low and establish real living equality of opportunity. Understood in this sense, there is no real antithesis, as Professor Hobhouse has pointed out in his admirable little book in the Home University Library, between the New Liberalism and an evolutionary socialism which concentrates on achieving the immediately practicable. The New Liberal, therefore, will find that there is really little difference in his programme and that contemplated by the Congress Parliamentary Board in regard to social and economic matters. We are living in an age of planned economy, of increasing intervention by the State in industry and of organised social effort for the improvement of the condition of the common man. A bold and comprehensive policy of social and economic reform has to be evolved. It is necessary to evolve an economic policy in order to carry the country forward on the way to economic recovery. There is, it strikes me. no reason why the New Liberals and the Congress Parliamentary Board which has before it the Karachi Programme, should find it impossible to arrive at an understanding in regard to the policy to be followed in regard to the vital question of social and economic reform.

I will, therefore, wind up by emphasing again that the old catch-words of our politics are meaningless to-day. that in face of the danger which faces us to-day we must all unite and work, as far as possible under one banner. so that our country may become self-governing in its truest sense.

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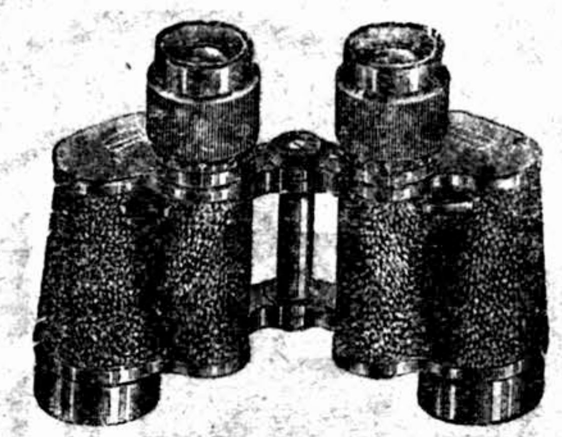

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COMMUNAL AWARD

SWARAJ WILL BE A FAR, FAR CRY IF COMMUNAL QUESTION IS NOT SATISFACTORILY SOLVED

(By LAKHMIDAS ROWJEE TAIRSEE)

OPPONENTS of India's progress speak of India " as not a country but a continent; not a nation but a Noah's Ark of races, religions and tongues." To-day, this is a half truth, worse than a lie, because it is forgotten that whatever the British rule in India may or may not have done, whatever their sins of commission and omission, it has given India a political unity.

If to-day one problem is more important than one, it is that of communalism. The S. S. " India " is caught in a storm, and unless the ship is cautiously piloted it is sure to break on communal rocks.

Politicians are agreed that unless the communal question is satisfactorily settled and solved, Swaraj is a far, far cry. It is a long, long way to Delhi. We see at present no indications that we are any the nearer its solution. Till the " third party " with his patronage, distribution of loaves and fishes, is in the field, the ring for settlement is neither free nor clear. " It " can always tilt the balance in its favour and as the Indian proverb has it: " frogs cannot be weighed," because while the balance is in hand one or another of them is sure to get out.

MICHIEVOUS PACTS.

Further, the two parties, viz., the Hindus and the Mahomedans, are at each other's pockets and throats and do not seem to be in a mood to settle. The late Mr. Lal Mohan Ghose, President of the Congress at Madras, when in England and no a visit to a church, stated that there were many Christians but a few followers of Christ. That, vis-a-vis communal settlement, seems to be the situation in India to-day; and one may well ask: how many Indians there are in India? One has to regretfully admit that there are many communalists, but few Indians. It is said that the Hindus are the majority community and unless they approach the question in a generous spirit of " give," there is no way out of the tangle, and that sooner some knots are untied more get tied up. The Hindus are often appealed to to give more and accept the situation, if Swaraj is to be attained. Bargaining on such lines—bargaining means "give-and-take,"—always leaves a bitter taste in the mouth after each negotiation and party conference. The first of the series of such attempts at negotiation was made at the time of the Montagu-Chelmsford Reforms, and the Scheme known as the Congress-League, better known as the Lucknow Pact was evolved. It proceeded on wrong lines: it sowed communalism, and expected to reap Nationalism and thus expected something which can never happen. Mr. Spratt in his recent book on India, speaking of the Lucknow Pact, states that the question of music before mosques and cow killing was transferred to the hustings and reservation of seats first in Legislatures and now in Services. I am strongly of opinion that unless the Lucknow Pact and its heirs, successors and assignees are disinherited, we may have communal understandings, but never communal peace. In this connection, I will like to add that whilst not agreeing fully with what Bhai Paramanand and Dr. Moonje are out for, I must, in fairness to them, state that there is substance in their demands and that the Hindus cannot be expected to give, give, give all the time and on all points, to an extent that they, the majority community, be reduced to minority. If they are so reduced, have they no reason to ask for minority community rights?

MOSLEM ATTITUDE.

Unless the Moslems train themselves to look upon themselves as Indians, and India as their " home," there is no possibility of India having Swaraj—"Purna or Apurna." With them, the attainment of Swaraj is difficult, and without them impossible. Therefore, unless they give up the craving spirit of bargaining, both with the Hindus and British Imperialism, and side alternatively with the party that offers most and come to believe that their " home " is India and not *Parkistan*, and that they are Indians first and communalists afterwards, we see no light in the future. In this connection Mahatma Gandhi has been offering them blank cheques, but without credit at the Bank, and what he says jestingly is too true in fact that he is in the pocket of Maulana Shaukat Ali. Unless he comes out of the small pocket of the Big Brother, nothing is possible. Whilst Mahatmaji asks all of the Hindus, he has little or nothing to say to the Moslems about their misdemeanours, and this adds to the tangle and does not unknot a single knot.

Further, other communities like the Sikhs, depressed and oppressed classes now known as the Harijans and the Europeans—all of them ask for safeguards and if all the safeguards they ask for are to be conceded, then Swaraj will more or less continue to be fully guarded and the key safe in the hands of the Secretary of State for India. Nor should we forget in this connection an important minority community, viz., the Parsis. They so far do not ask for minority rights, as they, by their power and influence and well-knit unity, have already more than they can ever hope to get by communal settlement; and, therefore, the community, with a few exceptions, is always on the side of the British and is not in the picture in the struggle of Swaraj. Nor in this connection should we forget another community, viz., the Indian States. The interests and, therefore, the weight of these absentee landlords, without the benefit of a Rent Act, will always be with the rulers and this is a factor not lightly to be missed.

This being the situation, as I find it, unless the people of India look at the problem as Indians, we are likely to achieve nothing worth speaking of politically. With all of us combined, *if we can*, in our demands, Swaraj is not near: divided, it is far, far off.

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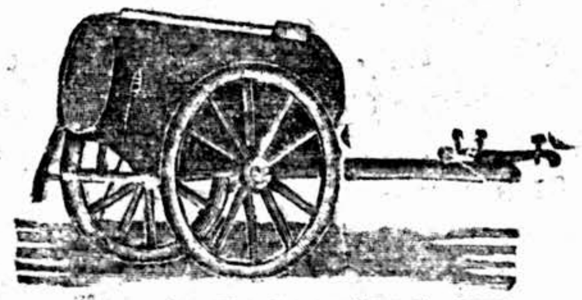

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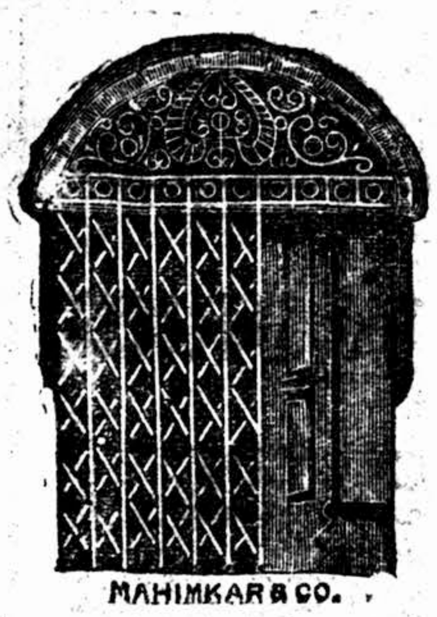
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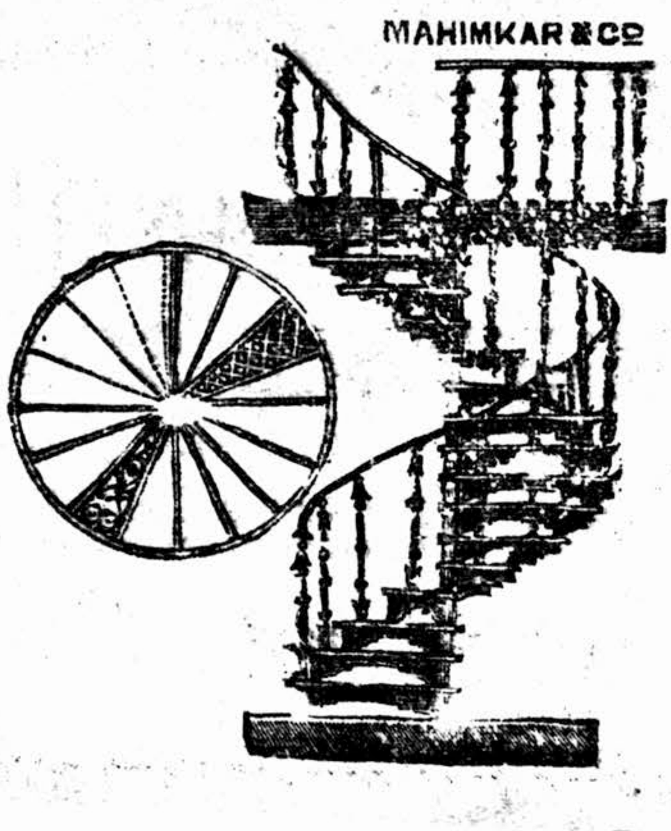

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RAJENDRA PRASAD

(Continued from page V)

pressing a keen desire to do so. His brother, however, was very reluctant to give his consent, and so after a personal interview with him, and out of consideration for his wishes, he decided not to go to Poona. It is idle to speculate now what Rajendra might have been, or done, had he joined the Society. But the letter that he wrote, asking his brother's permission, to be allowed to do so, is at once so noble and high-minded, and also because it supplies the key to the understanding of his personality, that I may fittingly reproduce here a few passages from this long communication ;—

" My brother, a sentimental man that I am, I could not speak to you face to face. I feel the call of a higher and more important character. It may be ungrateful on my part to leave you in difficulty and embarrassment. But I propose to you to make a sacrifice in the cause of 300 millions. To join Mr. Gokhale's Society does not mean any sacrifice to me personally. For good or for evil, I have had the benefit of such a training that I can adapt myself to any circumstances in which I may be placed. My living, too, has been of such a simple nature that I do not require any special equipment of comfort. What I shall get from the Society will be enough for me. But I cannot flatter myself that it means no sacrifice on your part. You, who have been forming high hopes, will see your hopes dashed down in a moment. But in this transitory world all passes away—wealth, rank, honour. The wealthier you become, the more you require, and although people may think that they are satisfied with gold, those who know anything know very well that happiness comes not from without, but from within. A poor man with his few rupees is more contented than the rich man with his millions. Let us then not despise poverty. The greatest men of the world have been the poorest, at first the most persecuted and the most despised. But the scoffers and the persecutors are gone into dust, no more to rise, no more to be heard of, while the persecuted and the despised live in the memory and the heart of millions. If I have had any ambition in my life it has been to be of some service to the country. Ambition I have none except to be of some service to the Mother. What prince or commoner is there who has the influence, the position or the honour of a Gokhale ? And is he not, after all, a poor man " ?

Thus wrote, nearly a quarter of a century back, the youthful Rajendra, words which he would repeat to-day even more emphatically as a man of fifty. It is this innate spirit of self-sacrifice and selflessness that has enabled him to achieve what many others, far more intellectual than him, have failed to do. In 1934, as in 1910, he lives a life of utmost simplicity. A rigid vegetarian and (of course) a strict teetotaller, his life is one of greatest simplicity—plain food, plain clothes and plain

(Continued on page 173)

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RAJENDRA PRASAD

(Continued from page 172)

living all round. In spite of a frail health, embarrassed with chronic asthma, subjected to many privations and hardships as the result of his close association with the civil disobedience movement—Rajendra Prasad stands out in Indian public life to-day as a pathetic figure of great force and moral grandeur, and a towering personality amongst those who may justly claim to have dedicated themselves to the cause of the country as their sole and life-long avocation. The number of such true and genuine patriots, and absolutely selfless workers, is very small, indeed, at present, in this country ; in fact, they may be counted at one's finger's ends. But there can be no doubt that in that very small group, Rajendra Prasad justly occupies a position in the front rank.

AT THE BAR.

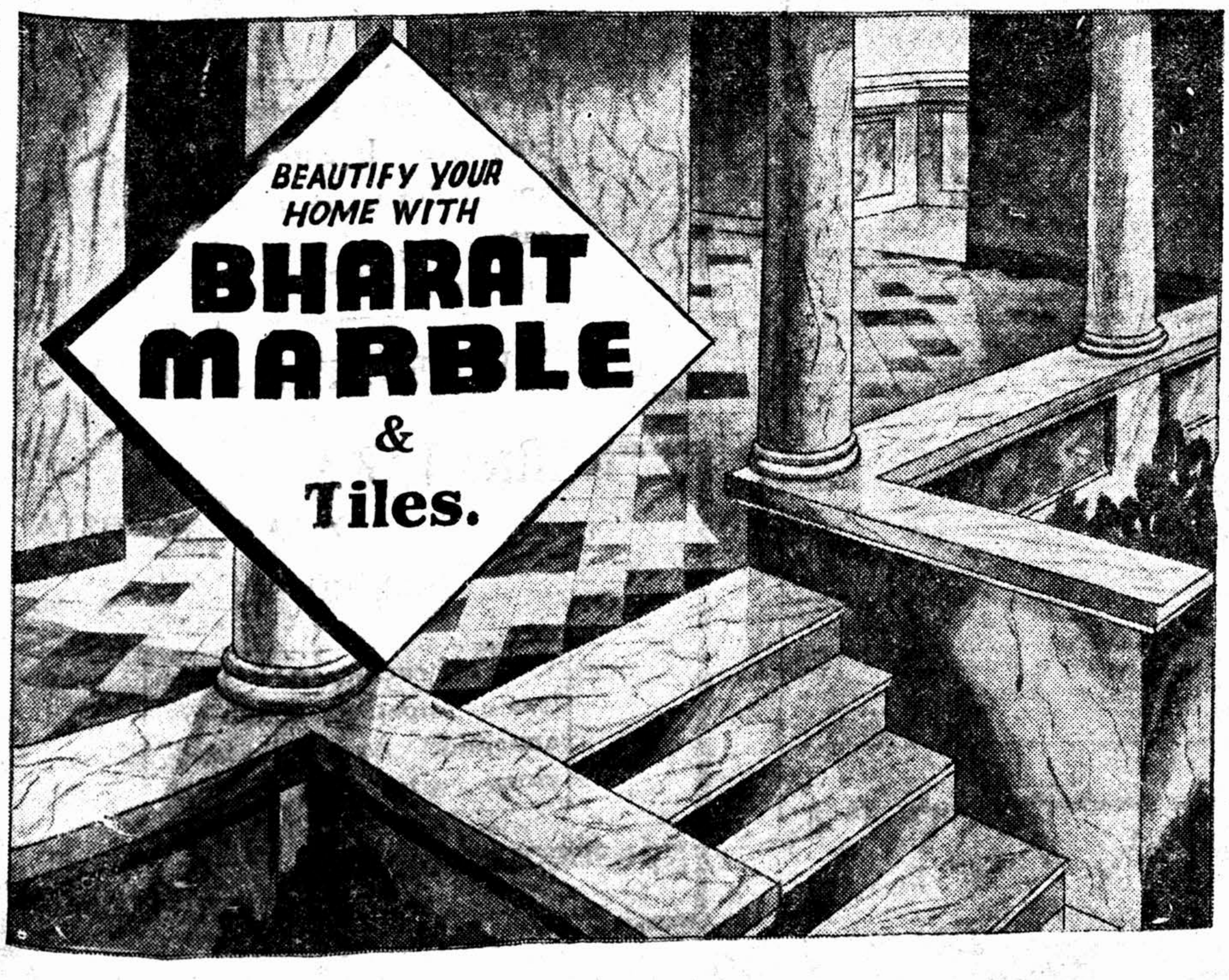
Rajendra Prasad joined the Calcutta High Court in 1911, and continued to practice therein till in March, 1916, there was established the new High Court at Patna. In Calcutta he enjoyed a fairly good practice, and was recognized as a rising junior. In 1915 he had appeared at the M.L. Examination, and secured a first-class first. As soon as he started his career in the Patna High Court, he got into a large and lucrative practice, and came to be held in very great esteem not only by a growing clientele, but also by the judges and his colleagues. In fact, no junior of his standing in the profession was more sought after —alike by seniors and clients—than was he. It goes without saying that had he continued to practise, he would have been undoubtedly appointed, in the fulness of time, to the Bench of the Patna High Court, and possibly the prediction of the *Hindustan Review* would have been fulfilled to the letter, by his receiving the offer of an appointment to the Bench while presiding over a session of the National Congress—assuming, of course, that that organization had adhered to its old moorings as a purely constitutional movement. But things have fallen out differently, as they were destined to do in the changed circumstances of the country.

Soon after his having started practice at Patna, Rajendra Prasad's indefatigable energy became manifest in connection with the popular opposition to the very reactionary Patna University Bill, which had been introduced in the Imperial Legislative Council in September 1916, by the late Sir Sankaran Nair, the then Education Member. Rajendra Prasad was then the Joint Secretary of the Behar Provincial Association. With great determination and courage he carried on, in co-operation with his colleagues, a vigorous propaganda in the press, and on the platform, and had the satisfaction of seeing the Bill substantially improved, before it was enacted. When the Patna University came into existence, in the year 1917, he found himself appointed to the Senate, and was later elected to the Syndicate. He was an enthusiastic worker, as a senator, in the cause of cheaper education, of a shorter university course, and of the recognition of Hindi, and the other provincial vernaculars, as the media of instruction in schools. He was successful in getting the University to adopt some of his proposals, and would have probably succeeded in others also in the not distant future, if the non-co-operation movement had not intervened to make him cut off his connection with the University. He was held in great esteem by his colleagues, official as well as non-official, and his absence from the Senate was long felt as a very great loss by them. Though depriving himself thereby of the prospect of being appointed a Vice-Chancellor of the Patna University, he occupied later a similar position at the Behar Vidyapith—the nationalist University at Patna—which existed for some years till it was closed down due to Government having taken possession of its building, in the course of the measures adopted to combat the civil disobedience movement.

A COLLEAGUE OF GANDHI

The event, which made history in Behar at that time has come to be known as the Champaran affair. When Mahatma Gandhi visited Behar in April, 1917, to make an inquiry into the grievances of the Champaran ryots, he was arrested and prosecuted, but subsequently released. Rajendra Prasad joined him to offer voluntary service, and remained there with him all through. When the Behar Government realised the gravity of the situation, owing to the unprecedented enthusiasm and popular response which this inquiry had evoked, it appointed an official committee, with Gandhiji himself as a member of it, to investigate the whole matter. This Committee found in favour of the ryots, with the result that the Champaran Agrarian Act of 1918 was passed by the Behar and Orissa Legislative Council—removing most of their grievances, including the compulsory growing of indigo by them. This was Rajendra Prasad's first association with Gandhiji in a popular demonstration, which left its impress upon his future life. But until the happening

(Continued on page 175)



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MODERN EDUCATION OF WOMEN

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(By Sir G. B. PRADHAN)

With the advancement of national awakening among the masses the problem of women's education has prominently come to the forefront, and it is a vital factor in the well-being of a nation. If it is generally so with regards to all nations, it is particularly so in the regeneration of India. It is very gratifying to see our women coming out of the portals of the university, with great distinctions, in several examinations in all branches of learning. The aim of all education is to enable a person to discharge his or her duties ably for all the walks of life. Personal betterment, whether cultural, social or economic, is but one of the aims of education. But there are graver responsibilities for the educated class to shoulder, for it is on them that the masses depend for enlightenment and leadership. An average educated person, in other words, is better fitted to discharge the obligations of citizenship. The duties of citizenship or leadership thus fall equally on the shoulders of both educated men and women.

RESPONSIBILITIES OF CIVIC LIFE.

It is natural that our educated sisters should aspire to fill up the offices of wives and mothers ideally. In fact, the future of the rising nation depends upon such wives and mothers. But to admit this is far from saying that our educated sisters should glory in confining themselves within the four walls of their homes. That the kitchen and the nursery are the only spheres of women is an idea which can no longer survive the tide of modern progress. The time has come when it is equally obligatory on the part of our women to shoulder the responsibilities of civic life. They cannot, in fact, build up an ideal home and bring up their children ideally when the larger home—their nation—is groaning under political, social and economic tyranny. It is a very welcome feature in the uplift of our women that they are gradually awakening to this sense of public or civic responsibility. We see them convening educational and other conferences and discussing the several needs of young India. We also see them here and there as members of corporations and legislatures and discharging responsible offices there. Some are to be seen as life-workers in certain institutions, given to social and educational work. All this is to the credit of our womenhood and it is in this that we have some hope of the future.

NATION NEEDS REAL WORKERS.

India can rightly boast of having produced many women workers who shoulder the responsibility of civic life in equal status with those of men. Instances of women warriors like Maharani Laxmibai and women rulers like Ahilyabai and Nurjahan can be cited in the past and the same tradition is being kept by our revered sister like Devi Sarojini. Mrs. Sarojini Naidu has had the unique privilege of occupying the chair of the Indian National Congress. The late Mrs. Besant, ex-president of the Indian National Congress, though an Irish woman by birth, had endeared herself to India by being an Indian at heart.

KARVE'S UNIVERSITY.

It would not be out of place here to acknowledge the pioneer work done by Prof. D. K. Karve of the Women's University, Poona. Prof. Karve's devotion towards the education of women, his strenuous efforts for the uplift of womenfolk, his sacrifice and untiring zeal for the same, are really monumental of his life work, which has no parallel in the history of India in the sphere of women's education to-day. He started with an insignificant institution of very few girls on his own initiative and now you can see that the small hut where he was teaching his pupils has turned into big buildings, which have spread all over India and where thousands of our sisters of all castes and creeds are receiving education. Prof. Karve's university is the first of its kind that exists in India to-day purely meant for the education of women alone

The last two years were financially the worst years for the University since its inception, as the interest on the donation of the late Sir Vithaldas Thackersey was not received during this period. But with the aid of numerous sympathisers, well-wishers and after practising stringent economy in view of the financial stress and anxiety, the educational activities of the University went on unimpaired. With a view to assist this University a representative committee of prominent citizens of Bombay and its suburbs, "S. N. D. T. Indian Women's University Fund Committee" has been appointed in Bombay and Mr. L. R. Phadnis, the founder of the Bharat Snehasamvardhak Mandal, Bombay, who is the vice-chairman of this committee, has been working incessantly in spite of indifferent health and has organised a number of sub-committees in Bombay and its suburbs. It is hoped that the generous public of Bombay will reward his untiring zeal by their handsome response to his appeal for funds.

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RAJENDRA PRASAD

(Continued from page 173)

of the Punjab disturbances in April 1919, and the tremendous excitement it brought in its train, Rajendra Prasad continued to work on the old constitutional lines, and appeared in the cold season of 1918-19 as a witness, at Patna, before the Franchise and the Division of Functions Committees, on behalf of the Behar Provincial Association.

When the agitation against the Rowlatt Act was started in 1919, Rajendra Prasad signed the pledge to break "unrighteous" laws and worked vigorously to organise the movement in Behar. Things had by then begun to move fast in the country. Martial Law was soon declared in the Punjab, the late General Dyer had done his 'mighty' deed in the Jallianwala Bagh; Indian Muslims had felt outraged at the prospect of the dismemberment of Turkey by the victorious allies, and the political temperature had shot up high throughout the country. In 1920 at a Khilafat meeting, held at Patna, Rajendra Prasad made a stirring speech and declared that if the special session of the Calcutta Congress—to be held in September of that year—accepted the non-co-operation programme of Mahatma Gandhi, he would throw in his lot with it. True to his word, he suspended his extensive and lucrative practice, and resigned from the Univer sity Senate even before the Nagpur Congress (of December 1920) had confirmed the resolution on non-co-operation, passed in the previous Calcutta session. Ever since then has been the one great leader of the Congress movement in Behar, and one of the greatest, in India, of direct action, non-co-operation, civil disobedience, and passive resistance. Even after he had undergone ich loss and suffering, he contributed to the *ndustan Review*, in 1929, two brilliant articles, bubbling over with enthusiasm, headed "Back to Non-co-operation; Our Only Slogan," the concluding words of which were as follows;—"Let our slogan, therefore, be; 'Back to non-co-operation' for *that* alone will bring India to her destined goal." And though he is to-day, from a sense of discipline, backing Congress candidates for election to the Assembly, it may safely be said that in his heart of hearts he is not a believer in capturing the legislatures but in capturing the country through the momentum of non-co-operation nd civil disobedience. The General Secre-ary of the Congress and a member of the Working Committee, for years, he was elected preside, in 1932, over the abortive Puri ssion of the Congress, abortive because the Congress was not allowed to be held, and Rajendra Prasad himself was in jail, at that time. He has already undergone imprisonment for civil disobedience three times—the first two sentences extending only a six months each, but the third one to a period of no less than fifteen months.

BEHAR'S CALAMITY

Rajendra Prasad was still in jail when on the 15th of January last there occurred that great cataclysm of Nature—the tremendous earthquake in Behar. As soon as he was released, two days later, he threw himself heart and soul into the great work of organizing relief for the thousands of his stricken fellow-beings, and he is still daily, nightly and hourly at it. Many have helped him, and cheerfully co-operated with him, in this gigantic task, but it is he and he alone who has been bravely shouldering the burden from the moment of his release, after completing his third sentence of fifteen months' imprisonment, in defence of his idea of freedom for India. Unaided by any adventitious forces, or fortuitous circumstances, he has been able to raise, as if by the magician's wand, a sum of over twenty-eight lakhs of rupees for the Behar relief, nearly half of the amount raised in response to the call of the Viceroy of India, with all his great influence, vast resources and tremendous prestige. This crowning achievement alone would entitle Rajendra Prasad to a place in the front rank of the great Indians who, in the twentieth century, have served Mother India with a devotion, worthy of appreciation and admiration.

Nor is Rajendra Prasad, very fortunately, of that not unfamiliar type of public worker in the India of to-day who believes, and wants all others to believe, that he, and those of his school of thought, can alone work wonders in all spheres of public activities. Broad-minded to a degree, catholic in the best sense of the term, modest in a remarkable measure, and willing to receive assistance from all desirous to help him, Rajendra Prasad has managed to secure, in the discharge of his arduous duties as the President of the Behar Relief Committee, the fullest co-operation of the representatives of all schools and of all shades of political thought, which redounds as much to his credit as to theirs.

HIS SAINTLY PERSONALITY

It would be easy to cover a larger canvas with a delineation of Rajendra Prasad's saintly character and loveable personality, but I advisedly forbear from attempting it. I have tried to show that though Rajendra Prasad is a leading figure in that section of Indian nationalists which believes in the efficacy of direct action, as opposed to constitutionalism, he is nevertheless great not so much because of it, as inspite of his being identified with the tenets and activities of a particular party. The mere party man in the India of to-day—whether a constitutionalist or a direct-actionist—is bound to be, in the present political condition of the country, more or less dangerous to the cause of progress, by reason of his narrow-minded intolerance, audacious pugnacity and truculent demeanour, even if he not be obsessed with an almost fanatical perversity, and a supreme contempt for all who do not see eye to eye with him, because of his close association with a doctrinaire empiricism. Such persons—even when most intellectual or patriotic—are more a source of great hindrance to India's progress towards economic and political freedom, because by the over-emphasis of the particular shade of thought they have developed, their mental horizon becomes cribbed, cabined and confined, and their vision becomes limited. It is to the highest credit of Rajendra Prasad that inspite of his closest association, for now nearly fifteen years, with the new school of political thought, as represented by the non-co-operation Congress, he has not at all allowed his vision to be clouded, his judgment to be warped, and his sympathy to be confined to any one particular group only. It may be that sometimes party forces and influences have proved too strong even for him, that very occasionally he has failed to assert himself, or to rise to the full height of his stature, for setting right wrongs which needed to be rectified, and that on rare occasions he might even have been found wanting, judged from the stand-point of carping critics and cavilling fault-finders. If so, I shall leave it to them to pick holes in the character and activities of one who has never claimed to be an angel, or a transcendental being—a superman. But while it would be foolish to claim infallibility for any public worker, Rajendra Prasad, beyond all doubt, offers us a glorious example of one who alike in his public activities and private relations is "actuated by the purest motives" and "presents the highest example of public integrity." Thus it is, as Mathew Arnold sings, that

> "To see things in their beauty
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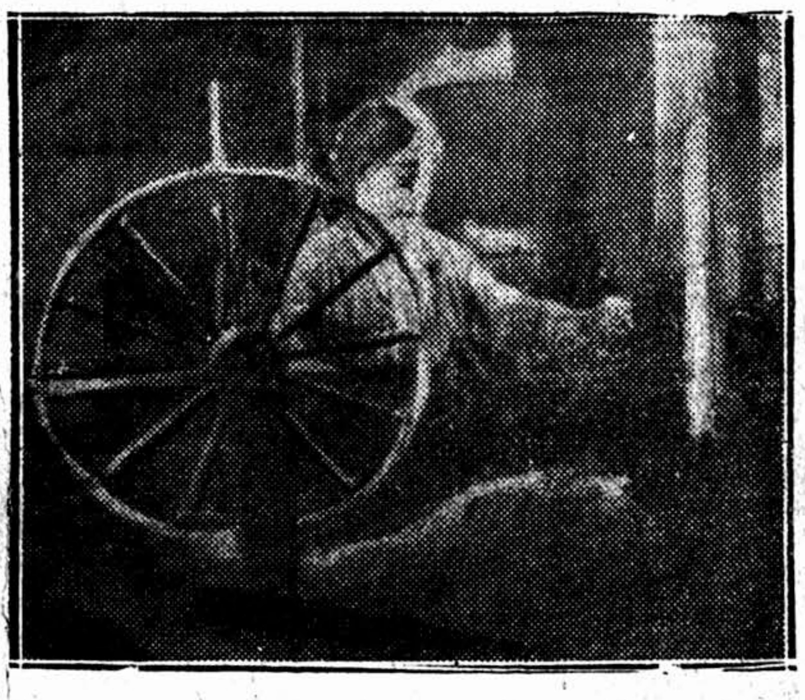
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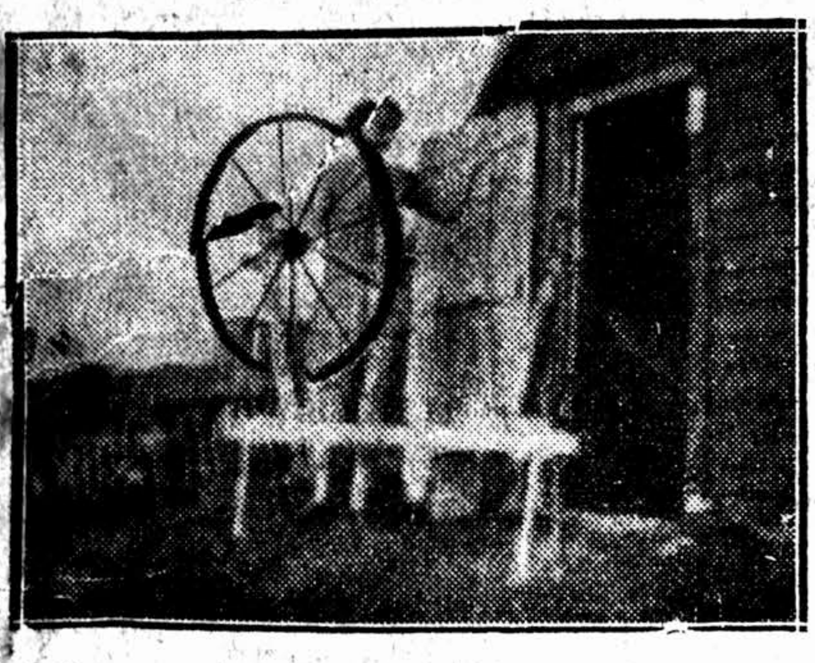
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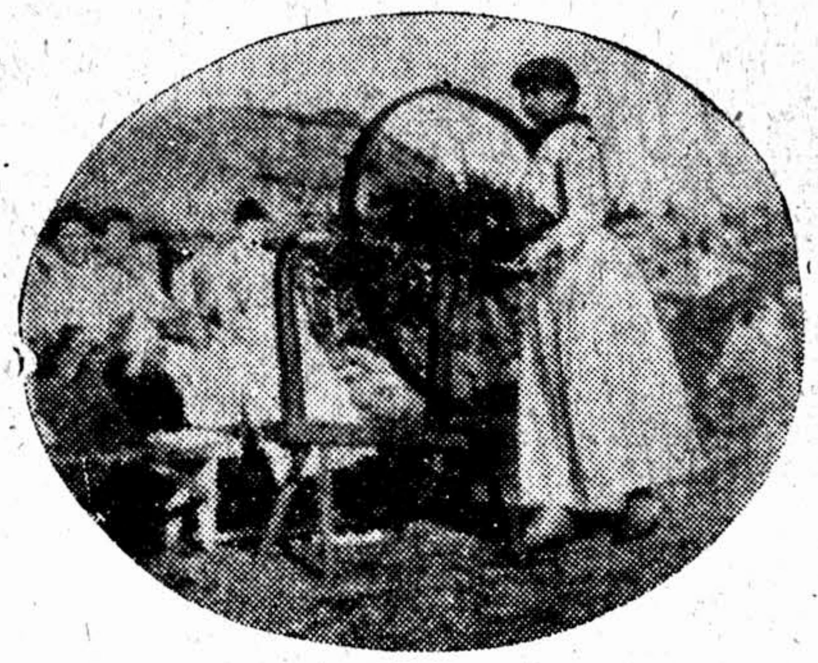
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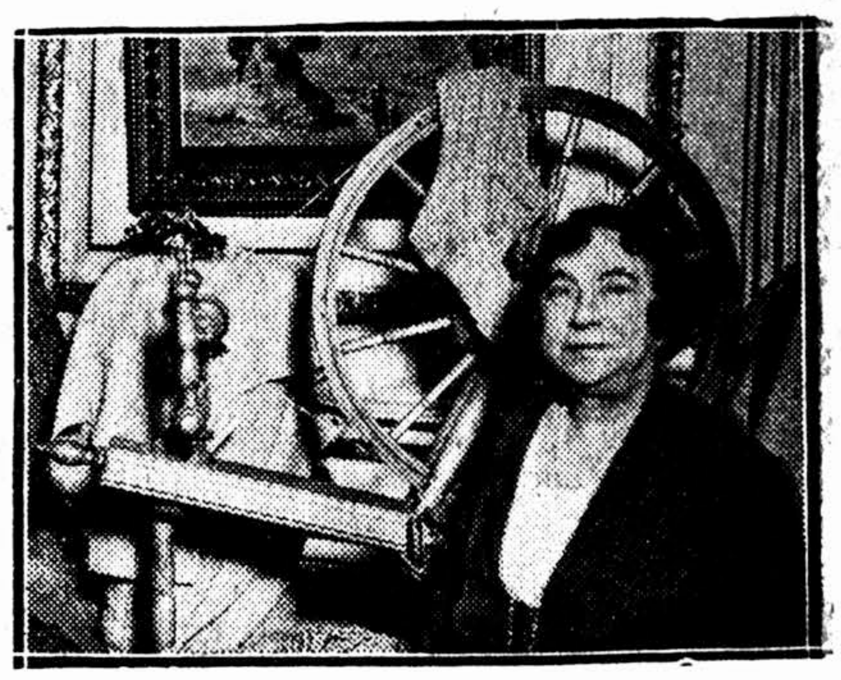
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